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*The*  
**HOLY BIBLE**

*The Berkeley Version*  
**IN MODERN ENGLISH**



# *The* **HOLY BIBLE**

## *The Berkeley Version* **IN MODERN ENGLISH**

CONTAINING THE OLD  
AND NEW TESTAMENTS



TRANSLATED AFRESH FROM THE ORIGINAL LANGUAGES  
AND DILIGENTLY COMPARED WITH PREVIOUS TRANSLATIONS  
WITH NUMEROUS HELPFUL NON-DOCTRINAL NOTES  
TO AID THE UNDERSTANDING OF THE READER

GERRIT VERKUYL, PH.D., EDITOR-IN-CHIEF  
AND TRANSLATOR OF NEW TESTAMENT SECTION

ZONDERVAN PUBLISHING HOUSE  
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THE HOLY BIBLE  
THE BERKELEY VERSION

*A New Translation into Modern English*  
— WITH NOTES —

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## PREFACE

This is not just another revision; it is a completely new translation. We have turned to the original languages of both Testaments, assured that "holy men from God spoke as they were carried along by the Holy Spirit." Neither is this a paraphrase, for that leads so readily to the infusion of human thought with divine revelation, to the confusion of the reader. Instead of paraphrasing, we offer brief notes, related to, but apart from, the inspired writings, to clarify and to give a sharper view of the message.

Throughout both Testaments we employ our language according to its choicest current usage. Even mention of weights, measures and monetary values is made in modern terms, so that the reader does not need to be a linguist to understand the information.

As far as feasible, this is a complete translation. The skilled and faithful plowman turns over every inch of soil his plow can reach. So the Bible translator must leave no word untouched, if its equivalent is attainable — a requirement rarely met in the many versions and revisions we have studied.

We have striven for clearness to render God's revelation in the revealing way it was intended. This brings embarrassments. "I shall not want" in our beloved Shepherd Psalm does not today reflect the psalmist's meaning. "I shall not lack," is equally poetic and is more true to the original. The word translated "evil" may also be translated "calamity," carrying, like our word "bad," either an ethical or a physical meaning. But in our daily use the word "evil" has come to stand for wickedness, so that "Shall there be evil in the city and the LORD has not done it" should have "calamity"; so "reverence" rather than fear as related to God, and "grief" rather than repentance on God's part. In all these uses the translators of this version have exercised commendable caution.

To be both brief and clear we make liberal use of Arabic numerals, a shorthand method we all have daily employed, as in the use of punctuation marks for which the Hebrews made repeated use of *waw*, formed like our comma and corresponding to our "and."

We have returned to dating, for which we claim no inspiration, and we are aware of disagreements on the part of scholars regarding even important dates. But the Bible mentions considerable dating, and events did occur at certain times which are scripturally related one to another.

We are in tune with the "Authorized Version" of 1611 in fidelity to the Messianic Promise, first made as soon as man had sinned, renewed to Abraham, Isaac and Jacob, narrowed to Judah's offspring and later to David's descendants. This promise remained the hope of the worshipping Hebrews, whose prophets stimulated their faith, and Jesus reminded the Emmaus pilgrims of it, "starting from Moses and through all the prophets . . . in all the Scriptures that referred to Himself."

To be faithful to this everlasting Evangel we simply needed to be faithful to the original Scriptures. Where, in the Old Testament, Hebrew words were lacking or hard to decipher, we have made use of available Greek or Aramaic. Where the Old Testament is quoted in the New (taken from the Greek), the language may differ, but the thought is the same. The Dead Sea Scrolls that contained passages from the Old Testament speak volumes for the accuracy with which the ancient Hebrew manuscripts were preserved and transcribed. And where those scrolls contain items that bear vitally on our translations, we have profited from consulting them.

Hebraic scholars of various denominations, mostly professors of their respective seminaries, have labored in season and out of season to prepare this Berkeley Version. Each translated portion has been reviewed by at least two other members of our staff and many books by several of them, but no translator is responsible for the work of any other translator. The responsibility remains with the translator, the editors and the publishers. The notes below the translation are not necessarily in every case those of the translator; some of these were supplied by the editor-in-chief and his assistants.

We are grateful for the cooperation of the men whose time and talents were so unstintedly devoted to this exacting task, and we marvel at their endurance. We thank God that not one of them who started the work was laid aside by illness while the actual work of translation was in progress. It pleased the Lord, however, shortly before we went to press, to take unto Himself our esteemed friend and colleague, Dr. George L. Robinson.

With expectant joy and acknowledgment of our Father's sustaining grace we surrender the results of our endeavors to the readers of the Bible, supremely grateful to Him who first inspired its contents. We pray that this version may be instrumental in the fulfillment of God's purpose, a translation of His teachings into Christlike living. This will most amply reward our labors.

GERRIT VERKUYL

*Berkeley, California, February 10, 1959*



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We desire also to express appreciation to others who gave their critical reading to portions of the manuscript and rendered valuable suggestions. Among these we include Prof. Dewey M. Beegle, Ph. D., Biblical Seminary of New York; Prof. Gerhard E. Lenski, Ph.D., Lutheran Theological Seminary, Berkeley, California; the Rev. Charles D. Krug, Th.M., San Francisco Theological Seminary (Presbyterian); the Rev. Sidney A. Hatch of Los Angeles; Prof. L. M. Farr, Baptist Bible College, San Francisco, who rendered valuable assistance twice a week over a period of many months; and to Mr. Robert E. Hink of Berkeley, whose special help contributed much to the project. Also to the Rev. Garrett Pars of Cleveland, Ohio, and the Rev. Peter De Jong of Seattle, Washington, who made valuable suggestions and criticisms on the basis of their reading portions of the manuscript, and to Mrs. Frances E. Siewert of Pasadena, California, who gave much valuable editorial assistance.

# THE BOOKS OF THE OLD TESTAMENT

their Names and Order, and the Pages at Which They May Be Found

	Page		Page
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Leviticus .....	97	Isaiah . . . . .	686
Numbers . . . . .	130	Jeremiah . . . . .	743
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Joshua . . . . .	220	Ezekiel . . . . .	815
Judges . . . . .	248	Daniel . . . . .	872
Ruth . . . . .	275	Hosea . . . . .	890
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II Chronicles . . . . .	445	Nahum . . . . .	920
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Nehemiah . . . . .	494	Zephaniah . . . . .	926
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Job . . . . .	519	Zechariah . . . . .	931
Psalms . . . . .	547	Malachi . . . . .	941
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The Names, Order and Pages of the Books of the New Testament follow immediately after the above.

# **The Old Testament**



# THE BOOK OF GENESIS

**I**N THE BEGINNING<sup>a</sup> GOD CREATED the heavens and the earth. <sup>2</sup>The earth was formless and empty, and darkness lay upon the face of the deep, and the Spirit of God was moving over the surface of the waters.<sup>b</sup>

<sup>3</sup>God said: Let there be light, and there was light. <sup>4</sup>God saw that the light was good and God divided the light from the darkness. <sup>5</sup>The light God called Day and the darkness He called Night. There was evening and there was morning, one day.

<sup>6</sup>God said: Let there be a firmament between the waters to divide waters from waters; <sup>7</sup>so God made the firmament and separated the waters under the firmament from the waters above the firmament; and it was so. <sup>8</sup>God called the firmament Heaven. There was evening and there was morning, a second day.

<sup>9</sup>God said: Let the waters under heaven be gathered into one place and let the dry land appear; and it was so. <sup>10</sup>God called the dry land Earth and the gathering of the waters He called Seas, and God saw that it was good.

<sup>11</sup>God said: Let the earth produce vegetation, various kinds of seed-bearing herbs and fruit-bearing trees with their respective seeds in the fruit upon the earth; and it was so. <sup>12</sup>The earth produced vegetation, various kinds of seed-bearing herbs and fruit-bearing trees with their respective seeds in the fruit,

and God saw that it was good. <sup>13</sup>There was evening and there was morning, a third day.

<sup>14</sup>God said: Let there be lights in the firmament of heaven to divide the day from the night; let them be for markers of seasons, days and years, <sup>15</sup>and for luminaries in the firmament of heaven to shed light upon the earth; and it was so. <sup>16</sup>God made the two great luminaries, the greater light for ruling the day and the lesser light with the stars for ruling the night. <sup>17</sup>God set them in heaven's firmament to shed light upon the earth, <sup>18</sup>to rule during the day and at night and to divide the light from the darkness; and God saw that it was good. <sup>19</sup>There was evening and there was morning, a fourth day.

<sup>20</sup>God said: Let the waters teem with shoals of living creatures and let birds fly above the earth along heaven's firmament. <sup>21</sup>God also created the large sea-monsters, and all living, moving creatures with which the waters swarm according to their kind and every kind of winged bird. God saw that it was good <sup>22</sup>and God blessed them; He said: Be fruitful; multiply and fill the waters in the seas and let birds multiply on earth. <sup>23</sup>There was evening and there was morning, a fifth day.

<sup>24</sup>God said: Let the earth bring forth living creatures after their kind, livestock, reptiles and wild beasts after their

a) Attempts at dating that beginning are not promising. Estimates of a very old age for the earth and the universe are acceptable to many devout Bible students. Cf. Hebr. 11:3 [Gr. *aionas* — con-old worlds].

b) The Spirit's moving over the deep suggests His life-giving forces at work in the processes of creation. We do well to read also John 1: 1-5 concerning earth's forming and Ps. 139: 14-16 regarding the human body.

kind; and it was so. <sup>25</sup>God made every kind of wild beasts and every kind of livestock and every kind of creeping things; and God saw that it was good.

<sup>26</sup>Then God said: Let Us make man in Our image, after Our likeness<sup>e</sup>, and let them bear rule over the fish in the sea, over the birds of the air, over the animals; over the whole earth and over all creeping things that crawl on the earth. <sup>27</sup>So God created man in His image; in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; God said to them: Be fruitful; multiply; fill the earth and subdue it; bear rule over the fish of the sea; over the birds of the air and over every living, moving creature on earth.<sup>f</sup>

<sup>29</sup>God further said: Behold, I have given you every seed-bearing plant over all the earth, and every fruit-tree, the fruit of which grows seed; it will be your food. <sup>30</sup>And to all the animals on earth, to all the birds of the air and to every living creature that creeps on the earth I have given the green vegetation for food; and it was so. <sup>31</sup>God saw that everything He had made was excellent, indeed. There was evening and there was morning, the sixth day.

**2** <sup>1</sup>THUS THE HEAVENS AND THE EARTH and all their host were completed. <sup>2</sup>On the seventh day God ended His work which He had been doing; He rested on the seventh day from all the works He had accomplished. <sup>3</sup>God also blessed the seventh day and consecrated it;<sup>g</sup> because in it He rested from all His works, which, in creating, He had formed.

<sup>4</sup>These are the generations of the heavens and the earth in their creation.<sup>h</sup> <sup>5</sup>When the LORD God made earth and heaven, there was as yet not a shrub on the earth, nor any plant sprouting in the field; for the LORD God had not made

it to rain on the earth, and there was no man to cultivate the soil; <sup>6</sup>but a vapor used to rise from the earth to moisten all the surface of the ground. <sup>7</sup>And the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living soul.

<sup>8</sup>The LORD God also planted a garden to the east in Eden, and there He placed the man whom He had formed. <sup>9</sup>From the ground the LORD God caused to sprout every tree that is pleasing to the eye and good for food; the tree of life, too, in the center of the garden, and the tree of knowing good and evil.

<sup>10</sup>There also was a river flowing out of Eden to water the garden, and from there it was divided and became four rivers. <sup>11</sup>The first is named Pishon; it flows around all the land of Havilah,<sup>i</sup> where there is gold, <sup>12</sup>high quality gold; aromatic gum, too, and onyx stone. <sup>13</sup>The name of the second river is Gihon; it flows around all the land of Cush.<sup>j</sup> <sup>14</sup>The name of the third river is Tigris,<sup>k</sup> which flows east of Assyria. The fourth river is the Euphrates.

<sup>15</sup>The LORD God took the man and placed him in the garden of Eden to cultivate it and to care for it. <sup>16</sup>The LORD God charged the man: You may eat freely from every tree in the garden; <sup>17</sup>but do not eat from the tree of knowing good and evil; for the day you eat from it you will certainly die.

<sup>18</sup>The LORD God said: It is not good for the man to be alone; I will make him a suitable helper, completing him. <sup>19</sup>Out of the ground the LORD God had formed all the beasts of the field and all the birds of the air and He brought them to Adam<sup>1</sup> to see what he would call them and whatever Adam called a living creature that was its name. <sup>20</sup>So Adam gave names to all the domestic animals, to all the birds of the

e) Endowed with power of reasoning, emotion and will.

f) By discoveries and inventions man has gained mastery also over elements and forces of nature.

g) Sanctifying, consecrating, dedicating, all involve a setting apart for God.

h) An account of heaven and earth and what proceeded from them.

i) The Havilah country which the Pishon branch encircles is mentioned [Ch. 25: 18] as Ishmael's region; also I Sam. 15:7, as inhabited by Amalekites, descendants of Esau, both in the Arabian desert.

j) Here Mesopotamia, later always Ethiopia. k) Hebrew—Hiddekel.

l) Man and Adam are the same word in Hebrew.

air and to all the wild beasts; but for the man himself there was found no suitable helper.

<sup>21</sup>So the LORD God caused a deep sleep to overcome Adam, and as he slept He took one of his ribs and filled up the place with flesh. <sup>22</sup>From the rib He had taken from the man, God formed a woman and brought her to the man. <sup>23</sup>Adam said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman because she was taken out of a man." <sup>24</sup>For this reason a man shall leave his father and his mother and cling to his wife and they shall become one flesh.<sup>m</sup> <sup>25</sup>Both the man and his wife were naked and they felt no shame in each other's presence.

**3** THE SERPENT, WILDEST OF ALL THE field animals the LORD God had made, said to the woman, "So, God has told you not to eat from any tree in the garden?" <sup>2</sup>The woman answered the serpent, "We may eat the fruit of the garden's trees; <sup>3</sup>but about the fruit of the tree in the center of the garden God has said, 'You shall not eat of it or touch it, lest you die.'"<sup>n</sup>

<sup>4</sup>The serpent said to the woman, "No, you would not die at all! <sup>5</sup>But God knows that whenever you eat of it your eyes will be opened and you will, like gods, be knowing good and evil." <sup>6</sup>The woman saw the tree as being good for food, delightful to the eye and a tree desirable to render one wise, so she took of its fruit and ate; she also gave to her husband, who ate with her. <sup>7</sup>Then the eyes of both were opened and they realized that they were naked. So they sewed fig leaves together and made themselves skirts.<sup>o</sup>

<sup>8</sup>In the cool of the day<sup>p</sup> they heard the sound of the LORD God taking a

walk in the garden and the man and his wife hid themselves among the trees of the garden from the presence of the LORD God. <sup>9</sup>Then the LORD God called out to the man;<sup>q</sup> He said to him: Where are you? <sup>10</sup>He said, "I heard Thy sound in the garden and I was afraid because I am naked; so I hid myself."

<sup>11</sup>He asked: Who made you know that you are naked? I have you eaten from the tree of which I forbade you to eat?

<sup>12</sup>The man said, "The woman Thou gavest me for a companion, she gave me from the tree and I ate."<sup>r</sup>

<sup>13</sup>The LORD God said to the woman: Just what have you done? The woman said, "The serpent tricked me and I ate."

<sup>14</sup>The LORD God said to the serpent: Because you have done this, you will be most cursed of all domestic animals and of all wild beasts. You will crawl on your belly and eat dust all your life. <sup>15</sup>Also I will put enmity between you and the woman; also between your offspring and her offspring; He will crush your head and you will crush his heel.<sup>s</sup>

<sup>16</sup>To the woman He said: I will greatly increase your pregnancy-troubles; you will suffer birth-pangs; yet, you will be drawn to your husband and he will dominate you. <sup>17</sup>And to Adam He said: Because you have yielded to your wife's suggestion and have eaten from the tree concerning which I gave you orders, Do not eat of it, cursed is the soil on your account; by toil you shall eat from it all your life. <sup>18</sup>Thorns and thistles it shall grow for you and you must eat herbs of the field. <sup>19</sup>In the sweat of your brow you must make a living until you return to the ground, because out of it you were taken; for dust you are and to dust you shall return.

<sup>20</sup>The man named his wife Eve,<sup>t</sup> because she became the mother of every living person. <sup>21</sup>And the LORD God

m) A principle so enduring that our Lord bases a vital argument on it.

n) In reply to Satan's mock inquiry Eve adds to God's charge as given in 2:17.

o) Their happy days of innocence were over; they were guilty, knew it and would cover it themselves.

p) The hour of twilight remains a choice season for spiritual recreation—quiet communion.

q) This, too, is an eternal principle: God wants His children back.

r) Blaming someone else is as old as humanity; it shows lack of repentance.

s) First promise of the Redeemer, Victor over sin and Satan.

t) Eve means life. The early language was not Hebrew, but as thoughts were conveyed from one tongue to another, so were names adjusted to carry their original meaning, either by altering the proper nouns or by adopting them with their original meaning into the Hebrew vocabulary.

made robes of skins for Adam and for his wife and clothed them.

<sup>22</sup>The LORD God said: Obviously in knowing good and evil man has become like one of Us. Now then, he might reach out his hand to pluck and eat from the tree of life so as to live forever.

<sup>23</sup>So the LORD God expelled him from the garden of Eden, to cultivate the soil from which he had been taken; <sup>24</sup>He drove out the man and placed cherubim east of the Eden garden with a flaming sword turning in every direction to guard the path to the tree of life.<sup>u</sup>

**4** ADAM KNEW<sup>v</sup> HIS WIFE EVE. SHE conceived and bore Cain; she said, "I have gotten a man with the LORD's help." <sup>2</sup>Next she gave birth to his brother Abel. Abel became a herder of flocks and Cain a tiller of the soil.

<sup>3</sup>In course of time Cain brought an offering to the LORD from the products of the soil, <sup>4</sup>while Abel brought an offering from the firstlings of his flocks, especially from their fat portions. The LORD approved of Abel and his offering, <sup>5</sup>but He did not approve of Cain and his offering. Then Cain's anger grew hot, and his face fell. <sup>6</sup>The LORD asked Cain: Why are you angry, and why is your face downcast? <sup>7</sup>If you do right, will there not be a lifting up? But if you misbehave, sin is crouching at the door; its intention is toward you, and you must master it.

<sup>8</sup>But Cain had words with his brother Abel, and when they were out in the field, Cain assaulted his brother Abel and killed him. <sup>9</sup>Then the LORD asked Cain: Where is your brother Abel? He said, "I do not know. Am I my brother's keeper?"

<sup>10</sup>He said: What have you done? Listen! Your brother's blood is crying to Me from the ground, <sup>11</sup>and now you are cursed from the ground that has opened its mouth to receive your brother's blood

from your hand. <sup>12</sup>When you till the soil, it shall no longer yield its full produce for you. You will be a vagrant and a wanderer on the earth.

<sup>13</sup>Cain said to the LORD, "My punishment is worse than I can stand. <sup>14</sup>See, Thou hast now driven me from the land, and I shall be hidden from Thy face. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." <sup>15</sup>The LORD said to him: On the contrary, if anyone kills Cain, sevenfold vengeance shall be taken on him. The LORD then put a mark on Cain so that none who found him might kill him.

<sup>16</sup>Cain went out from the presence of the LORD and lived in the land of Nod, east of Eden. <sup>17</sup>Cain knew his wife, who conceived and gave birth to Enoch.<sup>w</sup> He also built a town, which he named Enoch after his son. <sup>18</sup>To Enoch Irad was born; to Irad Mehujael, to Mehujael Methushael and to Methushael Lamech. <sup>19</sup>Lamech took for himself two wives, named respectively Adah and Zillah. <sup>20</sup>Adah gave birth to Jabal, who became the father of all tent-dwellers and cattle men.<sup>a</sup> <sup>21</sup>His brother's name was Jubal, who became the father of all players on harp and flute. <sup>22</sup>As for Zillah, she bore Tubal-Cain, a smith who made all kinds of sharp tools of bronze and of iron. And Naamah was Tubal-Cain's sister. <sup>23</sup>Lamech declaimed to his wives Adah and Zillah:

"You, Adah and Zillah, do listen to my voice;

You consorts of Lamech, give ear to my speech;

For any who wounded me, him I have slain,

Also the young man, who gave me a scratch.

<sup>24</sup>If Cain be awarded revenge sevenfold, then Lamech's is seventy-sevenfold required."

<sup>25</sup>Adam again knew his wife and she gave birth to a son, whom she named

u) Cherubs or cherubim is the plural of cherub.

v) "Knew" is correct translation, it suggests the most intimate relationship between man and woman.

w) Only those of Adam's household whose genealogy is recorded, are named. There were daughters; one of them became Cain's wife and another Seth's.

a) The name "father" is used of these pioneers, as Washington, Franklin, Edison, Marconi and other leaders and founders are so thought of today.



Seth,<sup>b</sup> for "God has appointed for me another offspring in place of Abel, because Cain killed him." <sup>26</sup>To Seth in turn a son was born whom he named Enosh, in whose time people began to call on the name of the LORD.<sup>c</sup>

**5** THIS IS THE ROLL OF ADAM'S GENEALOGY: When God created man, He made him in God's likeness; <sup>2</sup>He created them male and female. He blessed them and called them human at the time of their creation.<sup>d</sup> <sup>3</sup>Adam at 130 got a son in his image, after his likeness and named him Seth. <sup>4</sup>After Seth's birth he lived 800 years and got sons and daughters. <sup>5</sup>So, altogether Adam lived 930 years and he died.

<sup>6</sup>Seth at 105 got Enosh, <sup>7</sup>and Seth lived 807 years after Enosh's birth and had sons and daughters; <sup>8</sup>so altogether Seth lived 912 years and he died.

<sup>9</sup>At 90 Enosh got Kenan; <sup>10</sup>then lived another 815 years and after Kenan's birth got sons and daughters, <sup>11</sup>so that in all Enosh lived 905 years. And he died. <sup>12</sup>At 70 Kenan got Mahalalel, <sup>13</sup>then lived 840 more years and after Mahalalel's birth got sons and daughters, <sup>14</sup> so altogether Kenan lived 910 years and he died.

<sup>15</sup>Mahalalel at 65 got Jared; <sup>16</sup>then lived another 830 years and after Jared's birth got sons and daughters; <sup>17</sup>so in all Mahalalel lived 895 years, and he died.

<sup>18</sup>Jared at 162 got Enoch, <sup>19</sup>then lived another 800 years; and after Enoch's birth got sons and daughters, <sup>20</sup>living in all 962 years and died.

<sup>21</sup>Enoch at 65 got Methuselah. <sup>22</sup>Enoch walked with God 300 years after Methuselah's birth and got sons and daughters; <sup>23</sup>so Enoch lived 365 years in all. <sup>24</sup>Enoch walked with God and he was not,<sup>e</sup> for God took him.

<sup>25</sup>When Methuselah was 187 La-

mech was born <sup>26</sup>and after Lamech's birth Methuselah lived 782 years and got sons and daughters; <sup>27</sup>so in all Methuselah lived 969 years and he died.

<sup>28</sup>When Lamech was 182 a son was born to him <sup>29</sup>whom he named Noah. He said, "This one will comfort us about our work, our manual toil, due to the ground being cursed by the LORD." <sup>30</sup>After Noah's birth Lamech lived 595 years and got sons and daughters; <sup>31</sup>so in all Lamech was 777 years old when he died.

<sup>32</sup>After Noah was 500, Shem, Ham and Japheth were born.

**6** WHEN THE EARTH BEGAN TO BE populated and daughters were born to the people, <sup>2</sup>it developed that the sons of God took notice of the daughters of men, admired their looks and married all those of them whom they chose.<sup>f</sup>

<sup>3</sup>Then the LORD said, My Spirit shall not forever remain in man since he has gone astray; he is flesh,<sup>h</sup> I will allow him another 120 years. <sup>4</sup>There were giants on the earth in those days, and later, too, when the sons of God used to cohabit with the daughters of men, who bore them children, those mighty men of old who made a name. <sup>5</sup>God saw that human wickedness was growing out of bounds on earth; that the intention of all human thinking produced nothing but evil all day. <sup>6</sup>Then it was grief to the LORD ever having made man on the earth; He felt grieved at heart. <sup>7</sup>The LORD said, I will wipe the human race I have created from the face of the earth, man and beast, reptile and birds of the air; for it is grief to Me that I have made them. <sup>8</sup>But Noah found favor in the presence of the LORD.

<sup>9</sup>This is the Noah genealogy: Noah was an upright man, blameless among his fellow-men; Noah walked with

b) "Appointed" or "substituted."

c) Persons had worshiped, but with Enosh the gathering for public worship seems to have started.

d) As distinguished from the animals. f) No longer visible to human eyes [Heb. 11:5].

g) Some have it that this refers to fallen angels, but there is no Scripture evidence that they could become men with body and soul; nor, if they could, would wicked men be called "sons of God." We believe that the sons of Seth's family married daughters of Cain's family; that the home thus became ungodly and children grew up without relating life to God.

h) Flesh, as Adam spoke of it, was untainted. Now the word suggests weakness; in time it will mean human nature without God's Spirit.

God. <sup>10</sup>Three sons were born to Noah — Shem, Ham, and Japheth. <sup>11</sup>But the earth had grown corrupted in God's sight; the earth was filled with lust for power. <sup>12</sup>God looked at the earth and saw how degenerated it was; for all those living on the earth had perverted their way.

<sup>13</sup>God said to Noah: I see the end of all humanity,<sup>1</sup> for through them the earth is filled with lust for power. Take notice! I am about to destroy them and the earth with them. <sup>14</sup>Make you an ark of resinous wood; build rooms in it and overspread it inside and out with pitch. <sup>15</sup>Construct it after this fashion: The length of the ark 450 feet; its width 75 feet and its depth 45 feet. <sup>16</sup>Put an 18-inch opening in the ark all around just below the upper deck and a gangway in the side of the ark. Make it with lower, middle and upper decks. <sup>17</sup>Understand that I Myself am about to bring a water-deluge on the earth to exterminate from under heaven all flesh that has the breath of life in it; everything on earth shall perish. <sup>18</sup>But with you I do establish My covenant; you will board the ark, and your sons, your wife, and your sons' wives along with you. <sup>19</sup>You must also have a pair of every kind of all living creatures enter the ark, to keep them alive with you — a male and a female <sup>20</sup>of the various kinds of the birds, of the beasts and of the creatures creeping on the ground, two of each kind shall come to you to keep them alive. <sup>21</sup>Collect and store enough suitable food too, for you and for them to eat. <sup>22</sup>And Noah did so; he carried out God's orders.

**7** THE LORD SAID TO NOAH: COME into the ark, you and your whole family, because you alone in this entire generation have I found upright in My presence. <sup>2</sup>Of each clean animal<sup>1</sup> take seven pairs, male and female, and of the unclean, two, a male and a female; <sup>3</sup>so of the birds of the air seven

pairs each to keep their kind alive over the whole earth. <sup>4</sup>For after seven more days I will make it to rain upon the earth for forty days and nights and I will blot off the face of the earth every existing thing that I have made.

<sup>5</sup>Noah carried out all the LORD's orders; <sup>6</sup>he was 600 years old when the deluge of waters overwhelmed the earth. <sup>7</sup>Noah boarded the ark with his sons, his wife and his sons' wives, ahead of the flood-waters. <sup>8</sup>Pairs of clean and of unclean animals, of birds and of all that creep on the ground, <sup>9</sup>both male and female, came into the ark to Noah, as God had commanded, <sup>10</sup>until at the end of the seven days the deluge came upon the earth.

<sup>11</sup>In Noah's 600th year, the seventeenth of the second month, that very day all the fountains of the great deep broke through and all the sluices of heaven were opened up; <sup>12</sup>the rains gushed down upon the earth for 40 days and 40 nights. <sup>13</sup>This is the date on which Noah, Shem, Ham and Japheth, his sons, also Noah's wife and the three wives of his sons along with them boarded the ark — <sup>14</sup>they and every kind of wild beast, of domestic animals, of every creature that creeps on the earth, and of winged bird. <sup>15</sup>Of all living, breathing creatures they came to Noah in the ark two by two, male and female, as God had ordered him. <sup>16</sup>Then the LORD closed the entrance behind him.

<sup>17</sup>For 40 days the flooding continued on the earth. The waters mounted and lifted the ark so that it rose from the ground<sup>k</sup> <sup>18</sup>and still the waters kept mounting on the earth with overwhelming volume, while the ark floated on top of the waters. <sup>19</sup>Higher and higher the waters rose over the earth, gaining the upper hand until all the high mountains under heaven were covered. <sup>20</sup>More than 20 feet above them the waters rose so that the mountains were covered, <sup>21</sup>and every living creature that moved on earth — birds,

i) Literally, flesh, which at times in these early chapters includes the whole animal world.

j) Clean and unclean are carefully distinguished later in Mosaic law and ritual.

k) The floating structure is rightly called "ark" because it was no sailing ship; it had no destination at some harbor. It was probably built with square corners, simply to float.

cattle, wild beasts, swarming things and men, <sup>22</sup>everything that had breath and lived on dry land perished. <sup>23</sup>He destroyed from the face of the earth every existing thing from man to beast and creeping thing and birds of the air. Only Noah and those with him in the ark remained alive. <sup>24</sup>For 150 days the waters covered the earth.

**8** BUT GOD KEPT NOAH IN MIND WITH all the animals and all the livestock with him in the ark; God caused a wind to blow over the earth until the waters subsided. <sup>2</sup>Besides, the fountains of the deep and the sluices of heaven were closed and the gushing rains from heaven were checked. <sup>3</sup>Steadily the waters moved back from the earth, going down at the end of the 150 days.

<sup>4</sup>So, on the seventeenth of the seventh month the ark grounded on the Ararat mountain range, <sup>5</sup>and gradually the waters kept lowering until on the first of the tenth month the mountain-tops were seen.

<sup>6</sup>After another forty days Noah opened the window he had made in the ark <sup>7</sup>and released a raven that flew back and forth until the waters had dried off the earth. <sup>8</sup>Ic also released a dove to find out how well the waters had drained from the ground-surface; <sup>9</sup>but as the dove found no roost to put her foot-sole<sup>1</sup> on, she came back to him into the ark; for there was water all over the earth; so he put out his hand, caught her and drew her back to him into the ark. <sup>10</sup>After waiting seven days more, he again sent the dove from the ark <sup>11</sup>and about twilight the dove returned, and look, there was a freshly plucked olive-leaf in her beak. Then Noah knew that the waters were draining off the earth. <sup>12</sup>Yet another seven days he waited, then let the dove go out; but she did not return to him any more.

<sup>13</sup>In the 601st year,<sup>m</sup> the first of the

first month, the waters had dried off the earth. Noah removed the ark's covering, looked out, and behold, the surface of the ground was dry. <sup>14</sup>On the twenty-seventh of the next month the earth was thoroughly dried <sup>15</sup>and God told Noah: <sup>16</sup>Leave the ark, you, your wife, your sons and your sons' wives along with you. <sup>17</sup>Bring out with you every living creature you have there, birds, livestock, creeping creatures of the earth, bring them out with you, so they may breed freely on the earth. Let them be fruitful and multiply on the earth. <sup>18</sup>So Noah went out with his sons, his wife and his sons' wives; <sup>19</sup>every animal, every creeping thing, every bird, everything that moves on the earth, they all came out of the ark by their families.

<sup>20</sup>Then Noah built an altar to the LORD. He took from all clean animals and from all clean birds<sup>n</sup> and offered burnt offerings on the altar, <sup>21</sup>and as the LORD discerned the pleasing fragrance, He said within Himself: I will never again curse the ground on man's account, because he is evil-minded from his youth, neither will I again destroy every living thing as I have done. <sup>22</sup>So long as the earth remains, seed time and harvest, cold and heat, summer and winter, day and night shall not fail.<sup>o</sup>

**9** GOD BLESSED NOAH AND HIS SONS and told them: Be fruitful, multiply and populate the earth. <sup>2</sup>The fear of you and the dread of you shall come upon every animal of the earth, every bird of the air, all that crawls on the ground and all the fish of the sea; they are handed over into your power. <sup>3</sup>Every living, moving thing shall be yours for food; I have given it all to you like the vegetables. <sup>4</sup>However, you must not eat flesh with its life — that is, its blood — in it.<sup>p</sup> <sup>5</sup>I will require full satisfaction for your life-blood from every animal and from every person;

l) The raven, of the crow family, preferred to be alone; the dove, of a more social nature, preferred shelter and company.

m) The age of Noah, or of the Noah House, or both.

n) The Lord is not indifferent about the quality of the gifts we bring Him.

o) A fresh start for the human race, with divine grace abounding.

p) This prohibition was carried over into the Christian Church at the Jerusalem Council, Acts 15:20, 29.

from every man's brother will I require satisfaction for a person's life. <sup>6</sup>Whoever sheds a person's blood, by man shall his blood be shed; because God made man in His likeness.<sup>a</sup> <sup>7</sup>As for you, be fruitful and multiply; swarm over the earth and multiply in it.

<sup>8</sup>God said to Noah and his sons with him: <sup>9</sup>Take note! I Myself am establishing My covenant with you, with your descendants <sup>10</sup> and with every living creature, whether bird, livestock or wild beast—along with you, of all that left the ark, even every creature on earth. <sup>11</sup>I covenant<sup>r</sup> with you that neither shall all flesh again be eliminated by the waters of a flood, nor shall there be another deluge to destroy the earth.

<sup>12</sup>God further said: This is the sign of the covenant I am making between Me and you and every living thing along with you through all successive generations. <sup>13</sup>I will set My bow in the clouds; it shall be for a token of a covenant between Me and the earth. <sup>14</sup>When I collect My clouds above the earth, then the bow shall appear in the clouds <sup>15</sup>and I will remember My covenant that exists between Me and you and every living creature of every kind of flesh.<sup>s</sup> Never again shall the waters become a flood to destroy all flesh; <sup>16</sup>the bow shall be in the clouds; I shall look upon it to remember the eternal covenant between God and every living creature of all flesh on the earth. <sup>17</sup>This, said God to Noah, is the sign of the covenant I have set up between Me and every living creature on earth.

<sup>18</sup>The sons of Noah who came out of the ark were Shem, Ham and Japheth, Ham being the father of Canaan; <sup>19</sup>of these three sons of Noah the whole earth was populated. <sup>20</sup>Noah began his farming with planting a vineyard, but <sup>21</sup>when he drank of its wine, he became intoxicated and lay

uncovered inside his tent. <sup>22</sup>Then Ham, Canaan's father, saw his father uncovered and told his two brothers outside; <sup>23</sup>but Shem and Japheth got a robe, laid it on their shoulders and, walking backward, they covered their father's nakedness, keeping their faces turned the other way, so they did not witness their father's shame. <sup>24</sup>When Noah awoke from his wine, knowing how his youngest son had treated him, <sup>25</sup>he exclaimed, "Cursed be Canaan!<sup>t</sup> May he be a servant of servants to his brothers." <sup>26</sup>He then added, "Blessed be the LORD, the God of Shem<sup>u</sup> and may Canaan be his servant. <sup>27</sup>May God make Japheth so great that he shall dwell in Shem's tents; and may Canaan be their servant."

<sup>28</sup>After the deluge Noah lived 350 years; <sup>29</sup>so Noah lived in all 950 years. And he died.

**10** THESE ARE THE DESCENDANTS OF Noah's sons, Shem, Ham and Japheth and the sons born to them after the flood. <sup>2</sup>The sons of Japheth — Gomer, Magog, Madai, Javan,<sup>v</sup> Tubal, Meshech and Tiras.

<sup>3</sup>The sons of Gomer — Ashkenaz, Riphath and Togarmah.

<sup>4</sup>The sons of Javan — Elishah, Tarshish, Kittim and Rodanim; <sup>5</sup>by these the coastlands of the gentiles were populated in their separate territories, each with its respective language, its tribes and nations.

<sup>6</sup>The sons of Ham — Cush, Mizraim,<sup>w</sup> Put and Canaan. <sup>7</sup>The sons of Cush — Seba, Havilah, Sabtah, Raamah and Sabteca. The sons of Raamah — Sheba and Dedan.

<sup>8</sup>To Cush Nimrod was born, the first on earth to become a despot. <sup>9</sup>He was a mighty hunter before the LORD; therefore the proverb, "Like Nimrod, a mighty hunter before the LORD."

<sup>10</sup>He began his kingdom with Babel;

q) This command has remained the basis for capital punishment, with our likeness to God as the reason back of it. Reverence for blood was strengthened by its use for atoning sacrifices [Lev. 17: 11].

r) This is the first mention of God making a covenant.

s) To the worshiper of God the rainbow still says: "God is faithful; trust Him."

t) Canaan seems to have first noticed his grandfather and to have told his father Ham with glee; then in the same disrespectful spirit, Ham told his brothers; who reacted with proper decorum.

u) Beginning with Abraham and moving on to Jesus Christ, salvation was brought to earth through Shemites.

v) Javan moved westward into Europe [Isa. 66:19], including Ionians or Greeks. Kittim is Cyprus and Rodanim is Rhodes.

w) Mizraim denotes Egypt, and Cush, Ethiopia.

then Erech, Accad and Calneh in the Shinar country.<sup>x</sup> <sup>11</sup>From there he extended his reign to Assyria, building Nineveh, Rehoboth-Ir, Calah <sup>12</sup>and Resen between Nineveh and Calah, the great city.<sup>y</sup>

<sup>13</sup>To Mizraim were born the Ludim,<sup>z</sup> the Anamin, the Lehabim, the Naphtuhim, <sup>14</sup>the Pathrusim, the Casluhim — from whom the Philistines came — and the Caphtorim.

<sup>15</sup>To Canaan were born, first Sidon, then Heth; <sup>16</sup>also the Jebusite, the Amorite, the Girgashite, <sup>17</sup>the Hivite, the Arkite, the Sinite, <sup>18</sup>the Arvadite, the Zemarite and the Hamathite. Later the Canaanite clans spread abroad, <sup>19</sup>so that the Canaanite territory reached from Zidon toward Gerar as far as Gaza, then toward Sodom, Gomorrah, Admah and Zeboim as far as Lasha. <sup>20</sup>These are Ham's descendants by clans, languages, lands and nations.

<sup>21</sup>Shem, too, ancestor of all the Hebrews and brother of Japheth, the oldest had offspring. <sup>22</sup>Shem's sons are Elam, Asshur, Arpachshad, Lud and Aram; <sup>23</sup>Aram's sons — Uz, Hul, Gether, and Mash. <sup>24</sup>Arpachshad was father to Shelah and Shelah to Eber.<sup>a</sup>

<sup>25</sup>Eber had two sons, one was named Peleg, because in his day the earth was divided; and his brother was named Joktan. <sup>26</sup>To Joktan were born Almodad, Sheleph, Hazarmaveth, and Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup>Obal, Abimael, Sheba, <sup>29</sup>Ophir, Havilah, and Jobab.<sup>b</sup> All these were the sons of Joktan; <sup>30</sup>they lived from Mesha toward Sephar and on eastward to the mountains.

<sup>31</sup>These are Shem's descendants by clans, dialects, lands and nations.

<sup>32</sup>These are the family divisions of Noah's sons by peoples from whom

the nations dispersed over the earth after the flood.

**11** IT CAME ABOUT WHEN THE whole earth used one language and the same words <sup>2</sup>that in moving in the East they came upon a plain in the Shinar territory and there they settled. <sup>3</sup>They said to one another, "Come on! Let us mold bricks and thoroughly bake them"; so they had brick for stone and asphalt for mortar. <sup>4</sup>Then they said, "Come on! Let us build a city for ourselves with a tower whose top reaches into the heavens. Let us make ourselves famous; else we shall be scattered all over the earth."

<sup>5</sup>Then the LORD came down to take a look at the city and the tower which the sons of men were building.<sup>c</sup> <sup>6</sup>The LORD said: Look! One people and all with one language! The way they are starting to behave, nothing they plan to do will be impossible for them. <sup>7</sup>Come, let us go down and so confuse their speech that they cannot make out each other's words. <sup>8</sup>Thus the LORD dispersed them from there over the whole face of the earth. They quit building the city, <sup>9</sup>which accordingly was called Babel.<sup>d</sup> because there the LORD confused the whole world's language and from there the LORD scattered them over the whole face of the earth.

<sup>10</sup>These are Shem's descendants: when Shem was 100, Arpachshad was born to him, two years after the flood and, after Arpachshad's birth <sup>11</sup>Shem lived 500 years, getting sons and daughters. <sup>12</sup>Arpachshad at 35 got Shelah <sup>13</sup>and lived 403 years after Shelah's birth,<sup>e</sup> getting sons and daughters. <sup>14</sup>At 30 Shelah got Eber <sup>15</sup>and he lived 403 years after Eber's birth, getting

x) In the Babylonian Plain.

y) Four towns together seem to be thought of as a great city, with the first superior until together they became Greater Nineveh.

z) The names ending with -im, signify peoples named after personal ancestors. The same is true of the next series of names, ending with -ite.

a) Arpachshad and Eber are specially mentioned because through them Abraham will be traced. It is also thought that Eber gave the name to the Hebrews.

b) Joktan, obviously, was a polygamist. His sons Ophir and Havilah moved southward, where "the gold of Ophir" was dug; while Havilah was mentioned in relation to the streams that came out from Eden.

c) While God is everywhere, as the sacred writer well knew, He paid at that time particular attention to this earthly attempt. d) Balale—confused.

e) Luke 3:36 mentions Cainan as Shelah's father and Arphaxad's son, from Gen. 11:13 in the Greek translation (the Septuagint) which adds "and Cainan lived 130 years and begat Shelah"—a number of years omitted in Ussher's chronology. Cainan (or his House) lived 460 years altogether.

## GENESIS 11, 12

sons and daughters. <sup>16</sup>Eber, at 34 got Peleg, <sup>17</sup>and lived 430 years after Peleg's birth, getting sons and daughters. <sup>18</sup>Peleg at 30 got Reu. <sup>19</sup>After Reu's birth Peleg lived 209 years, getting sons and daughters. <sup>20</sup>At 32 Reu got Serug <sup>21</sup>and after Serug's birth Reu lived 207 years, getting sons and daughters. <sup>22</sup>Serug at 30 got Nahor <sup>23</sup>and lived 200 years after Nahor's birth, getting sons and daughters. <sup>24</sup>When Nahor was 29, Terah was born to him. <sup>25</sup>Nahor lived 119 years after Terah's birth, getting sons and daughters.

<sup>26</sup>Terah lived 70 years and got Abram, Nahor and Haran. <sup>27</sup>This is the Terah genealogy: Abram, Nahor and Haran were born to Terah and Lot was born to Haran; <sup>28</sup> but Haran died in his father Terah's presence in his native land at Chaldean Ur.

<sup>29</sup>Both Abram and Nahor married. The name of Abram's wife was Sarai and the name of Nahor's wife, Milcah, the daughter of Haran to whom Milcah and Iscah were born. <sup>30</sup>But Sarai was sterile; she remained childless. <sup>31</sup>Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they migrated together from Chaldean Ur, to move into the land of Canaan; but when they got as far as Haran<sup>f</sup> they settled there. <sup>32</sup>At Haran, Terah died at the age of 205.

2091 B.C.<sup>g</sup>

**12** THE LORD SAID TO ABRAM: AS for you, leave your land, your relatives and your father's household for a land which I will show you, <sup>2</sup>and I will make you into a great nation. I will bless you and make your name famous and you shall be a blessing. <sup>3</sup>I will bless those who bless you and upon him who insults you I will put

## God Calls Abram—With The Promise

My curse. Also in you all the families of the earth shall be blessed.<sup>h</sup> <sup>4</sup>So Abram took his departure as the LORD had told him and Lot<sup>i</sup> went with him. Abram was 75 when he left Haran <sup>5</sup>and he took his wife Sarai and his brother's son Lot as well as the possessions they had secured and the personnel they had obtained in Haran and moved out to migrate to the land of Canaan, and to the land of Canaan they came.

<sup>6</sup>Abram kept moving through the land as far as the Shechem locality, to the terebinth<sup>j</sup> tree of Moreh — the Canaanite then living in the land. <sup>7</sup>But the LORD appeared to Abram and said: To your offspring I will give this land. There he built an altar to the LORD who had appeared to him. <sup>8</sup>He then moved on to the hills east of Bethel and pitched his tent with Bethel west and Ai east of him. There he also built an altar to the LORD and called on the LORD's name.<sup>k</sup> <sup>9</sup>Then Abram traveled on, continuing toward the southland.<sup>l</sup>

<sup>10</sup>When a famine visited the country, Abram went down to Egypt to stay there a while, because the famine was severe in the land. <sup>11</sup>As he was approaching Egypt, he said to Sarai, his wife, "See here! I know you are a good-looking woman. <sup>12</sup>When the Egyptians catch sight of you, they will say, 'This is his wife'; then they will kill me, but retain you alive. <sup>13</sup>I want you to say you are my sister,<sup>m</sup> so that I may be favored on your account and, because of you, my life will be spared."

<sup>14</sup>As soon as Abram entered Egypt, the Egyptians noticed how rarely beautiful a woman she was. <sup>15</sup>Pharaoh's nobles noticed her too and highly commended her to Pharaoh;<sup>n</sup> so the woman was taken to Pharaoh's palace. <sup>16</sup>On her account he treated Abram with

f) Probably named for the son and brother who had died.

g) Vs. 5 informs us of Abraham's age in 2091 B.C., which puts Abraham's birth in 2166, born when Terah was 130. Ch. 11:26 refers to the start of Terah's fatherhood, only one of the three sons being born in 2226, when Terah was 70.

h) In God's friend Abraham, in the godly nation and supremely in Christ.

i) Abram became Lot's guardian at Haran and Terah's death.

j) Not an oak, but yielding a fine quality of turpentine.

k) Name stood for personality; he communed with God.

l) The southern region of Canaan became known as the Negeb, which means the southland, still called the Negeb, or Negev.

m) It was a half-truth, for Sarai was the daughter of Terah by another wife. [Ch. 20:12].

n) "Pharaoh" was a title rather than a name, so that "the pharaoh" would be correct. Hence its recurrence throughout our sacred Writings.

generosity, giving to him flocks, herds, donkeys, male and female slaves, she-donkeys and camels. <sup>17</sup>But the LORD struck Pharaoh and his household with serious diseases because of Sarai, Abram's wife. <sup>18</sup>So Pharaoh summoned Abram and said, "What is this you have done to me? Why did you not let me know she is your wife?" <sup>19</sup>Why did you say, 'She is my sister' so that I took her for a wife? Look, here is your wife; take her and get out!" <sup>20</sup>Pharaoh ordered an escort for him, to conduct him away with his wife and everything he had.

**13** **ABRAM WITH HIS WIFE AND** all he possessed and Lot along with him, went up from Egypt to the southland, <sup>2</sup>extremely rich in livestock, in silver and in gold. <sup>3</sup>From the Negeb he traveled by stages as far as Bethel,<sup>o</sup> <sup>4</sup>to the place where previously his tent had been, between Bethel and Ai, to the spot where at first he had built the altar, and there Abram called on the name of the LORD.

<sup>5</sup>But Lot, who traveled with Abram, had flocks, too, and herds and tents of his own, <sup>6</sup>and their possessions so increased that the country could not support the two of them while they stayed together, <sup>7</sup>so that conflict developed between the herdsmen of Abram's livestock and those of Lot's. The Canaanite and the Perizzite were then living in the land.

<sup>8</sup>Abram said to Lot, "Please, let there be no disputing between me and you or between my herdsmen and yours, for we are kinsmen. <sup>9</sup>Is not the whole country open to you? I wish you might separate yourself from me, if to the left then I will turn to the right, or if to the right then I will turn to the left."

<sup>10</sup>Lot took a good look and saw how well watered the whole Jordan district

was—before the LORD destroyed Sodom and Gomorrah—as far as Zoar, like the LORD's garden<sup>p</sup>, like the land of Egypt. <sup>11</sup>So Lot chose the whole Jordan basin for himself. As Lot moved eastward they separated from each other, <sup>12</sup>Abram living in the Canaan country<sup>q</sup> and Lot in the basin cities. He moved his tent as far as Sodom; <sup>13</sup>but the men of Sodom were exceedingly wicked; flagrant sinners against the LORD.

<sup>14</sup>After Lot had detached himself from Abram, the LORD said to Abram: Now raise your eyes and look from where you stand northward, southward, eastward and westward, <sup>15</sup>for all the land you are viewing I will give you and your offspring forever. <sup>16</sup>I will make your descendants as countless as the dust of the earth, so that, if anyone is able to count the dust particles by number, so may your offspring be numbered. <sup>17</sup>Rise! Traverse the land in its length and in its breadth, for to you will I give it. <sup>18</sup>Abram then moved his tent and came to live at the Mamre terebinths near Hebron and there he built an altar to the LORD.

2091 B.C.?

**14** **IN THE DAYS OF AMRAPHEL,** king of Shinar; Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of nations,<sup>r</sup> <sup>2</sup>these kings made war against Bera, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah, Shemeber, king of Zeboim and the king of Belah, that is of Zoar. <sup>3</sup>All these forces met in the Siddim valley which is now the Salt Sea.

<sup>4</sup>For twelve years they had been subject to Chedorlaomer; in the thirteenth year they revolted <sup>5</sup>and in the fourteenth year Chedorlaomer approached with the allied kings. They conquered the Rephaim<sup>s</sup> at Ashteroth Karnaim, the Zuzim at Ham, the Emim in the

<sup>o</sup>) So it is well for us at times to return to places where once God met with us.

<sup>p</sup>) Almost certainly referring to the Garden of Eden. <sup>q</sup>) Abram, older and mightier, stepped back for his nephew Lot.

<sup>r</sup>) Here sacred and secular history meet and dating becomes more feasible. Shinar corresponds to Babylonia [Dan. 1:2; Isa. 11:11; Zech. 5:11] though Amraphel is not to be identified with Hammurabi, king of Babel, who reigned about 1728-1686. Eriaku, king of Larsa, may have been Arioch. Chedorlaomer-Kudurlagamar—means "Servant of Lagamar," an Elamite god. Tidal, king of nations, has been identified as Tudhul, king of Gutium, located north-east of Babylonia.

<sup>s</sup>) The Rephaim were of gigantic stature [Deut. 2:11,20; Josh. 17:17; II Sam. 21:16]. The Zuzim or Zamzuzim were their kin [Deut. 2:20]; so the Emim were tall as the Anakim [Deut. 2:9,11]. The Horites [Gen. 36:20] were destroyed by the Edomites [Deut. 2:12,22]. They carved rooms out of sheer rocks, stories above one another.

Kiriathaim plain, <sup>6</sup> and the Horites in their Seir mountain range as far as El-Paran, near the desert. <sup>7</sup>Turning there, they came to En-Mishpat — that is Kadesh — and sacked the whole Amalekite region<sup>t</sup> and the Amorites who lived at Hazazon-Tamar.

<sup>8</sup>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim and the king of Bela — that is Zoar — marched out in battle-formation against them in the Siddim valley — <sup>9</sup>against Chedorlaomer, king of Elam; Tidal, king of nations; Amraphel, king of Shinar; and Arioch, king of Ellasar — four kings against five. <sup>10</sup>Now the Siddim valley was full of tar pits, so, when the kings of Sodom and Gomorrah took to flight, they fell there, while the rest fled to the mountains. <sup>11</sup>The victors took all the wealth and all the provisions of Sodom and Gomorrah and moved on; <sup>12</sup>they also captured Lot, Abram's nephew, who lived in Sodom, his goods too, and decamped.

<sup>13</sup>But one who had escaped, came to Abram the Hebrew and told him; for he was living by the terebinths of Mamre, the Amorite, the brother of Eshcol and of Aner, who were allies of Abram." <sup>14</sup>When Abram learned that his kinsman had been captured, he mustered his trained men, born in his household, 318 of them, and marched in pursuit as far as Dan. <sup>15</sup>Dividing his force against them by night, he and his men defeated the enemy and chased them as far as Hobah, north of Damascus. <sup>16</sup>He recaptured all the loot and brought back his kinsman Lot and his possessions with the women and the people. <sup>17</sup>Upon his return from the defeat of Chedorlaomer and his royal allies, the king of Sodom came out to meet him in the Shaveh valley — the King's vale. <sup>18</sup>Melchizedek, too, king of Salem and priest to God Most High, brought out food and wine. <sup>19</sup>He also blessed him, saying, "Blessed be Abram by God Most High,

Possessor of heaven and earth, <sup>20</sup>and blessed be God Most High who has delivered your oppressors into your hand."

Then he<sup>v</sup> gave him a tithe of everything.

<sup>21</sup>The king of Sodom said to Abram, "Allow me the persons and you keep the goods for yourself," <sup>22</sup>but Abram answered the king of Sodom, "I lift up my hand to the LORD God Most High, Possessor of heaven and earth, <sup>23</sup>that I will not receive one thread or sandal-strap from anything of yours so that you may never say, 'I made Abram rich'; <sup>24</sup>nothing except what the young men who marched with me have consumed, and the portion to which my allies, Aner, Eshcol and Mamre are entitled; let them take their share."<sup>w</sup>

**15** FOLLOWING THESE EVENTS THE word of the LORD came to Abram in a vision: I have no fear, Abram; I am your Shield; your reward is marvelously rich. <sup>2</sup>Abram said, "O, LORD God, what canst Thou give me, since I am ending life childless and my heir is this Eliezer of Damascus." <sup>3</sup>Abram further said, "See, Thou hast given me no offspring and, consider, one belonging to my household will be heir to me." <sup>4</sup>Then the LORD's message to him was: This one shall not be your heir; your heir will be born from your own body. <sup>5</sup>Then He conducted him outdoors and said: Now look toward the heavens and count the stars, if you can number them. So, He told him, shall your offspring be. <sup>6</sup>He believed in the LORD, who accounted it for him as righteousness. <sup>7</sup>Then He said to him: I am the LORD who brought you from Chaldean Ur to give you this land to possess.

<sup>8</sup>"LORD God," he said, "in what way can I be assured it will be mine?"<sup>x</sup> <sup>9</sup>He said; Get Me a three-year-old heifer, a three-year-old she goat, a three-year-old ram, a turtle dove and a young pigeon. <sup>10</sup>All these he got himself and cut them into halves, then laid the halves opposite each other; but the

t) Later possessed by Amalekites, who were descendants of Esau.

u) Abram had achieved enough prominence to form alliance with native chiefs and was glad to secure such friendship to protect his increasing livestock.

v) Abram gave Melchizedek the tithe, because as priest he represented God.

w) Abram did not demand from his allies the loyalty to God that motivated him.

x) Complete faith did not come easily to Abram.



birds he did not divide. <sup>11</sup>And when birds of prey swooped down upon the carcasses, Abram drove them away.

<sup>12</sup>About sunset a deep sleep overcame Abram and a horror of dense darkness got hold of him. <sup>13</sup>Then He said to Abram: You will know with certainty that your descendants shall be aliens in a land not theirs for 400 years, working for those who shall oppress them. <sup>14</sup>In turn I will punish the nation they shall be serving and afterward they will come away with ample wealth. <sup>15</sup>As for yourself, you will join your fathers in peace; you will be buried in ripe old age. <sup>16</sup>But they will come back here in the fourth generation; for the wickedness of the Amorites is not yet brim full.

<sup>17</sup>When the sun had set and dense darkness had come, there appeared a smoking oven and a burning torch passing between those pieces. <sup>18</sup>At that time the LORD made a covenant with Abram, saying: To your descendants I will give this country from the river of Egypt<sup>z</sup> to the Great River, the river Euphrates — <sup>19</sup>the Kenite, the Kenizite, the Kadmonite, <sup>20</sup>the Hittite, the Perizzite, the Raphaim, <sup>21</sup>the Amorite, the Canaanite, the Girgashite and the Jebusite.

2081 B.C.

**16** SARAI, ABRAM'S WIFE, BORE him no children, but she had an Egyptian maid named Hagar. <sup>2</sup>So Sarai said to Abram, "See here! The LORD has prevented me from bearing. Do go in to my maid; perhaps I may build up (a family) through her." Abram listened to Sarai's voice <sup>3</sup>and Sarai, Abram's wife, took her maid Hagar, the Egyptian, and gave her to her husband Abram for a wife. That was after Abram had lived in the land of Canaan for ten years.

<sup>4</sup>He went in to Hagar and she conceived; but as soon as she realized that

she had conceived, she looked down on her mistress. <sup>5</sup>Then Sarai said to Abram, "May the injury I suffer come home to you. I entrusted my maid to your bosom and as soon as she found herself with child she looked down on me. Let the LORD do justice between me and you." <sup>6</sup>Abram said to Sarai, "Look, your maid is in your power; handle her as you please." Then Sarai treated her harshly until she ran away from her. <sup>7</sup>The Angel of the LORD found her near the spring of water in the desert, by the fountain on the way to Shur<sup>a</sup> <sup>8</sup>and He said: Hagar, Sarai's maid, where have you come from and where are you going?

She said, "I am running away from my mistress Sarai." <sup>9</sup>Then the Angel of the LORD told her: Go back to your mistress and humble yourself under her authority. <sup>10</sup>The Angel of the LORD added: I will greatly increase your descendants beyond all counting, they will be so numerous. <sup>11</sup>The Angel of the LORD, further said: Take note, you are with child and you will give birth to a son, whom you will name Ishmael,<sup>b</sup> because the LORD has noticed your harsh treatment. <sup>12</sup>He will become a wild-ass of a man, his hand against every one and every one's hand against him and he shall live over against all his kindred.<sup>c</sup>

<sup>13</sup>She called the name of the LORD who spoke to her, "Thou seeing God," for she said, "Have I not looked after the One who looked on me?" <sup>14</sup>She named the well, therefore, "Well of the living One who sees me."<sup>d</sup> It is located between Kadesh and Bered. <sup>15</sup>Hagar bore Abram a son and Abram named his son whom Hagar bore, Ishmael. <sup>16</sup>Abram was 86 when Hagar bore him Ishmael.<sup>e</sup>

Early 2067 B.C.

**17** WHEN ABRAM WAS 99 THE LORD appeared to Abram and

y) Cycle of age or generation reckoned by the 100 years which was the productive life span of healthy persons.

z) Probably "The River of Egypt," halfway between Philistia and Egypt, a stream that served as southern boundary of Palestine; but the Hebrew word "nahar," used for the Euphrates, too, renders possible the Nile, a few miles east of which the desert began. Then the north-eastern boundaries of Egypt would be the western boundaries of Israel southward.

a) Wall, fortification, along the east border of Egypt. b) God hears.

c) He speaks as the Lord Himself. We believe Him to be the Son of God — the Word.

d) Heb. Beer-Lahai-Roi. e) All Arabians accepting Moslem instructions, claim descent from Ishmael.

told him: I am God Almighty; live in my presence and be upright. <sup>2</sup>I will make My covenant between Me and you and I will in a most unusual way multiply you. <sup>3</sup>Abram fell on his face while God continued speaking to him: <sup>4</sup>As for Me, My covenant is with you and you will be ancestor to many nations. <sup>5</sup>Your name shall no longer be Abram but your name shall become Abraham, because I have designated you a father of many nations; <sup>6</sup>I will render you extremely fruitful.<sup>f</sup> Out of you I will make nations and from you kings shall spring. <sup>7</sup>I will establish My covenant between Me and you and your descendants in their successive generations for an everlasting covenant, to be your God and your offspring's after you. <sup>8</sup>To you and to your descendants after you I will give the country to which you have migrated — the whole Canaanite country — for an everlasting possession; I will be their God.

<sup>9</sup>Therefore, God said to Abraham: You must keep My covenant, you and your descendants after you in their respective generations <sup>10</sup>and this is My covenant between Me and you and your children after you, which you must observe: Every male of you shall be circumcised; <sup>11</sup>you must circumcise the flesh of your foreskin; it shall be for a covenant sign between Me and you. <sup>12</sup>Eight days after his birth every boy born to you throughout your generations shall be circumcised, whether he be of your family circle or bought with money from any outsiders and not of your own offspring; <sup>13</sup> without exception, home-born or bought with money, he must be circumcised.<sup>g</sup> So shall My covenant be marked in your flesh, a never-ending covenant. <sup>14</sup>The uncircumcised male, the flesh of whose foreskin is not circumcised, that person shall be eliminated from his people; he has broken My covenant.

<sup>15</sup>God said to Abraham: As for Sarai, your wife, do not call her Sarai, for her name shall be Sarah; <sup>16</sup>I will bless

her, yes, and give you a son by her. I will bless her so that she shall become a mother of nations and from her kings of peoples shall spring.

<sup>17</sup>Abraham fell on his face and laughed, saying to himself, "Shall a child be born to a centenarian, or can Sarah bear at ninety?" <sup>18</sup>So Abraham said to God, "O, that Ishmael might live before Thee!" <sup>19</sup>But God said: No, but Sarah, your wife, is about to bear you a son and you will name him Isaac.<sup>h</sup> With him, too, I will establish My covenant as an everlasting covenant for his children after him. <sup>20</sup>I have also heard you regarding Ishmael and will indeed bless him, and render him fruitful. I will multiply him immensely; he will be ancestor to twelve princes and I will set him up for a great nation. <sup>21</sup>But My Covenant I will establish with Isaac, whom Sarah will bear you this season next year.

<sup>22</sup>When God had ended speaking with him, He ascended from Abraham <sup>23</sup>and Abraham took his son Ishmael and all the males born in his household; also those bought with his money, every male from his communal group, and on that very day circumcised the flesh of their foreskin, as God had told him. <sup>24</sup>Abraham was circumcised at 99 in the flesh of his foreskin <sup>25</sup>and his son Ishmael at thirteen. <sup>26</sup>Abraham and his son Ishmael were circumcised that same day, <sup>27</sup>and so were all the males of his household with him, those home-born and those purchased for money from the stranger.

Late 2067 B.C.

**18** THE LORD APPEARED TO HIM BY the Mamre terebinths as he was sitting in the tent-door when the day was hot.<sup>i</sup> <sup>2</sup>He looked up and saw three men standing opposite him. On seeing them, he ran from the tent-door to meet them, and bowing to the ground, <sup>3</sup>he said, "My master, if you would do me a favor, then, please do not pass your servant by. <sup>4</sup>I beg of you, let us have a little water brought, to

f) Abram-exalted father; Abraham — father of a multitude.

g) Not without hygienic value, too, especially during adolescent years.

h) Laughter, for both Abraham and Sarah laughed in view of the apparently impossible prospect; and at his birth they laughed [21:6]. i) Any time from 12 to 3:00 p.m.

wash your feet. Recline under the tree <sup>5</sup>while I get a bite of bread so you may refresh yourselves; then you may go on; for this you surely came by your servant."

They said, "Do as you have said." <sup>6</sup>So Abraham hurried to the tent to Sarah and said, "Quickly, bring three pecks of fine meal; knead it and bake cakes." <sup>7</sup>Then Abraham ran to the herd, took a calf tender and good and gave it to the servant who dressed it in short order. <sup>8</sup>He then took curds, milk and the prepared veal, placed it before them and stood by them under the tree, while they ate.

<sup>9</sup>They asked him, "Where is your wife Sarah?" He said, "There in the tent." <sup>10</sup>Then He said,<sup>j</sup> Without fail I shall come back to you at the reviving season and, see, Sarah, your wife will have a son.

Now Sarah was listening in at the tent door behind Him, <sup>11</sup>and since Abraham and Sarah were aged, well advanced in years, and the custom of women had ceased with Sarah, <sup>12</sup>she laughed to herself, saying, "Connubial enjoyment for me, worn out as I am; and my master aged, too?" <sup>13</sup>The LORD asked Abraham: Why did Sarah laugh just then, saying, "How could I possibly bear a child, old as I am?" <sup>14</sup>Is anything beyond the LORD's reach? At the appointed time<sup>k</sup> I will return to you, at the reviving season and Sarah will have a son. <sup>15</sup>Feeling afraid, Sarah made denial, "I did not laugh." He said: No, but you did laugh.

<sup>16</sup>The men got up from there, looking toward Sodom, and Abraham went with them to direct their way. <sup>17</sup>Then the LORD said, Am I hiding from Abraham what I am about to do, <sup>18</sup>whereas Abraham will certainly become a great and powerful nation, and all the nations on earth shall be blessed through him? <sup>19</sup>For I have known him, so that he may charge his children and his household after him to keep the

way of the LORD, doing what is right and fair, so that the LORD may bestow upon Abraham what He has told him.

<sup>20</sup>Then the LORD said: The Sodom and Gomorrah outcry is loud and their sin is very grievous. <sup>21</sup>I will now go down and see whether their behavior is like the outcry that has reached Me; and if not, I will know.<sup>l</sup>

<sup>22</sup>Then the men turned and went on to Sodom, while Abraham remained standing before the LORD. <sup>23</sup>Abraham came closer and said, "Wilt Thou wipe out the good too, with the bad? <sup>24</sup>There are perhaps fifty good persons in the city; wilt Thou indeed wipe out and not pardon the community because of the fifty good people among them? <sup>25</sup>Far be it from Thee to do such a thing, to slay the good with the bad, to treat righteous and wicked alike. Far be it from Thee. Shall not the Judge of all the earth deal justly?"

<sup>26</sup>The LORD said: If I find within the city of Sodom fifty righteous, then I will grant pardon to the whole place for their sake.

<sup>27</sup>Abraham replied, "I am aware that I have undertaken to speak to the LORD although I am but dust and ashes; <sup>28</sup>perchance there will be five lacking of the fifty righteous, wilt Thou for five destroy the entire city?" If I find there forty-five, He said, I will not destroy it.<sup>m</sup>

<sup>29</sup>Once more he spoke to Him, "Perchance forty will be found there." And He said, For the sake of the forty I will take no action.

<sup>30</sup>He said, "Let not the LORD be angry, so that I may speak; perhaps there will be thirty found there." He said, I will not act, if I find thirty there.

<sup>31</sup>He said, "Thou seest that I am undertaking to speak to the LORD; perchance twenty shall be found there." And He said, I will not destroy it for the twenty's sake.

<sup>32</sup>He said, "Let not the LORD be

j) Again this is the Lord Himself, ultimately to come as the Messiah.

k) Appointment made, Ch. 17:21. God may have thought so within Himself, as some surmise, but more likely He expressed Himself to Abraham. Abraham's walk with Him was evidence of hospitality, observed in Eastern lands more than here.

l) God sent his messengers to Sodom; He knew the measure of their wickedness.

m) Our Lord's teaching on prayer [Lk. 11:5-13; 18:1-8], is in line with Abraham's persistence and God's patient response.

my sister; she is my father's daughter, but not my mother's and she became my wife. <sup>13</sup>So when God made me wander away from my father's home, I said to her, 'Show me this kindness,— wherever we go, say of me, he is my brother.'"<sup>14</sup>Abimelech then made Abraham a present of flocks and herds, with male and female servants and he returned Sarah, his wife, to him. <sup>15</sup>"Look! my land is at your disposal," Abimelech said, "settle wherever you please." <sup>16</sup>And to Sarah he said, "Take note! I have given your brother 1,000 silver dollars by way of compensation to you for all that you and yours experienced, and, before all, your name is totally cleared."

<sup>17</sup>Abraham prayed to God<sup>c</sup> and God healed Abimelech; also his wife and his maids, so they gave birth to children, <sup>18</sup>for the Lord had completely closed the wombs in Abimelech's household on account of Sarah, Abraham's wife. 2066 B.C.

**21** THE LORD CAME TO SARAH AS He had said; He dealt with her as He had promised.<sup>d</sup> <sup>2</sup>Sarah conceived and bore Abraham a son in his old age, at the season which God had mentioned to him. <sup>3</sup>Abraham named the newly born son whom Sarah bore him, Isaac <sup>4</sup>and, in agreement with God's command, Abraham circumcised his son Isaac when he was 8 days old, <sup>5</sup>Abraham himself being 100 at his son Isaac's birth. <sup>6</sup>Sarah remarked, "God has prepared laughter for me; every one who hears of it will laugh with me." <sup>7</sup>Then she added, "Who would have told Abraham, 'Sarah will nurse children'? For I have borne him a son in his old age."

<sup>8</sup>The child grew big enough to be weaned<sup>e</sup> and on Isaac's weaning day Abraham prepared a great feast. <sup>9</sup>But Sarah noticed the son of Hagar, the Egyptian, whom she had borne Abraham, teasing.<sup>f</sup> <sup>10</sup>So she told Abraham, "Expel this servant girl with her son;

for the son of this servant girl shall not inherit with my son, with Isaac." <sup>11</sup>To Abraham the proposal seemed very wrong on account of his son, <sup>12</sup>but God said to Abraham; Do not consider it objectionable because of the lad and because of your maid. Listen to everything Sarah tells you, for your name shall be perpetuated through Isaac; <sup>13</sup>and of the son of the maid, too, I will make a nation, because he is your offspring.

<sup>14</sup>Early next morning Abraham got up, took bread and a skin of water,<sup>g</sup> which he gave to Hagar and put on her shoulder, also the lad<sup>h</sup> and dismissed her. She left and roamed in the Beersheba desert <sup>15</sup>until the water in the skin-bottle was gone. Then she put the youth beneath one of the shrubs <sup>16</sup>and went to seat herself at a bow-shot's distance opposite him, for she said, "I must not see the boy die." As she sat there, she wept audibly; <sup>17</sup>but God heard the lad's call, and the angel of God called to Hagar from heaven: "Hagar, what is troubling you? I have no fear, for God has heard the lad's voice there where he is." <sup>18</sup>Rise up, raise the boy and hold him by the hand, for I will make him into a great nation."

<sup>19</sup>Then God opened her eyes and she noticed a spring; so she went and filled the skin with water and gave the lad to drink. <sup>20</sup>God was with the youth; he grew up and lived in the desert, becoming an expert bowman. <sup>21</sup>He made the Paran desert his home and his mother got him a wife from the land of Egypt.

<sup>22</sup>About that time Abimelech and Phicol, his general, said to Abraham, "God is with you in everything you do. <sup>23</sup>Now swear to me here before God that you will not play me false, nor my children, nor my posterity, but that, as I have shown you friendship, so you will treat me and the land in which you are an immigrant." <sup>24</sup>Abraham answered, "I so swear." <sup>25</sup>But

c) As Job was commissioned to pray for his three friends. The prayer of a devout worshiper "avails much" [James 5:16], and believers need to exercise that grace in behalf also of non-believers.

d) Enabling her to be a mother. e) Usually on the fifth birthday.

f) The Septuagint has, "laughing at her son Isaac."

g) A goat's complete body-skin, well sewed together so that no leak occurred.

h. Ishmael was around 18; his mother did not carry him, as some would have it.

i) Ishmael may have learned from his father to whom he might turn for help when all else has failed.

Abraham complained to Abimelech because of a water-well, which Abimelech's servants had seized; <sup>26</sup>to which Abimelech replied, "I do not know who did this; you never told me and I never heard of it till today."<sup>j</sup>

<sup>27</sup>Then Abraham presented sheep and cattle to Abimelech, and the two made a covenant. <sup>28</sup>When Abraham set apart seven ewe lambs from the flock, <sup>29</sup>Abimelech asked him, "What about those seven ewe lambs you have set apart?" <sup>30</sup>He answered, "Accept these seven ewe lambs from me to be my witness that I have dug this well." <sup>31</sup>The place was therefore named Beer-sheba; for there both made an oath. <sup>32</sup>They thus made a covenant at Beer-sheba.<sup>k</sup>

Then Abimelech and his general Phicol got ready and returned to the Philistine country. <sup>33</sup>Abraham planted a tamarisk at Beer-sheba<sup>l</sup> and there he called on the name of the LORD, the everlasting God. <sup>34</sup>For many a day Abraham lived as a stranger in the land of the Philistines.

## 22 FOLLOWING THIS, GOD TESTED<sup>m</sup>

Abraham. He said to him, Abraham! He answered, "Here I am." <sup>2</sup>Take now your son, He said, your only one, Isaac, whom you love; be-take yourself to the region of Moriah and there offer him up as a burnt-sacrifice on one of the summits which I will designate to you. <sup>3</sup>Early next morning Abraham got up, saddled his donkey, selected two young men to go with him, as well as his son Isaac, split the wood for a burnt-offering, then started out for the location of which God had told him. <sup>4</sup>On the third day Abraham looked up and in the distance saw the place. <sup>5</sup>Abraham said to his young men, "Stay here by yourselves with the donkey; while I and the lad

go yonder; so we may worship and return to you."<sup>n</sup>

<sup>6</sup>Abraham took the wood for the burnt-offering and laid it on Isaac,<sup>o</sup> his son, while he carried in his hand the torch and a knife; so the two walked together. <sup>7</sup>"My father," Isaac said to his father Abraham, who said, "Here I am, my son."<sup>p</sup> Then he inquired, "Here are the fire and the wood; but where is the lamb for the burnt-offering?" <sup>8</sup>Abraham answered, "My son, God will provide Himself the lamb for the burnt-offering"; so the two walked on together.

<sup>9</sup>When they reached the spot of which God had told him, Abraham built the altar there; then he arranged the wood and bound his son Isaac,<sup>q</sup> whom he laid on the altar upon the wood. <sup>10</sup>Abraham then reached out his hand and took hold of the knife to slay his son; <sup>11</sup>but the Angel of the LORD called out to him from heaven, Abraham! Abraham! He said, "Here I am." <sup>12</sup>Do not lay hands on the lad, He said, do nothing to him; for now I know that you revere God. You have not held back from Me your son, your only one.

<sup>13</sup>Abraham raised his eyes and there behind him he saw a ram, entangled by its horns in a thicket; so Abraham went, took the ram and offered it for a sacrifice instead of his son. <sup>14</sup>Abraham called that place Jehovah-Jireh,<sup>r</sup> so that to this day it is said, "In the mountain of the LORD it shall be provided."

<sup>15</sup>The angel of the LORD called to Abraham from heaven a second time; <sup>16</sup>He said, "By Myself I have sworn, the LORD says, because you have done this and have not held back your son, your only one," <sup>17</sup>I will bless you beyond words; I will greatly multiply your descendants so as to compare with the

j) Abimelech denied responsibility, which he should exercise; hence Abraham's demand for an oath.

k) Beer - well; sheba - oath; Well of the oath.

l) Evidence that Abraham expected to stay there for a good while; he must have considered it part of "the land of promise."

m) God does not tempt [James 1:13]; temptation is always from "the evil one." But God tests often.

n) He knew they would both return. o) The son was physically stronger than the father.

p) Whenever the words, "Here I am" occur, the literal words are, "Look at me"; so that usually "Here I am," will do.

q) To which Isaac was perfectly agreed, even as the Son of God so loved the world - and the Father - that He gave Himself. r) Meaning, The Lord will provide.

s) God did not allow Abraham to forget that his affair with Hagar was altogether out of order; that only Isaac was the son of His promise.

stars of heaven and the sand on the seashore for numbers. Your offspring shall possess the gate of his enemies <sup>18</sup>and through your offspring all peoples of the earth shall be blessed; because you have obeyed My voice." <sup>19</sup>Then Abraham went back to his young men and together they started for Beer-sheba where Abraham made his home.

<sup>20</sup>Later this news came to Abraham: Take note, Milcah, she too has borne children to your brother Nahor—<sup>21</sup>Uz, his first-born; <sup>22</sup>his brother Buz; Kemuel, the father of Aram; <sup>23</sup>Chesed, Hazo, Pildash, Jidlaph, and Bethuel. <sup>24</sup>To Bethuel Rebekah was born. These eight Milcah bore to Nahor, Abraham's brother. <sup>25</sup>Also Reumah, his concubine, bore Tebah, Gaham, Tahash and Maacah.

2029 B.C.

**23** SARAH'S LENGTH OF LIFE WAS 127 years; <sup>2</sup>she died at Kiriath-Arba, which is Hebron, in the land of Canaan. Abraham<sup>v</sup> came to lament and weep for her. <sup>3</sup>Then arising from the presence of his dead, Abraham said to the sons of Heth,<sup>w</sup> <sup>4</sup>"As I am a stranger and immigrant among you, may I have my own burial ground among you, so that I may bury my dead from my presence?" <sup>5</sup>The Hittites answered Abraham, <sup>6</sup>"Listen to us, Sir! You are a godlike prince among us. Bury your dead in the choicest of our sepulchres; none of us will refuse you his sepulchre for burying your dead." <sup>7</sup>Then Abraham stood up, bowed earthward to the Hittites, the people of the land, <sup>8</sup>and told them, "If you are willing to have me bury my dead from my presence, then listen to me: Request for me of Ephron, Zohar's son, <sup>9</sup>to let me have the Machpelah cave he has at the end of his field. At its full price he should let me have it in your presence for my own cemetery lot."

<sup>10</sup>Ephron was sitting among the sons of Heth; so Ephron the Hittite an-

swered Abraham in the hearing of all the Hittites,<sup>x</sup> who were entering the city-gate, <sup>11</sup>"No, Sir. Listen to me! I give you the field and the cave it contains; I give it to you with the sons of my people witnessing; you bury your dead."

<sup>12</sup>Abraham bowed down before the people of the land <sup>13</sup>and said to Ephron, so that all the natives heard it, "If you consent, then please listen to me. I will pay you for the field; accept the money from me, and I will bury my dead."

<sup>14</sup>Ephron answered Abraham, <sup>15</sup>"Listen to me, Sir! The land is worth 260 dollars, what does that amount to between me and you? Go ahead, and bury your dead."

<sup>16</sup>Abraham understood Ephron; so he weighed out to Ephron the silver he had stipulated in the hearing of the Hittites, 260 dollars, currency with the merchants. <sup>17</sup>This secured Ephron's field at Machpelah that faced Mamre; the field with the cave that was in it, and all the trees that were in the field to its surrounding boundaries <sup>18</sup>were legally conveyed to Abraham to be his property, witnessed by all the Hittites who were entering the gate of his city. <sup>19</sup>This done, Abraham buried his wife Sarah in the cave of the Machpelah field, fronting Mamre, that is Hebron, in the land of Canaan. <sup>20</sup>The field and the cave it contained were legally conveyed by the sons of Heth into Abraham's possession for a cemetery.<sup>y</sup>

2026 B.C.

**24** WHEN ABRAHAM WAS OLD AND up in years, blessed of God in every way, <sup>2</sup>he said to the oldest servant in his household, who was in charge of all his property, "Kindly place your hand under my thigh, <sup>3</sup>and I will have you swear by the LORD, the God of heaven and earth, that you will not get my son a wife from the daugh-

t) Job is later mentioned as living in the land of Uz.

u) Aram has given his name to all Arameans, to many more than his own descendants.

v) Abraham had moved back to Mamre. Sarah had her own tent; which Abraham entered for the mourning.

w) The Hittites were a great nation north and east of Palestine. A colony of them had migrated to southern Canaan. x) We would say, "The citizens," in this case of Hebron.

y) Here we have a true picture of an important business transaction in the Near East, without use of writing; the price was high, but Abraham would not barter.

ters of the Canaanites, among whom I am living. <sup>4</sup>Instead, you must go to my country and to my relatives to obtain a wife for my son Isaac.”<sup>z</sup>

<sup>5</sup>The servant said to him, “In case the woman is not willing to follow me to this country, then should I take your son back to the land from which you came?” <sup>6</sup>Abraham told him, “Beware of taking my son back there. <sup>7</sup>The LORD, the God of heaven, who took me from my father’s house and from the land of my family, who spoke to me and made oath to me, ‘To your offspring I will give this land,’ He will send His angel ahead of you, so that you may obtain a wife from there for my son. <sup>8</sup>However, should the woman be unwilling to come with you, then you are released from this oath to me; only, do not take my son back there.”

<sup>9</sup>The servant then placed his hand under his master Abraham’s thigh and swore to him to that effect. <sup>10</sup>He took ten of his master’s camels, and took the road with all sorts of his master’s treasures in hand; he went to Mesopotamia, to Nahor’s town. <sup>11</sup>There, outside the town, he made the camels kneel near the well of water. It was toward evening when the women came out to draw water.

<sup>12</sup>He said, “LORD God of my master Abraham, prosper me, I pray, this day and show grace to my master Abraham. <sup>13</sup>See, I am standing here by the well of water, while the daughters of the townsmen are coming out to draw water. <sup>14</sup>May it be so, that the girl to whom I say, ‘Please, lower your pitcher so that I may drink,’ and who shall answer, ‘Drink, and I will water your camels, too,’ that she may be the girl Thou hast designated for Thy servant Isaac. By this I shall know that Thou hast treated my master graciously.”<sup>a</sup>

<sup>15</sup>Things began to happen before he had done speaking: Rebekah, born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, was coming out with a pitcher on her shoulder.

<sup>16</sup>The girl was exceptionally good-looking, a virgin — no man had known her. Going down to the well, she filled her pitcher and came up. <sup>17</sup>The servant ran to meet her and said, “Would you kindly let me have a drink of water from your pitcher?”

<sup>18</sup>She said, “Drink, sir!” and quickly lowered the pitcher on her hand to give him a drink. <sup>19</sup>When she was through quenching his thirst, she said, “I will draw for your camels, too, until they have enough.” <sup>20</sup>Promptly she emptied the pitcher into the trough, ran back to the well to draw and drew for all the camels.<sup>b</sup>

<sup>21</sup>Silently the man stood gazing at her, to observe whether or not the LORD had made his trip successful, <sup>22</sup>and when the camels had finished drinking the man produced a quarter-ounce ring of gold and two five-ounce golden bracelets for her wrists <sup>23</sup>and asked her, “Whose daughter are you? Please, tell me, is there room at your father’s house for us to lodge?” <sup>24</sup>She told him, “I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor.” <sup>25</sup>Then she added, “We have plenty of straw and fodder and space to spend the night.” <sup>26</sup>The man then bowed and worshiped the LORD. <sup>27</sup>He said, “Praised be the LORD God of my master Abraham, who has not failed my master with His mercy and His truth. I, being on the way, the LORD guided me to the house of my master’s kinsfolk.”<sup>c</sup>

<sup>28</sup>The girl ran to tell everything at her mother’s home. <sup>29</sup>Rebekah had a brother named Laban and Laban ran out to the well to the man. <sup>30</sup>So it was, when he saw the ring, also the bracelets on his sister’s wrists, and heard his sister Rebekah repeat what the man had said to her, he ran outdoors to the well and exclaimed, as he saw the man standing there, <sup>31</sup>“Come in, you blessed of the LORD. Why stand outdoors when I have gotten the house ready and a place for the camels?” <sup>32</sup>So the man

z) Abraham would gladly have married Isaac to the daughter of a home as godly as his own; but there was none; so he kept near to it. a) He was looking for physical ability and a benevolent disposition. b) One likes to think the cameleers assisted, too; but Rebekah showed her mettle. c) Cooperation between God and man; the man on the move and God guiding.

came in and unloaded the camels. Then he<sup>d</sup> provided straw and fodder; also water to wash his feet and the feet of the men with him. <sup>33</sup>Food was placed before him to eat. But he said, "I shall not eat until I have told my errand."

"Tell it!" he said. <sup>34</sup>So he spoke, "I am Abraham's servant, <sup>35</sup>and the LORD has richly blessed my master; he has become great. He has given him flocks, and herds, silver and gold, male and female servants, camels and donkeys. <sup>36</sup>After Sarah, my master's wife, had grown old, she bore my master a son, to whom he is leaving all he has.<sup>e</sup> <sup>37</sup>My master also made me swear; he said, 'Secure no wife for my son from the daughters of the Canaanites, in whose land I am living; <sup>38</sup>but go to my father's house, to my relatives, and get a wife for my son.'

<sup>39</sup>"I said to my master, 'Perhaps the woman will not follow me,' <sup>40</sup>but he told me, 'The LORD, in whose presence I walk, will send His angel with you to render your trip successful, so that you will obtain a wife for my son from my relatives and from my father's house. <sup>41</sup>You will then be freed from your oath to me. If, when you come to my kinsmen, they fail to give you (one), then you are freed from your oath!'

<sup>42</sup>"Today as I came to the well, I said, 'LORD God of my master Abraham, if Thou art about to prosper the way I am going, <sup>43</sup>see, I am standing by the water-well; let it be that the girl who comes to draw water, to whom I say, 'Please, let me drink a little water from your pitcher,' <sup>44</sup>and who says to me, 'You drink, and I will draw for your camels, too,' let her be the woman whom the LORD has designated for my master's son. <sup>45</sup>And before I was through saying this in myself, there came Rebekah with her pitcher on her shoulder. She went down to the well and drew. I said to her, 'Please, let me have a drink.' <sup>46</sup>Quickly she lowered

her pitcher and said, 'I have a drink, and I will water your camels, too!' So I drank, and she watered the camels, too.

<sup>47</sup>"Then I asked her, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore him.' I then put the ring on her face and the bracelets on her wrists, <sup>48</sup>and I bowed myself in worship to the LORD and praised the LORD God of my master Abraham, who had guided me in the right road to take the daughter of my master's brother for his son. <sup>49</sup>Now then, if you are going to treat my master kindly and fairly, let me know; or if not, let me know, so I may turn to the right or to the left."

<sup>50</sup>Both Laban and Bethuel<sup>f</sup> replied, "This thing is from the LORD; we cannot speak for or against it. <sup>51</sup>Look, Rebekah is present; take her and go; let her marry your master's son, in agreement with the LORD's message." <sup>52</sup>When Abraham's servant heard their response, he bowed to the earth before the LORD; <sup>53</sup>then the servant brought out and gave Rebekah articles of silver and of gold, and clothes. Her brother and her mother he gave jewelry, too. <sup>54</sup>Then he and the men with him ate and drank, and they stayed overnight.

As they got up in the morning, he said, "Let me go back to my master"; <sup>55</sup>but her brother and her mother said, "Let the girl stay with us a few days, maybe ten, after which she may go." <sup>56</sup>But he told them, "Do not detain me, since the LORD has made my journey successful; let me be off to get back to my master." <sup>57</sup>They said, "Let us call the girl and ask her personally." <sup>58</sup>So they called Rebekah and asked her, "Are you willing to go with this man?" Her answer was, "I will go!" <sup>59</sup>Then they saw their sister Rebekah off with her nurse and with Abraham's servant and his men. <sup>60</sup>They pronounced a blessing on Rebekah, "You, our sister, may you become the mother of mil-

d) Not the servant, but Laban, furnished the necessities.

e) Abraham's representative was a good salesman.

f) Laban assumed the rights of the first-born rather early, as aggressive sons are likely to do. And, oriental fashion, Rebekah had not been consulted. This seems Rebekah's father's first and only chance to get in a word edgewise; Laban, her brother, did all the conversing.



lions, and may your offspring possess the gates of those who hate them."

<sup>61</sup>Then Rebekah started with her maids and, riding on camels, they followed the man; thus the servant obtained Rebekah and took his course.

<sup>62</sup>Now, Isaac had come from a trip to the well of Lahairoi, for he was living in the South. <sup>63</sup>He had gone out in the field for his twilight meditations and looking up, he saw camels coming.

<sup>64</sup>Rebekah looked up, too. When she saw Isaac, she slid down from the camel <sup>65</sup>and asked the servant, "Who is that man over there, walking in the field to meet us?" The servant replied, "That is my master." She therefore took her veil and covered herself.

<sup>66</sup>The servant told Isaac everything he had done, <sup>67</sup>and Isaac conducted her inside his mother Sarah's tent. He married Rebekah;<sup>f</sup> she became his wife, and he came to love her. So Isaac found consolation after his mother's death.

**25** ABRAHAM MARRIED ANOTHER wife named Keturah,<sup>2</sup> who bore him Zimran, Jokshan, Medan, Midian,<sup>h</sup> Ishbak, and Shuah. <sup>3</sup>Jokshan got Sheba and Dedan. The children of Dedan were the Asshurites, the Letushites, and the Leummites. <sup>4</sup>And the sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were Keturah's children.

1991 B.C.

<sup>5</sup>Abraham left all he had to Isaac; <sup>6</sup>but, while still living, Abraham gave presents to the children of his concubines and sent them away eastward to the Kedem<sup>1</sup> country, out of Isaac's way. <sup>7</sup>Abraham's life span was 175 years; <sup>8</sup>then at a ripe old age, after a long and full life, Abraham expired. He was gathered to his people, <sup>9</sup>and his sons Isaac and Ishmael buried him in the Machpelah cave, fronting Mamre, in the field of Ephron, the son of Zohar the Hittite, <sup>10</sup>which Abra-

ham had bought from the Hittites. There Abraham was buried beside Sarah, his wife. <sup>11</sup>After Abraham's death, God's blessing was on his son Isaac, who lived at the well of Lahairoi.<sup>1</sup>

<sup>12</sup>These are the descendants of Ishmael, the son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham; <sup>13</sup>these are the names of Ishmael's sons by their names, in the order of their birth: Ishmael's first-born, Nebayoth; then Kedar, Adbeel, Mibsam, <sup>14</sup>Mishma, Dumah, Massa, <sup>15</sup>Hadad, Tema, Jetur, Naphish, and Kedemah. <sup>16</sup>These are Ishmael's sons by their names, their villages, and their encampments, twelve chiefs with their clans.

1943 B.C.

<sup>17</sup>This is the length of Ishmael's life, 137 years; then he breathed his last; he died and was gathered to his people; <sup>18</sup>who lived from Havilah as far as Shur, east of Egypt on the way toward Assyria. He settled before all his kin.<sup>k</sup>

<sup>19</sup>These are the descendants of Isaac the son of Abraham: Isaac was born to Abraham. <sup>20</sup>At 40 Isaac married Rebekah, the daughter of Bethuel, the Aramean of Padan Aram and sister to Laban the Aramean. <sup>21</sup>Isaac prayed the LORD on behalf of his wife, for she remained childless, and the LORD responded to his entreaty; his wife Rebekah conceived. <sup>22</sup>Then within her body the children jostled each other, and she said, "If this is so, why am I this way?" So she went to the LORD to find out <sup>23</sup>and the LORD told her: Two nations exist in your womb, and two peoples shall separate from your body, one stronger than the other, and the older shall serve the younger.<sup>1</sup>

<sup>24</sup>When her days for delivery were completed, there were indeed twins in her womb. <sup>25</sup>The first came out reddish all over, like a hairy coat; so they called him Esau.<sup>m</sup> <sup>26</sup>Then his brother was born, his hand holding on to Esau's

g) Both were hopeful and neither was disappointed. Both seem to have been disciplined in the give-and-take ways of living and thus made a better match than results from purely physical attraction. Habitually relating his interests to God, Isaac's feet turned him for his meditation in the direction from which his bride was coming. h) The Midianites are to make life hard for the Israelites.

i) Where the Lord had shown Hagar and Ishmael a spring when they were thirsty.

j) Mostly the region of the Israelites' journeyings in the desert, therefore south of Jacob's, Esau's, and Lot's descendants. k) The location is foretold, Ch. 16:12. l) That is, Jacob was to enjoy the rights of the first-born. m) Esau - hairy; Edom - Red; Jacob - heel-grabber, therefore, Supplanter.

heel; so they named him Jacob. Isaac was 60 when she bore them. <sup>27</sup>As the boys matured, Esau became an expert hunter, a man of the open spaces, while Jacob was of a quiet disposition, living in tents. <sup>28</sup>Isaac favored Esau, for he enjoyed the taste of his game; and Rebekah favored Jacob.<sup>a</sup>

<sup>29</sup>Jacob was boiling a stew when Esau came in from the field, exhausted, <sup>30</sup>and he said to Jacob, "Let me drink some of that red, that red there, for I am famished"—hence his name Edom. <sup>31</sup>Jacob replied, "First sell me your birthright!" <sup>32</sup>Esau said, "Look here! I am starving; then what good will my birthright do me!" <sup>33</sup>"Swear to me this moment," Jacob said, and he swore to him; he sold his birthright to Jacob. <sup>34</sup>Then Jacob dished Esau bread and lentil stew. He ate and drank, then got up and went his way. Thus lightly did Esau esteem his birthright.

**26** A FAMINE VISITED THE LAND IN addition to the earlier famine in Abraham's day, so Isaac moved to Gerar, to Abimelech<sup>o</sup> the Philistine king. <sup>2</sup>Then the LORD appeared to him and said, Do not go down to Egypt; remain in the land which I indicate to you. <sup>3</sup>Live as an immigrant in this land and I will be with you and bless you; for to you and to your descendants I will give all this territory. I will make good the oath I swore to your father Abraham; <sup>4</sup>I will make your offspring as countless as the stars of heaven, and I will give your descendants all these lands. Through your offspring all the nations of the earth shall be blessed, <sup>5</sup>because Abraham minded My voice and kept My charge, My orders, My rules and My laws. <sup>6</sup>So Isaac stayed at Gerar. <sup>7</sup>When the men of the community inquired about his wife, he said, "She is my sister," for he was afraid to say, "She is my wife," (thinking) the men of this place may kill me to get Rebekah, who is beautiful.

<sup>8</sup>So it was after he had been there a long time that Abimelech, the king, looked out of the window, and there he saw Isaac caressing his wife Rebekah. <sup>9</sup>Abimelech then summoned Isaac and said, "See here, she is really your wife. How could you say, 'She is my sister'?" Isaac told him, "Because I reasoned that else she might cost me my life." <sup>10</sup>Abimelech retorted, "What is this that you have done to us! One of my men might readily have lain with your wife, and you would have brought guilt upon us." <sup>11</sup>Then Abimelech charged all the people, "Whoever touches this man or his wife shall certainly be executed."

<sup>12</sup>Isaac sowed his crop in that land and that year he harvested a hundredfold; the LORD blessed him. <sup>13</sup>He became a rich man and continued prospering until he grew so very wealthy, <sup>14</sup>owning flocks and herds and a great body of servants, that the Philistines envied him. <sup>15</sup>They stopped all the wells which his father's servants had dug in his father Abraham's time, filling them up with dirt. <sup>16</sup>Abimelech told Isaac, "Move away from us, for you are much more powerful than we."<sup>p</sup>

<sup>17</sup>So Isaac moved away from there; made camp in the Gerar valley and lived there. <sup>18</sup>The water-wells that had been dug in his father Abraham's time, but which the Philistines had choked after Abraham's death, he reopened; he also gave them the same names his father had given them. <sup>19</sup>But when Isaac's servants dug in the valley and struck a spring of running water, <sup>20</sup>the Gerar shepherds disputed with Isaac's shepherds, saying, "The water is ours." So he named the well Esek<sup>q</sup> because they disputed with him. <sup>21</sup>They dug another well, over which there also was a dispute; so he named it Sitnah.<sup>q</sup> <sup>22</sup>He moved away from there and dug another well, over which there was no dispute. He named it Rehoboth, saying, "Surely, now the LORD has made

n) Until modern times favoritism in the home has been a serious trouble, aggravated by the naming of children after kin on either side of the family.

o) The name Abimelech, like the name Pharaoh in Egypt, seems to have been a title that applied to successive rulers.

p) Isaac with all his servants and their families was still fewer in numbers, but in movable property he outstripped all the Philistine sheiks. And his flocks and herds fed on what grew in the Philistine country so long as the Hebrew clan remained among them.

q) Esek — Contention; Sitna — Enmity, or accusation, satanic.

room for us, in order that we may be fruitful in the land."

<sup>23</sup>From there he went up to Beer-sheba, <sup>24</sup>where that night the LORD appeared to him and said: I am the God of your father Abraham. Have no fear, for I am with you, and I will bless you and multiply your descendants for the sake of My servant Abraham. <sup>25</sup>There he built an altar and called upon the name of the LORD; there he made camp, and there Isaac's servants dug a well.

<sup>26</sup>Abimelech called on him from Gerar, with his friend Ahuzzath and his general Phicol. <sup>27</sup>Isaac asked him, "Why do you call on me when you hate me and sent me away from you?" <sup>28</sup>They said, "We have clearly seen how the LORD is with you; so we said, 'Let there now be an oath between us, between us and you, and let us make a covenant with you, <sup>29</sup>that you will not harm us, since we have not touched you.' We have done you nothing but good, and we sent you away in peace; you are now blessed of the LORD!" <sup>30</sup>He then prepared a banquet for them; they ate and drank <sup>31</sup>and, rising early in the morning, they swore each to the other. Then Isaac bade them farewell, and they took their leave from him in peace.

<sup>32</sup>That same day Isaac's servants came to tell him about a well they had dug; they reported to him, "We have found water." <sup>33</sup>He named it Shebah; therefore to this day the town is called Beer-sheba.<sup>r</sup>

<sup>34</sup>At forty Esau married Judith, the daughter of Be-eri, the Hittite; also Basemath, the daughter of Elon, the Hittite, <sup>35</sup>which brought great distress to Isaac and Rebekah.

1929 B.C.

**27** WHEN ISAAC WAS AGING AND HIS eyes had grown so dim that he could not see, he called Esau, his elder

son, saying to him, "My son," to which he replied, "Here I am!" <sup>2</sup>He said, "Look here, I am growing old; I do not know when I may die; <sup>3</sup> so now, please take your hunting outfit, your arrow-case and your bow; go out in the open country and hunt game for me. Prepare me a tasty dish, the kind I am fond of, and bring it to me to eat, so I may <sup>4</sup>give you my blessing before I die."<sup>s</sup>

<sup>5</sup>Rebekah was eavesdropping while Isaac spoke to his son Esau; so, while Esau had gone to the field, hunting game to bring in, <sup>6</sup>she told her son Jacob, "Take note! I heard your father telling your brother Esau, <sup>7</sup>'Bring me game and prepare me a tasty dish, so I may eat and bless you in the LORD's presence, before I die.' <sup>8</sup>Now, son, listen to what I order you. <sup>9</sup>Go to the flock now and fetch me two well-fed kids of the goats. I will prepare them as a tasty dish for your father such as he likes <sup>10</sup>and you will take it in to your father, so he can eat and give you the blessing before he dies."

<sup>11</sup>Jacob answered Rebekah, his mother, "Remember, my brother Esau is a hairy man and I am smooth. <sup>12</sup>My father may stroke me and I will seem to him a mocker; then I shall bring a curse on myself instead of a blessing." <sup>13</sup>His mother said, "I will take your curse on me, my son; you simply do as I say. You go and fetch them for me."

<sup>14</sup>So he went and got them; he brought them to his mother and his mother made the tasty dish as his father liked.

<sup>15</sup>Rebekah then got the choicest clothes of Esau, her elder son, which she had with her at home, and dressed Jacob, her younger son; <sup>16</sup>she also fitted the skins of the goat-kids on his wrists and on the smooth of his neck, <sup>17</sup>and handed the delicious meat and the bread she had baked to her son Jacob.

<sup>18</sup>He went to his father and said, "My

r) Be-er - well; Sheba - seven, as with our Nez Perce Indians a thrice repeated statement equals an oath, probably so here a seven times repeated statement equals an oath. Shibah, feminine form of Shebah, which means seven, or an oath.

s) The birthright which Esau had sold to Jacob, was the right of the first-born - a double share in the father's legacy and the assumption of the father's rank, as head of the family or clan and as member of the community. The blessing was more spiritual; it was the father's invocation of divine favor upon the son, in this case Isaac's prayer that Jacob might receive God's promise to Abraham and to himself, to be blessed and to bring blessings to the world, a spiritual function for which Esau never was fitted and for which Jacob was not yet ready. And God had designated Jacob for that blessing. [Ch. 25:23].

father!" He said, "Here! Who are you, my son?" <sup>19</sup>Jacob told his father, "I am Esau, your first-born; I have done as you told me. Please, sit up and eat of my game, so that you yourself may heartily bless me." <sup>20</sup>Isaac remarked to his son; "How is this, that you found it so quickly, my son?" He said, "Because the LORD, your God brought it direct to me."

<sup>21</sup>Isaac said to Jacob, "Please come close to me, so I may stroke you, my son, whether you really are my son Esau or not." <sup>22</sup>When Jacob moved closer to his father Isaac, he stroked him and said, "The voice is Jacob's voice, but the hands are Esau's hands." <sup>23</sup>He did not identify him because his wrists were hairy like those of his brother Esau; so he blessed him. <sup>24</sup>He said, "Are you truly my son Esau?" He answered, "I am." <sup>25</sup>He said, "Then bring it near me that I may eat of my son's game, so I may personally bless you." So he placed it near him and he ate; he brought him wine, too, and he drank.

<sup>26</sup>His father Isaac then said to him, "Now come close and kiss me, my son." <sup>27</sup>He moved near and kissed him and when he smelled his clothes, he blessed him. He said, "Truly, the smell of my son is like the smell of a field which the LORD has blessed. <sup>28</sup>God grant you from heaven's dew and from earth's fatness abundance of grain and wine. <sup>29</sup>May nations serve you and peoples bow down to you. Be master over your kinsmen and may your mother's sons prostrate themselves to you. A curse on those who curse you and a blessing on those who bless you."

<sup>30</sup>Isaac had hardly finished blessing Jacob and Jacob had just left his father Isaac, when his brother Esau came in from his hunting. <sup>31</sup>He, too, had prepared a tasty dish, which he brought in to his father, to whom he said, "Let my father sit up and eat from his son's game, so that you may personally bless me." <sup>32</sup>Isaac asked him, "Who are you?" He said, "I am Esau,

your son, your first-born." <sup>33</sup>Then Isaac was so shocked he trembled; he said, "Who was it then who hunted game and brought it in to me? And I ate of all of it before you came in; I also blessed him. Yes, and he shall be blessed."

<sup>34</sup>Upon hearing his father's words, Esau wailed with a most loud and bitter cry, pleading with his father, "Bless me, too, my father." <sup>35</sup>But he replied, "Your brother came in with pretence and stole your blessing."

<sup>36</sup>He remarked, "Was he not well named Jacob, for twice now he has over-reached me; he robbed me of my birthright and now he has stolen my blessing; but"—he pleaded—"have you not reserved a blessing for me?"

<sup>37</sup>Isaac responded, "You see, I have made him your master and I have given him all his kinsfolk for servants; I have provided him with grain and wine. Now what can I do for you, my son?"

<sup>38</sup>Esau pleaded with his father, "Is that your only blessing, my father? Bless me, O my father; me, too!" At this, Esau raised his voice and wept loudly. <sup>39</sup>Then his father responded to him: "See, you will live on the fatness of the earth and from the dew of heaven above. <sup>40</sup>You will sustain yourself by your sword and you will serve your brother; but when you strenuously exert your power, you will break his yoke from your neck."

<sup>41</sup>Because of the blessing which his father had bestowed on him, Esau nurtured a grudge against Jacob and said under his breath, "Mourning time for father is not far off; then I will kill my brother Jacob." <sup>42</sup>When these sentiments of Esau, her elder son, reached Rebekah, she sent and called for Jacob, her younger son and told him, "See, your brother Esau is consoling himself by planning to kill you; <sup>43</sup>so now, my son, listen to my voice. Get ready and flee to my brother Laban at Haran <sup>44</sup>and stay with him for a few days until your brother's fury has blown over and his anger at you subsides;

t) Neither Jacob nor Rebekah gained anything by their cruel and ungodly deceit; instead both suffered much on account of it. On earth they apparently never met again, after Jacob had to flee.  
u) This was not a blessing, but a statement of an unfavorable situation and a suggestion for making the best of it.

<sup>45</sup>till he forgets what you have done to him. Then I will send for you and get you back from there. Why should I be deprived of you both at the same time?"

<sup>46</sup>To Isaac, Rebekah complained, "The presence of those Hittite women wears me down so, if Jacob marries one of the Hittite girls like these daughters of the land, my life will not be worth living."

**28** ISAAC THEN CALLED JACOB AND blessed him; he also charged him, "You are to marry no Canaanite girl. <sup>2</sup>Get ready; go to Padan Aram<sup>v</sup> to the family of Bethuel, your mother's father, and get you a wife there from your uncle Laban's daughters. <sup>3</sup>God Almighty bless you, make you prolific and multiply you so that you may become an association of peoples. <sup>4</sup>May He grant you and your descendants after you the blessing He bestowed on Abraham, so as to possess the land in which you are now a stranger, which God gave to Abraham." <sup>5</sup>With this Isaac sent Jacob away and he went to Padan Aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, mother of Esau and Jacob.

<sup>6</sup>When Esau learned that Isaac had blessed Jacob and had sent him to Padan Aram to get a wife from there, that in his blessing he had charged him, "Take no wife from the daughters of Canaan," <sup>7</sup>and that Jacob had obeyed his father and mother and had gone to Padan Aram, <sup>8</sup>when Esau realized that the Canaanite women did not please his father Isaac, <sup>9</sup>Esau went to Ishmael and married, in addition to the wives he had, Mahalath, the daughter of Ishmael, Abraham's son, and sister to Nebaioth.

<sup>10</sup>Jacob started out from Beer-sheba and as he traveled toward Haran <sup>11</sup>he reached a certain place where he spent the night because the sun had set.<sup>w</sup>

He took one of the stones there, adjusted it for his pillow and lay down in that place. <sup>12</sup>He dreamed and, behold, a ladder standing on the ground and its top reaching to heaven, and the angels of God ascending and descending on it.<sup>x</sup> <sup>13</sup>And behold, the LORD stood above it, who said: I am the LORD, the God of your father Abraham, and the God of Isaac. The land on which you are lying I will give you and your descendants; <sup>14</sup>your offspring shall be as the dust of the earth; you will enlarge westward and eastward, northward and southward and in you and in your offspring all the families of the earth shall be blessed. <sup>15</sup>See now, I am with you and I will watch over you wherever you go, and I will bring you back to this country; for I shall not forsake you until I have done everything I have mentioned to you.<sup>y</sup>

<sup>16</sup>When Jacob awoke from his sleep, he said, "Amen, the LORD is in this place and I did not know it." <sup>17</sup>He felt awe and said, "How awesome a place! This is no other than God's house; this is the gate of heaven." <sup>18</sup>Jacob rose early in the morning and took the stone he had placed under his head and set it up for a memorial pillar; he poured oil on its top <sup>19</sup>and named that place Beth-El,<sup>z</sup> though previously the town was called Luz.

<sup>20</sup>Jacob then made this vow, "If God accompanies me and watches over me on this journey, giving me food to eat and clothes to wear, <sup>21</sup>and I return in peace to my father's home, then the LORD shall be my God <sup>22</sup>and this stone which I have erected for a memorial pillar shall become a house of God. Moreover I will without fail give Thee a tithe of all Thou shalt give me."

**29** JACOB THEN TRAVELED ON AND reached the land of the Easterners. <sup>2</sup>He looked and saw a well in the open country and also noticed three

v) Road (or Plain?) of Aram, that is, of Syria, located in Mesopotamia, which means, between rivers, the Euphrates and the Tigris. Haran is the town in that Plain, which still exists as Harran, a small village 280 miles N.E. of Damascus.

w) His third or fourth night [see Ch. 22:4, when Abraham had started from the same place].

x) A ladder between earth and heaven means that these two spheres are vitally connected; there is travel in between, and the angels were making use of the ladder; so may we.

y) That is, He would never, never forsake him.

z) Beth means house, El means God, worshiped as the Almighty.

flocks of sheep lying near it; for from that well they regularly watered their flocks. There was a large stone over the well's mouth. <sup>3</sup>All the flocks would be gathered there, then the men would roll the stone from the well's mouth, water the sheep, and put the stone back in its place over the well's mouth.

<sup>4</sup>Jacob said to them, "My brothers, where are you from?" They said, "We are from Haran." <sup>5</sup>He asked, "Do you know Laban of Nahor's family?" They said, "We know him." <sup>6</sup>He asked them, "Is he well?" They replied, "He is well, and, look, Rachel, his daughter is coming with the sheep." <sup>7</sup>He remarked, "But the day is still in its prime; it is not yet time to bring in the livestock<sup>a</sup>—water the sheep and take them grazing." <sup>8</sup>They replied, "We can't until all the flocks are collected and they roll the stone off the well's mouth; then we water the sheep."<sup>b</sup>

<sup>9</sup>While he was still conversing with them, Rachel arrived with her father's sheep; for she was a shepherdess. <sup>10</sup>When Jacob saw Rachel, the daughter of Laban, his mother's brother, with the sheep of his uncle Laban, Jacob stepped up, rolled the stone off the well's mouth and watered his uncle Laban's sheep. <sup>11</sup>Then Jacob kissed Rachel and wept audibly. <sup>12</sup>When Jacob told Rachel that he was her father's nephew, son of Rebekah, she ran and told her father, <sup>13</sup>and Laban, on hearing the tidings of Jacob, his sister's son, ran to meet him, embraced and fervently kissed him and brought him home. Then he told Laban all the particulars, <sup>14</sup>to which Laban responded, "You certainly are my own bone and flesh."<sup>c</sup>

He had stayed with him for a full month <sup>15</sup>when Laban said to Jacob, "Just because you are near kin to me, ought you to work for me for nothing? Tell me what your wages should be."

<sup>16</sup>Now Laban had two daughters,

the elder named Leah and the younger named Rachel. <sup>17</sup>Leah's eyes had no sparkle, while Rachel was lovely of form and face. <sup>18</sup>Jacob was in love with Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter"; <sup>19</sup>to which Laban replied, "I would rather give her to you than to another man. You stay with me."

<sup>20</sup>So Jacob did serve seven years to have Rachel; which seemed to him like a few days because of the love he felt for her. <sup>21</sup>Then Jacob said to Laban, "Give me my wife; for my time is up; let me go in to her." <sup>22</sup>Laban then invited all the people there and served a banquet. <sup>23</sup>But in the evening he took his daughter Leah to him and he went in to her. <sup>24</sup>Laban also gave his daughter Leah his maid Zilpah for a maidservant.

<sup>25</sup>And so it was in the morning, see, it was Leah. He said to Laban, "Is this the way to treat me? Have I not worked with you for Rachel? Why then have you cheated me?" <sup>26</sup>Laban replied, "It just is not done in these parts, to marry the younger before the older. <sup>27</sup>Complete this one's week and for another seven years of service we will give you the other one, too."<sup>d</sup> <sup>28</sup>Jacob did so: he completed her week and Laban gave him his daughter Rachel, too, for wife. <sup>29</sup>He also gave his maid Bilhah to his daughter Rachel for her maid. <sup>30</sup>Jacob went in to Rachel, too,<sup>e</sup> and he loved Rachel more than Leah; so he worked for him seven more years.

<sup>31</sup>Seeing that Leah was slighted, the LORD gave her fertility, while Rachel was sterile. <sup>32</sup>Leah conceived and bore a son whom she named Reuben,<sup>f</sup> for she said, "Because the LORD has noticed my trouble, for now my husband will love me." <sup>33</sup>Again she conceived and bore a son; she said, "Because the LORD has heard that I was slighted, He has given me this one also," so she

a) More grazing time was needed. While Esau had been hunting, Jacob had mastered the technique of animal husbandry.

b) The shepherds had joined their strength, it seems, to do what Jacob did alone.

c) "My own flesh and blood," we would say.

d) Perfect retribution. As Jacob had impersonated Esau at a most critical moment, so Laban made Leah impersonate Rachel at an even more critical time.

e) It seems that Rachel was given him at the start rather than at the close of that second contract.

f) Reuben — "See, a son!"; Simeon — "Hearing"; Levi — "Attachment"; Judah — "Object of Praise."

named him Simeon. <sup>34</sup>She conceived again and bore a son; she said, "This time my husband will grow attached to me, for I have borne him three sons"; therefore he was named Levi. <sup>35</sup>Once more she conceived and bore a son; she said, "This time I will praise the LORD," so she named him Judah. Then she ceased bearing.

**30** WHEN RACHEL REALIZED THAT she had borne Jacob no children, she grew envious of her sister and said to Jacob, "Give me children, or else I am going to die!" <sup>2</sup>Then Jacob's anger rose hotly against Rachel; he rejoined, "Am I taking God's place, who has deprived you of fertility?" <sup>3</sup>She then suggested, "Consider my maid Bilhah; go in to her and let her bear for me! Through her I will rear a family."<sup>4</sup> <sup>5</sup>So she gave him her maid Bilhah for a wife and Jacob went in to her. <sup>6</sup>Bilhah conceived and bore Jacob a son. <sup>7</sup>Rachel said, "God has done me justice; He has heard my voice and has given me a son"; so she named him Dan.<sup>8</sup> <sup>9</sup>Again Bilhah, Rachel's maid conceived and bore Jacob a second son. <sup>10</sup>Rachel said, "With mighty wrestlings I have wrestled with my sister and I have won out"; so she named him Naphtali.<sup>11</sup>

<sup>12</sup>When Leah saw that she had ceased bearing, she took her maid Zilpah and gave her to Jacob for a wife <sup>13</sup>and when Zilpah, Leah's maid, bore Jacob a son, <sup>14</sup>Leah said, "I am fortunate," and named him Gad.<sup>15</sup> <sup>16</sup>Zilpah, Leah's maid, bore Jacob a second son, <sup>17</sup>so Leah said, "To my happiness; for the women will certainly call me happy," and named him Asher.<sup>18</sup>

<sup>19</sup>During the wheat harvest Reuben went out into the field and found May-apples which he brought home to his mother Leah. When Rachel asked Leah, "Please, give me some of your son's May-apples," <sup>20</sup>She replied to her,

"Is your taking my husband a trifle, and would you take away my son's May-apples as well?" Rachel said, "Then for your son's May-apples you can have him tonight."

<sup>21</sup>That evening as Jacob came in from the field, Leah went out to meet him and said, "You are to come home with me, for I have definitely hired you with my son's May-apples"; so he lay with her that night. <sup>22</sup>The LORD heard Leah; she conceived and bore Jacob a fifth son; <sup>23</sup>she said, "God has allowed me my reward because I gave my husband my maid" and she named him Issachar.<sup>24</sup> <sup>25</sup>Then Leah conceived once more and bore Jacob a sixth son. <sup>26</sup>Leah said, "God has presented me with a rich dowry; this time my husband will live with me, because I have borne him six sons." So she named him Zebulon.<sup>27</sup> <sup>28</sup>Later she gave birth to a daughter whom she named Dinah. 1915 B.C.

<sup>29</sup>God also remembered Rachel; God heard her and rendered her fertile. <sup>30</sup>She conceived and gave birth to a son; she said, "God has removed my reproach," <sup>31</sup>and named him Joseph,<sup>32</sup> saying, "May the LORD add to me another son." <sup>33</sup>When Rachel had borne Joseph, Jacob said to Laban, "Grant me leave to move on to my own community and my country. <sup>34</sup>Let me have my wives and my children for whom I have served you, so I can go; for you know what service I have rendered you."

<sup>35</sup>Laban answered him, "I beg of you to stay if you care enough for me; for I have divined<sup>k</sup> that the LORD has blessed me on your account"; <sup>36</sup>then added, "Name to me your wages and I will pay them."

<sup>37</sup>He replied, "You know how I have worked for you and how your livestock has fared with me; <sup>38</sup>for the little you had before I came has broadened to a great many. The LORD has blessed you at my footsteps. Now when am I to

g) Jacob must have learned of the Abraham-Hagar trouble; but a following generation usually prefers to learn lessons the harder way. h) Dan, "He judged"; Naphtali - "Obtained by wrestling."  
i) Gad - Good fortune; Asher - happy; Issachar - there is hire; Zebulon - dwelling.

j) A childless wife felt she was failing her husband, especially in not perpetuating his family, and so other women who had children felt about her. The name she gave Joseph meant, "May he add." But the next son cost Rachel her life.

k) This may mean divination, that is, consulting omens; else, that he had so reasoned out for himself.

provide for my own family?"

<sup>31</sup>When Laban asked, "What shall I pay you?" Jacob replied, "Pay me nothing. I will go back and pasture and tend your stock, if you will agree with me on this; <sup>32</sup>Today I will inspect all your livestock and separate from them all the speckled and spotted sheep and every black lamb, and all the spotted and speckled of the goats; these will compose my wages. <sup>33</sup>My fairness will testify for me in the days ahead. When you examine my wages before you and find among the goats any that are not speckled or spotted and among the sheep any that are not black, you may consider them stolen." <sup>34</sup>Laban said, "Very well, I am agreeable to your proposition." <sup>35</sup>So he set apart then and there the striped and spotted he-goats and all the speckled and spotted she-goats, every one that had a touch of white; also every black lamb, and put them in his sons' charge.<sup>1</sup> <sup>36</sup>He then put a three-days' distance between himself and Jacob; while Jacob continued tending the rest of Laban's flocks.

<sup>37</sup>But Jacob secured rods of the green poplar, almond and plane trees, into which he peeled white stripes, that laid bare the white on the rods. <sup>38</sup>These peeled rods he placed by the troughs, the water-troughs in front of the flocks, to which the flocks came to drink. <sup>39</sup>They bred, facing the rods as they came to drink, and the flocks lambled striped, speckled and spotted young.<sup>m</sup> <sup>40</sup>The lambs Jacob then set apart and had the herds face the striped and all the black in Laban's flocks, keeping his own droves by themselves and not adding them to Laban's herd. <sup>41</sup>Jacob used to place the rods at the troughs in sight of the sturdier flocks whenever they bred so that they might breed by the rods; <sup>42</sup>but for the weaker herds he did not place them, so that the weaker fell to Laban and the stronger to Jacob; <sup>43</sup>who grew richer and richer with great herds,

male and female servants, camels and donkeys.

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**31** HE HEARD TALK FROM LABAN'S sons, who were saying, "Jacob has appropriated everything father had; he owes all this wealth to what belonged to our father."<sup>n</sup> <sup>2</sup>Jacob also noticed that Laban's attitude toward him was not as it used to be. <sup>3</sup>Also the LORD told Jacob: Go back to the land of your fathers and to your kinsfolk and I will be with you.

<sup>4</sup>So Jacob sent and called Rachel and Leah to the field, where his flocks were, <sup>5</sup>and said to them, "I have been noticing that your father's feelings toward me are not what they used to be; but my father's God has been with me. <sup>6</sup>You yourselves know how I have served your father to the best of my ability, <sup>7</sup>while your father has cheated me; ten times he has changed my wages; but God has not permitted him to harm me. <sup>8</sup>When he said this: 'The speckled will be your wages,' then all the animals bore speckled young, and when he said, 'The striped will be your wages,' then all the livestock bore striped young. <sup>9</sup>In this way God has taken away your father's stock and has given it to me. <sup>10</sup>When the flocks were breeding, I looked in my dream and saw that the he-goats that leaped upon the flock were the striped, the speckled, and the mottled.

<sup>11</sup>"In a dream the Angel of the LORD said to me: Jacob! and I said, 'Here am I.' <sup>12</sup>He said: Look and observe how all the he-goats that leap upon the flock are striped, speckled and mottled; for I have seen everything Laban is doing to you. <sup>13</sup>I am the God of Bethel, where you anointed a memorial pillar and where you made a vow to Me. Now, get ready, move out of this country and go back to your native land."

<sup>14</sup>Rachel and Leah answered him: "What share or legacy is there left us in our father's house? <sup>15</sup>Does he not

1) This seems to refer to Laban's sons.

m) The Bethel experience had not converted Jacob; he had remained selfish and tricky. His scheme to increase the number of animals due him was not stealing but it was taking unfair advantage.

n) Which was true, for Jacob had nothing but his staff, when he arrived in Padan Aram; but it was a half truth, for Laban had greatly prospered because of Jacob's superior skill as a herdsman, and divine favor, so that Laban owed fully as much to Jacob as Jacob owed to him.



consider us outsiders? For he sold us and has enjoyed the profits of our dowry as well.<sup>o</sup> <sup>16</sup>For all the wealth God has taken away from father belongs to us and to our children. Now then, you do whatever God has told you."

<sup>17</sup>Jacob then got ready. He mounted his children and his wives on camels <sup>18</sup>and brought away all his cattle, all the movable property he had acquired and the herds of his possession, which he had accumulated in Padan Aram, to travel to his father Isaac in the land of Canaan. <sup>19</sup>Laban had gone to shear his sheep; Rachel stole her father's household gods, <sup>20</sup>and Jacob got the best of Laban, the Aramean, by not telling him of his flight. <sup>21</sup>So he fled with all his belongings.

Starting out, he crossed the river<sup>p</sup> and turned toward the Gilead mountain range. <sup>22</sup>On the third day of Jacob's flight Laban was told of it, <sup>23</sup>so, taking along his kinsmen, he went in pursuit of him for seven days until he overtook him in the Gilead range. <sup>24</sup>But in a dream by night God came to Laban, the Aramean, and said to him: Be careful about speaking to Jacob either good or bad.

<sup>25</sup>When Laban overtook Jacob, Jacob had pitched camp at the mountain<sup>q</sup> and Laban, too, camped at the Gilead mountain with his kinsmen. <sup>26</sup>Laban said to Jacob, "What do you mean to take advantage of me and to carry off my daughters as if they were captured by the sword? <sup>27</sup>Why did you flee secretly and steal away from me without telling me? I would have seen you off with mirth and song, with tambourine and harp.<sup>r</sup> <sup>28</sup>Why did you not give me a chance to kiss my sons and my daughters goodbye? <sup>29</sup>It was a silly thing to do and I could hurt you; but your father's God told me last night, 'Be careful not to speak to Jacob, good or bad.' <sup>30</sup>Now, if you hurried off because you so greatly longed for your father's home, then why did you steal my gods?"

<sup>31</sup>Jacob answered Laban, "I fled because I feared you might forcibly take your daughters from me. <sup>32</sup>With whom you find your gods, let him not live. Under supervision of our kinsmen make a search for what I have that is yours and take it"; for Jacob did not know that Rachel had purloined them.

<sup>33</sup>Laban then entered Jacob's tent and Leah's, the tents of the two maids, too, but did not find them. Coming out of Leah's tent he entered Rachel's tent.

<sup>34</sup>Now Rachel had gotten hold of the household gods and had put them inside her camel's saddle, on which she was sitting. Laban searched through the whole tent without finding them, <sup>35</sup>and she said to her father, "I hope my master does not object to my being unable to get up in front of you, for I am meeting with the indisposition of women." So, for all his searching he did not find the images.

<sup>36</sup>Angrily Jacob reprimanded Laban; Jacob said to Laban, "What is my misdemeanor? What is my crime that you have pursued me so hotly? <sup>37</sup>Though you have been feeling all my household goods, which of all your utensils have you discovered? Place it here in front of my kinsmen and yours, so they may judge between us two. <sup>38</sup>During my twenty years with you, your ewes and your she-goats have not miscarried and the rams of your flock I have not eaten. <sup>39</sup>What the wild beasts mangled I did not bring to you, but I personally replaced it, and you exacted from me whatever was carried off by day or by night. <sup>40</sup>As for me personally, heat wore me down by day and cold by night, besides loss of sleep. <sup>41</sup>So I spent twenty years in your home, fourteen years for your two daughters and six years for your stock. Ten times<sup>s</sup> you changed my wages. <sup>42</sup>Unless the God of my father, the God of Abraham and the Reverence of Isaac<sup>t</sup> had been on my side, you would now doubtless have dismissed me empty-handed; but

o) In as much as Jacob's service was the dowry he paid, by which Laban had done so well.

p) Euphrates, sometimes called the great River.

q) Shortly named Mizpah because of the agreement between Laban and Jacob.

r) Jacob knew well enough that Laban would not have allowed him to leave, if he had any way to prevent it; so did Laban know it. s) "Again and again," or "Time and again," we would say.

t) Literal translation meaning "He whom Isaac reveres."

God saw my misery and my manual labor, and He gave judgment last night."

<sup>43</sup>Laban replied to Jacob, "Mine are the daughters and the children; mine are the flocks, mine is everything you see. And what can I now do to these my daughters or to the children they have borne? <sup>44</sup>Come now, let us make a covenant, I and you, and let it be for a witness between me and you."

<sup>45</sup>So Jacob took a stone and set it up for a memorial pillar; <sup>46</sup>he also told his kinsmen, "Gather stones"; so they brought stones together and formed a cairn. There atop the cairn they ate together. <sup>47</sup>Laban named it Jegar-sahadutha and Jacob named it Galeed.<sup>v</sup> <sup>48</sup>Laban said, "This cairn today is witness between me and you"; hence the name Galeed; <sup>49</sup>also Mizpah, for he said, "May the LORD watch between me and you when we are out of each other's sight. <sup>50</sup>If you ill treat my daughters; if you take wives in addition to my daughters, although no other is present, see, God is witness between me and you!" <sup>51</sup>Laban further told Jacob, "Look at this pillar and at this cairn, which I have set up between me and you. <sup>52</sup>Let this cairn be a witness and this pillar, too, that I will not pass it to harm you and that you will not pass it to harm me. <sup>53</sup>The God of Abraham, the God of Nahor, the God of their father judge between us."

<sup>54</sup>Jacob swore by the reverence of his father Isaac and offered sacrifice on the mountain-side. He invited his kinsmen to break bread; then spent the night on the mountain. <sup>55</sup>Early in the morning Laban got up, kissed his sons<sup>v</sup> and his daughters goodbye, gave them his blessing; then left and went back home.

**32** AS JACOB RESUMED HIS TRAVEL, God's angels met him<sup>2</sup> and when Jacob saw them, he said, "This is God's camp," and named that place, Mahanaim.<sup>w</sup> <sup>3</sup>Jacob sent messengers ahead of

him to his brother Esau in the Seir range of the Edom country, <sup>4</sup>charging them, "You must say to my master Esau, 'Your servant Jacob says, I have been living as a stranger with Laban and stayed there until now. <sup>5</sup>I have come to possess oxen, donkeys, herds and male and female servants, and I have sent to tell my master about it, hoping to gain your favor.'"<sup>x</sup> <sup>6</sup>The messenger returned to Jacob with the report, "We arrived at your brother Esau's and he is now on the way to meet you, accompanied by 400 men."

<sup>7</sup>Then Jacob, greatly alarmed and distressed, divided the people that were with him, and his flocks, his herds and his camels into two camps, <sup>8</sup>reasoning that if Esau should come upon one camp and destroy it, the remaining camp would escape. <sup>9</sup>Jacob also prayed, "O God of my father Abraham, God of my father Isaac, Jehovah, who told me, 'Return to your land and to your kindred and I will treat you kindly,' <sup>10</sup>I do not deserve the least of all the kindness and faithfulness Thou hast rendered Thy servant; for with my staff I crossed this Jordan and now I have become two camps. <sup>11</sup>Save me, I pray, from my brother's hand, from the power of Esau, for I fear him, that he may come and slay me, with mother and children. <sup>12</sup>Thou hast said, I will unfailingly deal kindly with you and I will make your descendants like the sea sand that cannot be counted for its numbers."

<sup>13</sup>That night he lodged there and arranged from what he had on hand a present for his brother Esau,—<sup>14</sup>200 she-goats and 20 he-goats; 200 ewes and 20 rams; <sup>15</sup>30 milch camels with their calves; 40 cows and 10 bulls; 20 she-donkeys with 10 foals. <sup>16</sup>These he entrusted to his servants, drove after drove separately, and told his men, "Drive ahead of me and leave space between the several droves."

<sup>17</sup>To the first driver he gave orders, "When my brother Esau meets you and he asks you, 'To whom do you be-

u) Laban gave the Aramean and Jacob the Hebrew name for Witness-cairn. Mizpah means Watch-post. v) The Hebrew term — sons — often includes all children; in this case Laban's grandchildren. w) Mahanaim means "Two Camps"; Jacob had protecting angels right and left. Read something similar — II Kings 6:8-23.

x) Jacob wanted Esau to see that he now no longer stood in need of the blessing he had so cruelly exacted from his elder brother.

long? Where are you going? Whose is this drove?<sup>y</sup> <sup>18</sup>then you reply, "These are your servant Jacob's; it is a present sent to my master Esau and he also is behind us." <sup>19</sup>He so ordered the second, the third and all the successive drove herders; he said, "You give the same message to Esau, <sup>20</sup>and be sure to add, 'Your servant also is behind us.'"<sup>y</sup> For he reasoned, "I will appease him with the gift that precedes me; then when I meet him personally, he may accept my presence." <sup>21</sup>So, his presents went over ahead of him, while he lodged in the camp.

<sup>22</sup>During the night he got up, took his two wives and his two maids,<sup>z</sup> also his eleven sons and forded the Jabbok;<sup>a</sup> <sup>23</sup>he took them and helped them across the brook with everything he possessed.

<sup>24</sup>So Jacob was left alone, and there wrestled a man with him until day-break, <sup>25</sup>who, when he saw he was not throwing him, struck his hip socket so that Jacob's thigh was dislocated in his wrestling with him. <sup>26</sup>The man said, "Let me go, for the day is breaking." But he replied, "I will not let you go unless you bless me."

<sup>27</sup>He asked him, "What is your name?" He said, "Jacob." <sup>28</sup>He said, "Your name will be Jacob no longer, but Israel,<sup>b</sup> because you have striven with God and with men and you have won." <sup>29</sup>Jacob then asked him, "Please tell me, what is your name?" He said, "Why do you inquire after my name?" And He blessed him there. <sup>30</sup>Jacob named that place Peniel, for "I saw God face to face and yet my life was preserved."

<sup>31</sup>The rising sun shone on him as he passed through Peniel and he was limping at the hip. <sup>32</sup>For this reason the Israelites to this day never eat the hip-muscle that covers the hip-socket, because He struck Jacob's thigh at the hip-muscle.

**33** AS JACOB LOOKED UP, HE SAW Esau coming, accompanied by 400 men. So he apportioned the children to Leah, to Rachel and to the two maids respectively. <sup>2</sup>The maids and their children he put in front; Leah and her children behind them, and Rachel with Joseph in the rear. <sup>3</sup>He then advanced to the front and bowed to the ground seven times until he came close to his brother. <sup>4</sup>But Esau ran to meet him, threw his arms around him, fell on his neck and kissed him; then they both wept.

<sup>5</sup>As he looked up and saw the women and the children, he asked, "Who are these with you?" He replied, "The children whom God has graciously granted your servant." <sup>6</sup>The maids then approached with their children and bowed deeply. <sup>7</sup>Leah, too, came forward with her children and they bowed to the ground. After them Joseph and Rachel came up and bowed deeply."

<sup>8</sup>He asked, "What do you mean by all this drove I met?" He said, "To gain my master's favor." <sup>9</sup>Esau rejoined, "I have plenty, my brother; let what you have remain yours." <sup>10</sup>"No, please," urged Jacob, "if you will do me a favor, accept my present, because being in your presence is like being in God's presence; you have been pleased with me. <sup>11</sup>I beg of you, do accept my blessing<sup>d</sup> that has been brought to you; for God has treated me lavishly and I have everything."

Thus he urged him until he accepted it <sup>12</sup>and said, "Let us break camp and travel on together; I will accompany you." <sup>13</sup>But he replied, "My master is aware that the children are frail, while the flocks and the herds with me are giving suck; should they overdrive them for a single day the whole flock would die. <sup>14</sup>Please let my master go in advance of his servant and I will move on slowly, at my leisure, adjust-

y) He not only showed what he had gained, but that he was voluntarily handing Esau the riches to which Esau had by birth been entitled.

z) As the mothers of Jacob's four sons, Bilhah and Zilpah had special standing, but personally they remained maids [Gen. 37:2].

a) The Jabbok brook still divides the Gilead mountain range. It empties into the Jordan 43 miles south of Lake Galilee and 23 miles north of the Dead Sea. b) Israel means, "Striver with God."

c) Each bowing involved kneeling on both knees and touching the ground with the forehead.

d) Jacob definitely refers to "the blessing" he had unfairly taken from his brother and which he now returns.

ing ourselves to the pace that suits the endurance of the livestock in front of me and of the children, until I reach my master at Seir."<sup>e</sup>

<sup>15</sup>Esau suggested, "I should like to assign some of my men to help you"; but he replied, "What is the need of it; it is enough that I enjoy your favor."

<sup>16</sup>So Esau started back that day on his way to Seir, <sup>17</sup>while Jacob moved to Succoth, where he built a dwelling for himself and put up booths for his herds; hence the name Succoth for the place. 1908 B.C.

<sup>18</sup>Traveling from Padan Aram, Jacob arrived safely at Shechem-town in the land of Canaan and camped facing the town. <sup>19</sup>He bought the lot,<sup>f</sup> on which he had pitched his tent, for about 200 dollars from the sons of Hamor, Shechem's father. <sup>20</sup>There he built an altar and called it El, the God of Israel.

**34** **DINAH, LEAH'S DAUGHTER,** whom she had borne Jacob, went out to get acquainted with the girls of the community, <sup>2</sup>and when Shechem, son of Hamor, the Hivite,<sup>g</sup> the local chief, laid eyes on her, he seized her, lay with her and dishonored her. <sup>3</sup>He was passionately in love with Dinah, Jacob's daughter, and talked to the girl in endearing terms. <sup>4</sup>Then Shechem said to Hamor, his father, "Get me this girl for a wife."

<sup>5</sup>While his sons were in the field with his herd, Jacob learned that he had ravished his daughter, Dinah, so he kept quiet until their return; <sup>6</sup>but Hamor, Shechem's father, called on Jacob to talk with him. <sup>7</sup>On hearing of it, Jacob's sons came in from the field, disgusted and angry beyond words, that such a shameful deed had been committed in Israel, as to lie with Jacob's daughter, a thing that should never be done. <sup>8</sup>But Hamor conversed with them; he said, "My son Shechem's affections are centered on your daughter. I beg of you, give her to him in

marriage. <sup>9</sup>Intermarry with us; give us your daughters and take our daughters for yourselves. <sup>10</sup>Settle among us and the land is at your disposal; make your home in it and acquire property in it."<sup>h</sup>

<sup>11</sup>Shechem then said to her father and her brothers, "Let me have your consent and I will pay any sum you name me; <sup>12</sup>put your price and dowry as high as you want to, I will meet your demands, only give me the girl for a wife."

<sup>13</sup>Jacob's sons answered Shechem and his father Hamor deceitfully, because he had dishonored their sister Dinah.

<sup>14</sup>They said to them, "We are in no position to do this, to give our sister to an uncircumcised person; for that would be a disgrace to us. <sup>15</sup>I however, on one condition we will consent to give you our sister: If you become like us, every male of you being circumcised, <sup>16</sup>then we will give our daughters to you and we will marry your daughters; we will settle among you and become one people with you. <sup>17</sup>But if you will not agree with us to be circumcised, then we will take our daughter and move away."

<sup>18</sup>Their suggestion appealed to Hamor and to Hamor's son Shechem <sup>19</sup>and without delay the young man went into action, for he was in love with Jacob's daughter; he also held highest rank in his father's household. <sup>20</sup>So Hamor and his son Shechem resorted to their town gate and talked it over with their fellow citizens. They said, <sup>21</sup>"These men are in harmony with us, so let them stay and do business in the land; for the country, you observe, has room enough for them. Let us marry their daughters and let us give them our daughters. <sup>22</sup>There is, however, one condition on which their mixing with us as one people depends, that every male among us be circumcised as they are. <sup>23</sup>Will not their stock, their property, yes, all their animals be ours? Only let us accept their condition and they

e) Jacob might some day see him again, as when he and Esau buried their father; but Jacob had no intention to enjoy Esau's hospitality at Seir.

f) Which he gave Joseph, who was ultimately buried there [Josh. 24:32].

g) There were colonies of Hivites scattered through Canaan; the men of Gibeon, who with deceit made treaty with Joshua, Ch. 9 – were Hivites. In David's time there were Hivites around Mt. Hermon, and Solomon required service from them for his building operations.

h) Had such arrangements been made, there would have been no chosen people and no prophetic and priestly preparation for Christ's coming.

will live with us.”<sup>24</sup> All the responsible men agreed with Hamor and his son Shechem and every male in town was circumcised.

<sup>25</sup> So it was that on the third day, when they were sore, two sons of Jacob, Simeon and Levi, Dinah’s brothers, each took his sword,<sup>1</sup> boldly invaded the town, put to the sword every male,<sup>26</sup> including Hamor and his son Shechem, took Dinah out of Shechem’s house, and left. <sup>27</sup> Jacob’s sons went over the slain and plundered the town, because they had ravished their sister. <sup>28</sup> They took their flocks, their herds, their donkeys and all their movable property in town and field; <sup>29</sup> they carried away captive their little ones and their wives and looted what was indoors.

<sup>30</sup> Jacob told Simeon and Levi, “You have shocked me, to make me odious to the natives of this country, to the Canaanites and the Perizzites, and since we are few, if they unite against me, they will slay me—I and my family will be destroyed.”<sup>31</sup> They said, “Should they treat our sister like a prostitute?”

**35** GOD SAID TO JACOB: GET READY!  
Move up to Bethel; settle there and build there an altar to God, who appeared to you when you were fleeing from your brother Esau. <sup>2</sup> Jacob then told his household and all under his authority, “Get rid of all the strange gods you have with you; purify yourselves and change your clothes; <sup>3</sup> then let us get ready and move up to Bethel. There I will build an altar to God, who answered me in the day of my distress and kept me company on my journey.” <sup>4</sup> Then they handed Jacob all the strange gods they had, and their carings,<sup>1</sup> which Jacob buried beneath the Shechem terebinth. <sup>5</sup> They broke camp and a God-sent dread rested on the surrounding towns so that they did not pursue Jacob’s sons.

<sup>6</sup> When Jacob and all the people with him arrived at Luz — that is Bethel —

in the land of Canaan, <sup>7</sup> he built there an altar and named the place<sup>k</sup> El-Bethel, because there God had revealed Himself to him during his flight from his brother. <sup>8</sup> Then Deborah, Rebekah’s nurse, died, and was buried below Bethel under the oak, which he named Allon-bachuth.<sup>1</sup>

<sup>9</sup> Once more, since his return from Padan Aram, God appeared to Jacob to bless him. <sup>10</sup> God said to him: Your name was Jacob; your name will be Jacob no longer, but Israel shall be your name; so He called him Israel. <sup>11</sup> God said to him: I am God Almighty; be fruitful and multiply. A nation, yes, a group of nations shall spring from you. <sup>12</sup> The land which I gave Abraham and Isaac, I will give to you and to your offspring that follows you. <sup>13</sup> Then from the very spot where He had spoken to him, God ascended; <sup>14</sup> and Jacob erected a pillar where He had talked with him, a memorial pillar of stone, poured upon it a libation and anointed it with oil. <sup>15</sup> Jacob called the place where God had talked with him, Bethel.

<sup>16</sup> They moved on from Bethel and still some distance from Ephrath,<sup>m</sup> Rachel felt the birth pangs. <sup>17</sup> She was in hard labor when the midwife said to her, “Have no fear, for this too is a son for you.” <sup>18</sup> With her last breath — for she expired — she named him Ben-oni,<sup>n</sup> but his father called him Benjamin. <sup>19</sup> Rachel died and was buried on the Ephrath or Bethlehem road. <sup>20</sup> On her grave Jacob erected a pillar which to this day remains the memorial pillar of Rachel’s grave.

<sup>21</sup> Israel moved on and pitched his tent beyond the Edar tower,<sup>o</sup> <sup>22</sup> and while they lived in that land Reuben went in to Bilhah, his father’s concubine, and lay with her — and Jacob was informed.

The sons of Jacob numbered twelve:  
<sup>23</sup> The sons of Leah — Reuben, Jacob’s first-born; Simeon, Levi, Judah, Issa-

i) As Abraham could muster 318 men to go fighting, so Simeon and Levi could use their sheep- and cattle-men, probably not less than forty, to invade Shechem, which was physically helpless.

j) Earrings were worn by both sexes and by children [Ex. 32:2], but some used them idolatrously as amulets [Isa. 3:20]; hence their removal on this occasion. k) God of Bethel. l) Oak of Weeping.

m) Ephrathah or Ephratah, the earlier name for Bethlehem [Gen. 48:7, Ruth 4:11]. In Micah 5:2, Bethlehem-ephratah. n) Ben-oni—Son of my sorrow; Benjamin—Right-hand son, or Son of happiness.

o) Flock-tower, so near Bethlehem, suggests flocks and shepherds there this early in Bible history; possibly Jacob named it.

char and Zebulun; <sup>24</sup>the sons of Rachel, Joseph and Benjamin; <sup>25</sup>the sons of Rachel's maid Bilhah, Dan and Naphtali; <sup>26</sup>the sons of Zilpah, Leah's maid, Gad and Asher. These are the sons of Jacob, born to him in Padan Aram.<sup>p</sup>

<sup>27</sup>Jacob arrived at his father Isaac's at Mamre, suburban to Kiriath-Arba, which is Hebron; where Abraham and Isaac had pilgrimaged. <sup>28</sup>Isaac's life span was 180 years; <sup>29</sup>then Isaac expired, and upon his death he was gathered to his people, aged and satisfied with life; so his sons Esau and Jacob buried him.

**36** THESE ARE THE DESCENDANTS of Esau, that is, Edom: <sup>2</sup>Esau married Canaanite women, Adah, the daughter of Elon the Hittite; Oholibamah, the daughter of Anah, the son of Zibeon the Iivite; <sup>3</sup>also Basemath, Ishmael's daughter, and sister to Nebaioth. <sup>4</sup>Adah bore Eliphaz to Esau and Basemath bore Reuel. <sup>5</sup>Oholibamah bore Jeush, Jalam and Korah — these were Esau's sons born to him in the land of Canaan.

<sup>6</sup>Then Esau took his wives, his sons and his daughters, all the members of his household, also his herds, his beasts of burden and all his movable property, which he had acquired in the land of Canaan, and moved into a country away from his brother Jacob, <sup>7</sup>because their possessions were too great for them to live together; the land in which they were immigrants could not support them, due to their livestock.<sup>q</sup> <sup>8</sup>So Esau settled in the Seir mountain range, Esau being Edom.

<sup>9</sup>These are the descendants of Esau, the ancestor of the Edomites in the Seir mountain range; <sup>10</sup>these are the names of Esau's sons: Eliphaz, son of Adah, Esau's wife, and Reuel, son of Basemath, Esau's wife. <sup>11</sup>The sons of Eliphaz were Teman, Omar, Zepho, Ga-

tam and Kenaz. <sup>12</sup>Timna, a concubine of Eliphaz, the son of Esau, bore Amalek<sup>r</sup> to Eliphaz. These were the sons of Esau's wife Adah.

<sup>13</sup>These are Reuel's sons: Nahath, Zerah, Shammah and Mizzah, descendants of Basemath, Esau's wife.

<sup>14</sup>These are the sons of Oholibamah, daughter of Anah, son of Zibeon, Esau's wife; she bore to Esau, Jeush, Jalam and Korah.

<sup>15</sup>These are the chiefs among Esau's sons: The sons of Eliphaz, Esau's first-born, chiefs Teman, Omar, Zepho, Kenaz, <sup>16</sup>Korah, Gatam and Amalek. They were the chiefs of Eliphaz in the land of Edom, descendants of Adah.

<sup>17</sup>These are the sons of Esau's son Reuel — chiefs Nahath, Zerah, Shammah and Mizzah; they are the chiefs sprung from Reuel in the land of Edom, descendants of Esau's wife, Basemath.

<sup>18</sup>These are the sons of Oholibamah, Esau's wife — chiefs Jeush, Jalam and Korah, the chiefs that sprang from Oholibamah, Esau's wife and Anah's daughter. <sup>19</sup>They are the sons of Esau, that is Edom, and these are their chiefs.

<sup>20</sup>These are the sons of Seir, the aboriginal Horites of that country: Lotan, Shobal, Zibeon, Anah, <sup>21</sup>Dishon, Ezer and Dishan, the chiefs of the rock-dwellers, descendants of Seir in the land of Edom.<sup>s</sup>

<sup>22</sup>Lotan's sons were Hori and Heman, and Timna was Lotan's sister. <sup>23</sup>Shobal's sons were Alvan, Manahath, Ebal, Shepho and Onam. <sup>24</sup>Zibeon's sons, Aiah and Anah, the Anah who discovered the hot springs in the desert as he was tending his father Zibeon's donkeys. <sup>25</sup>Anah's children were Dishon and Oholibamah, Anah's daughter. <sup>26</sup>Dishon's sons were Hemdan, Eshban, Ithran and Cheran. <sup>27</sup>Ezer's sons — Bilhan, Zaavan, and Akan. <sup>28</sup>Dishan's sons — Uz<sup>t</sup> and Aran.

p) Although Benjamin was not born at Padan Aram, he was born on the journey from there to Isaac's home and is so counted in.

q) Acknowledging Jacob's first right to sufficient room in Canaan, Esau moved out before Jacob's return, obviously expecting that return.

r) Amalek's descendants will oppose the Israelites at every turn for centuries, down to Haman, a descendant of King Agag [Esther 3:10].

s) These rock-dwellers or Horites were not on the best of terms with the Edomites, who eventually destroyed them [Deut. 12,22].

t) The name Uz appears in the great Drama of Job — "in the land of Uz."

<sup>29</sup>These were the chiefs of the rock-dwellers — chiefs Lotan, Shobal, Zibeon, Anah, <sup>30</sup>Dishon, Ezer and Dishan, chiefs among the rock-dwellers by their clans in the land of Seir.

<sup>31</sup>These are the kings who reigned in the land of Edom before any king ruled the Israelites<sup>u</sup>: <sup>32</sup>Bela, son of Beor, reigned in Edom with Dinhabah as his capital. <sup>33</sup>When Bela died, Jobab son of Zerah from Bozrah, took his place. <sup>34</sup>Jobab died and Husham from the land of the Temanites reigned in his stead. <sup>35</sup>Husham died and Hadad, son of Bedad, who defeated the Midianites in the land of Moab, succeeded him, with Avith for his capital city. <sup>36</sup>Hadad died and Samlah of Masreka reigned in his place. <sup>37</sup>Samalah died and Shaul, of Rehoboth by the river, reigned after him. <sup>38</sup>Shaul died and Baal Hanan, son of Achbor, succeeded him. <sup>39</sup>Baal Hanan, son of Achbor, died and Hadar reigned in his stead, with the city of Pau for his capital and Mehetabel, daughter of Matred, Me-Zahab's daughter, for his wife.<sup>v</sup>

<sup>40</sup>These are the names of the chiefs of Esau by family, place and name: Chiefs Timna, Alvah, Jetheth, <sup>41</sup>Oholibamah, Elah, Pinon, <sup>42</sup>Kenaz, Teman, Mibzar, <sup>43</sup>Magdiel and Iram. These are Edom's chiefs as they were located in the land they ruled, Esau being the father of the Edomites.

1898 B.C.

**37** JACOB LIVED IN THE LAND IN which his father had lived as an immigrant, the land of Canaan. <sup>2</sup>This is Jacob's family record: Joseph at seventeen was tending the flock with his brothers, a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives, and Joseph told their father of their misbehavior.<sup>w</sup> <sup>3</sup>Now Israel loved Joseph more than all the rest of his sons because he was to him

a son of his old age<sup>x</sup>; so he made him a long coat reaching to his feet. <sup>4</sup>And when his brothers saw that their father prized him more dearly than all his brothers, they hated him and could not speak cordially to him.

<sup>5</sup>Joseph also had a dream, which he told his brothers and for which they hated him worse than ever. <sup>6</sup>He told them, "I want you to listen to what I have dreamed. <sup>7</sup>You see, we were binding sheaves in the field and, think of it, my sheaf rose up and stood erect while your sheaves surrounded it and bowed deeply to my sheaf!" <sup>8</sup>His brothers said, "You are going to rule over us! You, indeed, are you going to dominate us?" So they hated him still worse because of his dreams and because of his words.

<sup>9</sup>He had still another dream which he recounted to his brothers. "See here," he said, "I have had another dream. Take notice: The sun, the moon and eleven stars were bowing down to me."<sup>y</sup> <sup>10</sup>When he related this to his father and to his brothers, his father rebuked him; he said to him, "What sort of dream is this you had? Are we, your mother and I and your brothers actually going to come, prostrating ourselves to the earth for you?" <sup>11</sup>His brothers then felt resentful toward him; but his father pondered the words.

<sup>12</sup>When his brothers had gone to Shechem to tend their father's flock, <sup>13</sup>Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come on, I will send you to them." He said to him, "At your service." <sup>14</sup>He further told him, "I wish you would go and see if all is well with your brothers and with the flock; then report back to me."<sup>z</sup> So he dispatched him from the vale of Hebron and he arrived at Shechem.

<sup>15</sup>A certain man came across him as he was meandering in the open country

u) A distinction is made between kings and chiefs, the former having more authority and more territory.

v) As Saul made his native town, Gibeah, the capital of Israel, so the Edomite kings made their native towns Edom's capital while they reigned.

w) Bilhah, the mother of Dan and Naphtali, and Zilpah, the mother of Gad and Asher, were more pagan than Leah and Rachel and so their sons less disciplined.

x) That Joseph was Rachel's son had also much to do with Jacob's discrimination; Jacob planned Joseph to be his successor and that coat was evidence of it, a princely coat.

y) There was vision in Joseph, such as his brothers lacked; these dreams came true.

z) Jacob worried about pasturing near Shechem after the fearful massacre by Simeon and Levi.

and asked him, "What are you looking for?" <sup>16</sup>He answered, "I am looking for my brothers. Please, tell me where they are pasturing." <sup>17</sup>The man said, "They have moved away from here,<sup>a</sup> for I heard them say, 'Let us go to Dothan'." So Joseph traced his brothers and found them at Dothan.

<sup>18</sup>When they saw him in the distance, before he reached them, they conspired against him to kill him.

<sup>19</sup>They said to each other, "Look! This master of dreams is coming. <sup>20</sup>Now, then, come on, let us kill him and throw him into one of the pits and we will say, 'A wild beast has devoured him.'<sup>b</sup> Then we shall see what becomes of his dreams."

<sup>21</sup>Reuben heard of it and delivered him from their hands; he said, "Let us not take his life." <sup>22</sup>Reuben continued, "Do not shed blood. Throw him into this desert-pit and do him no violence," so he might rescue him and return him to his father."

<sup>23</sup>So it was as soon as Joseph reached his brothers, they stripped him of his coat, the princely robe he had on, <sup>24</sup>then took hold of him and threw him into a pit, an empty pit with no water in it. <sup>25</sup>Then they sat down to break bread. Looking up they saw a caravan of Ishmaelites coming from Gilead, their camels carrying gum, balsam and resin to transport it to Egypt. <sup>26</sup>Judah suggested to his brothers, "What is the good of killing our brother and concealing his blood! <sup>27</sup>Come on, let us sell him to the Ishmaelites and not do him violence; for he is our brother, our own flesh," to which his brothers agreed. <sup>28</sup>Then Midianite<sup>c</sup> traders came along, and they pulled Joseph up, brought him out of the pit and they sold Joseph for 20 dollars to the Ishmaelites. And they conducted Joseph to Egypt.

<sup>29</sup>Reuben came back to the pit and,

horrors, saw no Joseph in the pit! He tore his clothes, <sup>30</sup>went back to his brothers and exclaimed, "The lad is not there, and I, where can I turn!" <sup>31</sup>But they took Joseph's coat, butchered a he-goat and dipped the coat in the blood; <sup>32</sup>then sent the princely full length robe to their father with the remark: "We have found this! Examine the coat whether it is your son's or not."

<sup>33</sup>He recognized it and said, "My son's coat! A wild beast has devoured him; Joseph has doubtless been torn to pieces." <sup>34</sup>Jacob tore his clothes, wore a sackcloth girdle, and mourned many a day for his son. <sup>35</sup>His sons and daughters all did their best to console him; but he refused to be comforted. He said, "I want to go down to the grave mourning for my son." So did his father weep for him.<sup>e</sup>

<sup>36</sup>The Midianites sold him in Egypt to Potiphar, a courtier of Pharaoh, the captain of the royal guard.

**38** ABOUT THAT TIME JUDAH WITH- drew from his brothers and affiliated with an Adullamite called Hirah. <sup>2</sup>There Judah made acquaintance with a daughter of Shua, a Canaanite.<sup>f</sup> He married her and went in to her. <sup>3</sup>She conceived and gave birth to a son whom he named Er. <sup>4</sup>Again she conceived and bore a son whom she named Onan. <sup>5</sup>She gave birth to still another son and named him Shelah; they were living at Chezib<sup>h</sup> when she bore Shelah.

<sup>6</sup>For Er, his firstborn, Judah chose a woman called Tamar;<sup>g</sup> <sup>7</sup>but Er, Judah's firstborn, was so wicked in the LORD's presence that the LORD ended his life. <sup>8</sup>Judah then told Onan, "Go in to your brother's widow; fulfil to her the duty of a brother-in-law and raise a family for your brother." <sup>9</sup>But, knowing the offspring would not be his, Onan,

a) Jacob's sons seem to have shared their father's uneasiness; they broke camp sooner than Jacob had anticipated.

b) They planned murder, which could hardly be perpetrated without also lying, "O, what a tangled web we weave, when first we practice to deceive!"

c) Reuben, as the oldest son, was most responsible for what might happen to younger brothers.

d) Midianites seem to have been slave-dealers among the Ishmaelite caravan.

e) Had Jacob surmised what God had in mind, he would have changed from grief to trust.

f) Joint ancestors of Jesus [Matt. 1:3].

g) All Jacob's sons, except Joseph, seem to have married daughters of pagan peoples in Canaan.

h) Or Achzib – deceitful – in southern Judah [Josh. 15:44].



whenever he went in to his brother's widow, spilled the sperm on the ground, to prevent his brother from having children.<sup>1</sup> <sup>10</sup>His behavior was wicked in the LORD's sight, so he ended his life, too. <sup>11</sup>Then Judah told Tamar, his daughter-in-law, "Remain a widow in your parental home until my son Shelah is mature," for he thought, else he might die, too, like his brothers. So Tamar went to live in her parental home.

<sup>12</sup>In course of time Judah's wife, the daughter of Shua, died and, after the mourning season, Judah went to his sheepshearers at Timnath with his friend Hirah, the Adullamite. <sup>13</sup>When Tamar was told, "Your father-in-law, you should know, is going up to Timnath for his sheep-shearing," <sup>14</sup>she took off her widow's weeds, veiled and disguised herself and seated herself at the Enaim gateway on the road to Timnath; for she saw that Shelah had grown up and she had not been married to him. <sup>15</sup>When Judah saw her, he thought, since her face was veiled, that she was a harlot. <sup>16</sup>He stepped aside to her by the road and said, "Let me please come in to you!" for he did not know she was his daughter-in-law.<sup>1</sup> She asked, "What will you give me to come in to me?" <sup>17</sup>He replied, "Let me send you a kid from the flock." She asked, "Will you leave me a pledge until you send it?" <sup>18</sup>He said, "What pledge should I give you?" "Your signet ring with your cord, and the staff you are using," she said. These he gave her and he went in to her. She conceived by him. <sup>19</sup>She got up and left, took off her veil, and put on her widow's weeds.

<sup>20</sup>By his friend, the Adullamite, Judah sent the kid of the goats, to get back the pledge from the woman; but he did not find her. <sup>21</sup>When he inquired of the local men, "Where is the harlot who sat by the Enaim roadside?", they said, "No harlot has been here." <sup>22</sup>So he went back to Judah and

told him, "I cannot find her; besides, the local men say there was no harlot here." <sup>23</sup>Judah replied, "Let her keep them for herself; we do not want to be ridiculed. I sent the kid and you failed to find her."

<sup>24</sup>About three months later the word reached Judah, "Tamar, your daughter-in-law, has played the harlot and is with child through harlotry." Judah said, "Bring her out and have her cremated." <sup>25</sup>When she was brought out, she sent word to her father-in-law, "By the man to whom these belong, I am with child. Be kind enough to look well, whose are the signet ring, the cord and the staff." <sup>26</sup>Judah recognized them and exclaimed, "She is in the right against me; because I failed to marry her to my son Shelah." And he did not again cohabit with her.<sup>k</sup>

<sup>27</sup>At the time of delivery there were twins in her womb, <sup>28</sup>and during her labor one put out his hand. The midwife took hold of it and tied a string around it, saying, "This one came first." <sup>29</sup>But when he drew back his hand, his brother was born, so she said, "What a breach you made for yourself," so he was named Perez.<sup>1</sup> <sup>30</sup>Later his brother was born on whose hand was the crimson string, so he was called Zerah.

**39** WHEN JOSEPH HAD BEEN brought down to Egypt, an Egyptian, Potiphar, a courtier of Pharaoh, captain of the life guard bought him from the Ishmaelites, who had brought him there. <sup>2</sup>The LORD was with Joseph<sup>m</sup> and he became a successful person. As he lived in the house of his Egyptian master, <sup>3</sup>his master noticed that the LORD was with him and that the LORD gave him success in everything he undertook; <sup>4</sup>so Joseph pleased him and became his orderly. Then he appointed him his household steward and gave him charge over all his affairs. <sup>5</sup>And so it was that from the time when he appointed him super-

i) His sin, still called Onanism, was aggravated by his ill-will toward his deceased brother.

j) Judah, as a widower, committed fornication, not adultery.

k) This chapter gives a faithful picture of morals and standards of those days and it was inserted because Perez became an ancestor of David, which for us betokens his relationship to the Messiah.

l) Perez means, a breach; Zerah, dawn.

m) As our Lord Jesus promised us — and He keeps His promise. It is ours to acknowledge and to respond to His companionship.

intendant of house and property, the LORD blessed the Egyptian's household for Joseph's sake; the LORD's blessing rested on all his belongings in house and field. <sup>6</sup>So he committed everything to Joseph's care; he did not bother about anything; he simply ate his meals.

Now Joseph was well formed and of handsome appearance. <sup>7</sup>The time came when his master's wife ogled Joseph and said, "Embrace me!" <sup>8</sup>But he refused; he said to his master's wife, "Look here! My master does not bother about anything in the house; he has put me in charge of everything. <sup>9</sup>No one in this house is superior to me; he has kept nothing from me except yourself, because you are his wife. How could I commit so great a crime and sin against God!"<sup>n</sup>

<sup>10</sup>Day after day she kept talking to Joseph; but he did not give in to her to lie with her or to keep her company. <sup>11</sup>Then one day, when he entered the house to attend to his work and there was not a house servant indoors, <sup>12</sup>she caught hold of his coat, saying, "Lie with me!" But he left the coat in her hand as he fled and ran outdoors. <sup>13</sup>When she found herself with his coat in her hand, while he had fled outdoors, <sup>14</sup>she shouted to the men of her house, "Look! he has brought in to us a Hebrew man to mock us. He came into my room to violate me, and I screamed; <sup>15</sup>so when he heard me raise my voice and scream, he left his coat with me, fled and ran outdoors."

<sup>16</sup>She kept his coat with her until his master came home, <sup>17</sup>whom she then told the same story, "That Hebrew slave you brought in to us, came to my room to molest me; <sup>18</sup>but when I raised my voice and screamed, he left his coat with me and ran outdoors." <sup>19</sup>When his master heard the story his wife told him, saying, "This is the way your slave treated me," he grew hot with anger. <sup>20</sup>Joseph's master arrested him and put him in the prison, where the state prisoners were confined; there

he was interned.<sup>o</sup>

<sup>21</sup>But the LORD was with Joseph and showed him kindness; He also inclined the prison warden favorably toward him. <sup>22</sup>The prison warden entrusted to Joseph all the convicts in the prison, holding him responsible for all that was going on. <sup>23</sup>The warden did not check on anything under Joseph's management,<sup>p</sup> because the LORD was with him and the LORD gave him success in everything he undertook.

1887 B.C.

**40** SOME TIME LATER THE BUTLER and the baker of Egypt's king offended their master, the king of Egypt; <sup>2</sup>so Pharaoh was angry at his two officials, the chief butler and the chief baker. <sup>3</sup>He put them in custody at the house of the Captain of the Guard, the place where Joseph was confined. <sup>4</sup>The Captain of the Guard put them in Joseph's care, who was at their service; and they remained in custody for quite a period. <sup>5</sup>One night both the butler and the baker of Egypt's king, who were confined to prison, had each his own dream with its personal significance. <sup>6</sup>When Joseph came to them next morning and took a look at them, he saw that they were despondent; <sup>7</sup>so he asked Pharaoh's courtiers who were with him in custody in his master's house, "Why do you look so woebegone today?" <sup>8</sup>They told him, "We had a dream and there is no one to interpret it." Joseph said to them, "Do not interpretations belong to God? Please tell them to me." <sup>9</sup>So the chief of the butlers told Joseph his dream:

"In my dream I saw a vine in front of me <sup>10</sup>and on the vine three branches. And no sooner did it bud than it blossomed, too, and its clusters ripened into grapes. <sup>11</sup>Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup, then gave the cup into Pharaoh's hand."

<sup>12</sup>Joseph told him, "This is its interpretation: The three branches are three days. <sup>13</sup>Within three days Pha-

n) Awareness of God's presence never left Joseph and it strengthened him in a great temptation.

o) Had Potiphar believed his wife's story, he would have had Joseph executed; but to protect his family name he felt constrained to administer imprisonment.

p) Both at Potiphar's and in the prison Joseph did more than he was told to do; invariably he walked the second mile. God blessed his labors.

raoh will raise your head and restore you to your position; you will hand Pharaoh his cup as was your previous custom when you were his butler. <sup>14</sup>But when all is well with you, please keep me personally in mind, and show your gratitude by mentioning me to Pharaoh; get me out of this house; <sup>15</sup>for I was actually kidnaped from the Hebrew country, and here, too, I have done nothing to deserve being put in the dungeon."

<sup>16</sup>When the chief of the bakers noticed that the interpretation was encouraging, he told Joseph, "I had a dream, too; in mine I saw three baskets of white bread on my head <sup>17</sup>and in the upper basket all sorts of bakers' delicacies for Pharaoh; but the birds were eating them out of the basket on my head."

<sup>18</sup>Joseph gave answer, "This is its interpretation: The three baskets are three days. <sup>19</sup>Within three days Pharaoh will raise your head from you and hang you on a tree; then the birds will eat the flesh from upon you."

<sup>20</sup>And it came to pass on the third day, which was Pharaoh's birthday, that he served a banquet to all his courtiers, and among his servants he raised the head of the chief of the butlers and of the chief of the bakers; <sup>21</sup>the chief butler he restored to his butlership, so he handed Pharaoh the cup; <sup>22</sup>but the chief baker he hanged,<sup>q</sup> just as Joseph had interpreted. <sup>23</sup>However, the chief of the butlers did not keep Joseph in mind; he forgot him.<sup>r</sup>

1885 B.C.

**41** TWO WHOLE YEARS HAD PASSED when Pharaoh dreamed. He saw himself standing by the river<sup>s</sup> <sup>2</sup>and observing seven splendid-looking, well-fed cows that came up out of the river and were grazing in the marsh grass. <sup>3</sup>Then he saw seven other cows coming up from the river after them — ugly and lean. They were standing with the other cows on the river bank <sup>4</sup>and the ugly, lean cows ate the seven splendid-

looking, well-fed cows. Then Pharaoh woke up.

<sup>5</sup>When he fell asleep again he dreamed a second time. He saw seven heads of large and full grain growing on a single stalk. <sup>6</sup>He then saw seven lean heads of grain, blasted by the east wind, sprouting out after them, <sup>7</sup>and the seven lean ears swallowed the seven large, full heads of grain.

Pharaoh woke up; it was all a dream. <sup>8</sup>But in the morning he felt disturbed in spirit; he sent for all the scribes and the wise men of Egypt and Pharaoh told them his dream; but none was able to interpret it for Pharaoh. <sup>9</sup>Then Pharaoh's chief butler spoke up, "Today I am reminded of my offences; <sup>10</sup>how Pharaoh was angry at his servants and committed me into custody in the house of the Captain of the Guard, me and the chief baker. <sup>11</sup>I and he had a dream on the same night, each with a different significance. <sup>12</sup>A Hebrew youth, who was a slave of the Captain of the Guard, was there with us, to whom we told our dreams and he interpreted them to us, to each his different dream, <sup>13</sup>and as he interpreted them so it happened, me Pharaoh restored to my position and him he hanged."

<sup>14</sup>Pharaoh then summoned Joseph and quickly they brought him out of the dungeon.<sup>t</sup> He shaved, changed his clothes and came to Pharaoh, <sup>15</sup>"I have had a dream," Pharaoh said to Joseph, "and no one is interpreting it; but I have heard it said of you that you interpret a dream when you hear it told." <sup>16</sup>Joseph answered, "Not by myself. God will give Pharaoh a favorable response." <sup>17</sup>Pharaoh then told Joseph, "In my dream I was standing on the river bank <sup>18</sup>and saw seven well-fed, splendid-looking cows come up out of the river and they grazed among the reed grass. <sup>19</sup>Then I saw in my dream seven other cows come up, very ugly and lean; I have never seen such bad looking ones in all the land of Egypt. <sup>20</sup>But the lean, ugly cows ate

q) Evidence must have accumulated against the baker, to show that in an attempt to poison the Pharaoh, not the butler but the baker had been guilty.

r) Gratitude is extremely uncommon. s) In Egypt always the Nile.

t) Joseph's great chance after 13 years. Dreams were his specialty. He must have had many through the years, becoming a master in them.

the first seven fat cows, <sup>21</sup>and they did not look any better for having them in their stomachs; they looked as ugly as before. <sup>22</sup>Then I woke up. <sup>23</sup>Again I saw in my dream seven heads of grain on a single stalk, full and good. <sup>24</sup>I also saw sprouting out after them seven heads of grain, withered and shriveled up by the east wind, <sup>25</sup>and the thin ears swallowing the seven good ears. This I related to the interpreters, but nobody explained it to me.<sup>u</sup>

<sup>26</sup>Joseph answered Pharaoh, "Pharaoh's dream is a unit; God has made known to Pharaoh what He is about to do. <sup>27</sup>The seven fat cows represent seven years and the seven full ears represent seven years; it is one complete dream. <sup>28</sup>The seven lean and ugly cows, that came up after them, mean seven years, and the seven thin ears, shriveled by the east wind mean seven years of famine. <sup>29</sup>This is my message to Pharaoh: God has shown Pharaoh what He is about to do." <sup>30</sup>Take note! There are seven years of great abundance ahead throughout the land of Egypt, <sup>31</sup>but following them there will come seven years of famine, and all the plenty in the land of Egypt will be forgotten; the famine shall exhaust the land. <sup>32</sup>The country's abundance will not be in mind, because of the subsequent famine; for it will be woefully severe. <sup>33</sup>That the dream was repeated for Pharaoh means: The matter is divinely settled and God will presently bring it about.

<sup>34</sup>Now then, let Pharaoh look for an intelligent and prudent man and put him in charge of the land of Egypt. <sup>35</sup>Let Pharaoh take further action; have him appoint supervisors over the land to take in one fifth of Egypt's produce during the seven abundant years. <sup>36</sup>Have them collect all that food during these coming good years and store away the grain under Pharaoh's direction, to retain food in the cities. <sup>37</sup>This food shall be stored for the people in

view of the seven years of famine that will come upon the land of Egypt, so that the country may not be ruined by the famine."<sup>v</sup>

<sup>38</sup>The plan appealed to Pharaoh and to all his servants. <sup>39</sup>Pharaoh said to his servants: "Can we find this man's equal, who has in him the spirit of God?" <sup>40</sup>And to Joseph Pharaoh said, "Since God has taught you all this, there is none as discerning and wise as you are; <sup>41</sup>you shall be in charge of my palace, and as you give orders my people shall conduct themselves. Only in matters of the throne will I be your superior."<sup>w</sup> <sup>42</sup>He further said to Joseph: "Observe! I have put you in charge of the whole land of Egypt."

<sup>43</sup>Then Pharaoh pulled his signet ring from his finger and put it on Joseph's finger;<sup>x</sup> he dressed him in fine, linen garments, put the gold chain around his neck <sup>44</sup>and had him ride in his second chariot. Ahead of him they proclaimed, "Bow the knee!" Pharaoh appointed him over all Egypt <sup>45</sup>and said to Joseph, "I remain the Pharaoh, but without acknowledging you not one person in all Egypt shall stir hand or foot." <sup>46</sup>Pharaoh also gave Joseph the name Zaphenath Paneah<sup>y</sup> and wedded him to Asenath, daughter of Poti-Phera, priest of On.

Joseph traveled all over Egypt. <sup>47</sup>At 30 he stood in Pharaoh's presence, then went out from Pharaoh, visiting every part of Egypt. <sup>48</sup>During the seven years of abundance, when the land produced by handfuls, <sup>49</sup>he stored food in the cities. <sup>50</sup>Joseph collected grain in immense quantities as the sand on the seashore; he quit recording it, because it was beyond reckoning.

<sup>51</sup>Previous to the famine years two sons were born to Joseph, which Asenath, daughter of Poti-Phera, priest of On, bore him. <sup>52</sup>The first-born Joseph named Manasseh—for, "God has made me forget my hardships and all my father's house." <sup>53</sup>The second he

u) Like Daniel (2:28) before Nebuchadnezzar, Joseph is careful to ascribe interpretive power to God.  
v) Once more Joseph walks the second mile—he gives advice unasked for, but is aware that as God's messenger he is obligated to speak.

w) Thus publishing to all his position next to the king.

x) Joseph was thereby empowered to take measures in Pharaoh's name. y) Sustainer of Life.

named Ephraim, for "God has made me fruitful in the land of my affliction."<sup>2</sup>

<sup>53</sup>When the seven years of plenty were ended in the land of Egypt, <sup>54</sup>the seven years of scarcity began, as Joseph had foretold. In all adjoining countries there was famine; but everywhere in Egypt there was food. <sup>55</sup>But when the whole land of Egypt suffered hunger, the people appealed to Pharaoh for food and Pharaoh announced to all the Egyptians, "Apply to Joseph and do what he tells you." <sup>56</sup>While the famine was spreading all over the earth, Joseph opened all the granaries and sold to the Egyptians; for the famine grew severe in Egypt. <sup>57</sup>And all nations came to Egypt to Joseph to buy grain because everywhere the famine was severe.<sup>a</sup>

1876 B.C.

**42** WHEN JACOB UNDERSTOOD THAT there was grain in Egypt, he said to his sons, "Why stare at one another? <sup>2</sup>I have heard" — he went on — "that there is grain in Egypt. Go down there and buy some for us, so we may survive and not starve." <sup>3</sup>So Joseph's ten brothers went down to Egypt to buy grain; <sup>4</sup>but Jacob did not send Benjamin, Joseph's brother<sup>b</sup>, along with his brothers, for he felt afraid some harm might come to him.

<sup>5</sup>Among those who came to buy grain the sons of Israel arrived, for there was famine in the land of Canaan. <sup>6</sup>Joseph was in control of the land, in charge of sales to all the people of the earth. So Joseph's brothers came and bowed to him with their foreheads touching the ground. <sup>7</sup>Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke gruffly to them. He said, "Where do you come from?" They answered, "From the land of Canaan to buy food."

<sup>8</sup>While Joseph knew his brothers, they did not recognize him<sup>c</sup>, <sup>9</sup>and

Joseph remembered the dream he had dreamed about them. He said to them, "You are spies; you have come to detect where the land lies exposed." <sup>10</sup>They replied, "No, my master, your servants have come to buy grain for food. <sup>11</sup>We are all sons of one man; we are honest men; your servants are not spies."

<sup>12</sup>He said to them, "No, you came to find undefended places in the land." <sup>13</sup>Then they said, "Your servants are 12 brothers, the sons of one man in Canaan; the youngest is now with our father and one is no more."<sup>d</sup> <sup>14</sup>Joseph told them, "Just as I have said to you, you are spies. <sup>15</sup>Here is your test: As sure as Pharaoh lives, you shall not get away from here unless your youngest brother comes here. <sup>16</sup>Send one of you to fetch your brother, and you will be interned, so as to test your statement whether you are honest; else by the life of Pharaoh, you certainly are spies."

<sup>17</sup>Joseph put them together in custody for three days <sup>18</sup>and told them on the third day, "Do this and survive! I revere God. <sup>19</sup>If you are true, then let one brother remain bound in your prison-house and the rest convey grain for your starving families. <sup>20</sup>Bring me your youngest brother so as to verify your words, and you will survive." And so they did. <sup>21</sup>They said to one another, "Unquestionably we were guilty about our brother when we witnessed the agony of his soul, as he pleaded to us and we would not listen; therefore this agony is now upon us<sup>e</sup>."

<sup>22</sup>Reuben answered them, "Did I not tell you, 'Do not sin against the lad'? But you paid no attention. Take note, payment for his blood has come due." <sup>23</sup>They had no idea Joseph understood them, for he spoke to them through an interpreter. <sup>24</sup>He withdrew a moment and wept; then came back to resume the conversation with them. He indi-

z) Manasseh — Forgetting; Ephraim — Fruitful.

a) At least nine years after Joseph had come to power, 22 years since his brothers had sold him.

b) Benjamin was the only other son of Jacob and Rachel.

c) Although he was smooth-shaven, the years had wrought much change in his appearance, due in part to his environment and his clothes. He spoke through an interpreter and in their minds no relation seemed thinkable between this potentate and their disposed-of brother.

d) Joseph must have maneuvered with many questions to get that statement out of them. It did not come glibly.

e) This was a result of Joseph's "third degree" tactics. He aimed to know their present feelings.

cated Simeon<sup>f</sup> out of the group and had him bound as they looked on.

<sup>25</sup>Joseph gave orders to fill their sacks with grain; also to return each man's money in his sack and to add provision for the trip; and so they did for them. <sup>26</sup>Then they packed the grain on their donkeys and were off. <sup>27</sup>But as one of them opened his sack to feed his donkey at the lodging place, there was his money in the mouth of his sack! <sup>28</sup>So he told his brothers, "My money has been returned. Look, it is inside my sack!" Their hearts sank. Horrified, they exclaimed to one another, "What is this that God<sup>g</sup> has done to us?"

<sup>29</sup>On reaching their father Jacob in Canaan, they related to him all their experiences. They said, <sup>30</sup>"The man in charge of the country spoke to us gruffly; he took us for spies of the land. <sup>31</sup>We told him, 'We are honest people; we have never been spies. <sup>32</sup>There are twelve brothers of us on our father's side; one is no more and the youngest is now with our father in Canaan.' <sup>33</sup>Then the man, the master of the country, said to us, 'In this way I shall ascertain that you are honest people. Leave one brother with me; take grain needed for your starving families and be off; <sup>34</sup>bring your youngest brother to me. Then I will know that you are not spies but are trustworthy men. I will then give you back your brother and you can trade in this country.'"

<sup>35</sup>When they emptied their sacks, behold, every one's money bundled inside his sack! The sight of the money bundles sent fear into them and their father. <sup>36</sup>Their father Jacob said to them, "You bereave me (of children); Joseph is gone; Simeon is gone, and now you would take Benjamin! All this comes down on me."

<sup>37</sup>Reuben told his father, "You may take the lives of my two sons if I fail

to bring him home. Place him in my charge and I will return him to you."<sup>h</sup>

<sup>38</sup>But he replied, "My son shall not go down with you; for his brother is dead and he alone is left. In case harm befalls him on the trip which you are to make you will bring down my hoary head with sorrow to death's realm."<sup>i</sup>

**43** THE FAMINE, HOWEVER, WAS A sore trial in the land; <sup>2</sup>and when they had finished eating the grain they had brought from Egypt, their father told them, "Go again and buy us a little food." <sup>3</sup>Judah answered him, "But the man warned us sternly, 'You shall not see my face unless your brother is with you.' <sup>4</sup>If you will send our brother with us, we will go down and buy food; <sup>5</sup>but if you are not sending him, then we shall not go down, either, for the man told us, 'You shall not see my face unless your brother is with you.'"

<sup>6</sup>Israel demurred, "Why did you treat me so shabbily to tell the man you had another brother?" <sup>7</sup>They said, "The man put the straight question to us about us and our family, 'Is your father still living? Do you have another brother?' So we answered him accordingly. How could we know he would say, 'Bring your brother down?'"

<sup>8</sup>Judah said to his father Israel, "Send the lad with me and we will get up and go, so we may survive and not starve, we as well as you, and our little ones. <sup>9</sup>I will stand guaranty for him; demand him back from me. If I do not bring him back and place him before you, then I shall bear the blame forever. <sup>10</sup>But if we had not dallied, we could have been back the second time!"

<sup>11</sup>Their father Israel conceded, "If it must be, do this: Take along in your sacks choice products of the land for a present to the man, a bit of balsam, a little honey, some aromatic powder,

f) With Reuben absent when Joseph was sold down to Egypt, Simeon was the responsible leader, being next to the oldest; hence his being retained.

g) One great lesson life had taught them, specially since Jacob's conversion, life is always related to God.

h) Two more deaths in the family would hardly serve to appease Jacob.

i) Hebrew name for "realm of the dead" is Sheol.

j) With Simeon and Levi disqualified because of their slaughter of the Shechemites, Judah became leader next to Reuben.

gum, nuts and almonds.<sup>k</sup> <sup>12</sup>Have double payments with you, including the silver that was returned in the mouth of your sacks; take it back. Perhaps it was a mistake. <sup>13</sup>Take your brother along, too, and get up; go back to the man. <sup>14</sup>And may God Almighty grant you such favor with the man that he may let both your other brother and Benjamin come back. As for me — if I am bereaved of children, I am bereaved."

<sup>15</sup>The men took along Benjamin, the present and also double payment, got started, went down to Egypt, and stood in Joseph's presence. <sup>16</sup>When Joseph saw Benjamin with them, he told his house steward, "Bring the men home; see to the butchering and make preparations, for at noon the men are to dine with me." <sup>17</sup>The man did as Joseph had said and brought the men into Joseph's house; <sup>18</sup>but being taken into Joseph's house made them afraid, suspecting, "We are being brought in because of the money that was returned to our sacks on the first trip; he will accuse us, overpower us, make us his slaves and appropriate our donkeys." <sup>19</sup>So they contacted Joseph's house steward and addressed him at the house entrance, <sup>20</sup>"Please, Sir, we came here before to buy food <sup>21</sup>and when we reached the lodging place and opened our sacks, there was each one's money full-weight back in our sacks; so we have brought it back with us. <sup>22</sup>Besides, we have brought payment with us for more food. Who put that money in our sacks, we have no idea."

<sup>23</sup>"Welcome to you!" he said. "Have no fear! Your God, your father's God, has put for you the secret deposit in your sacks. I received your money." He then brought Simeon out to them, <sup>24</sup>conducted them into Joseph's house, supplied them with water to wash their feet, and also foddered their donkeys. <sup>25</sup>On their part they got their gift ready for Joseph's arrival at noon, for they had learned they were to dine there.

<sup>26</sup>As soon as Joseph came home, they offered him the gift they had with them in the house, bowing to the ground before him. <sup>27</sup>He inquired after their welfare and asked, "Is your father in health, the old man you mentioned? Is he still alive?" <sup>28</sup>They said, "Your servant, our father, is alive and in good health" all the while bowing their heads and bending their bodies.

<sup>29</sup>As he looked up, he saw his brother Benjamin, the son of his own mother, and inquired, "Is this your youngest brother of whom you told me?" and said, "God be gracious to you, my son!" <sup>30</sup>Then Joseph hurried away, for he was deeply moved over his brother; so he stepped into a room and wept. <sup>31</sup>Then he washed his face, came out and mastered his emotions. He said, "Serve dinner!"

<sup>32</sup>Dinner was served separately for him, for them, and for the Egyptians who ate there, because the Egyptians must not eat with the Hebrews; it would be an offense for the Egyptians. <sup>33</sup>They were seated in view of him in the order of their ages from the first-born to the youngest; which made them look at one another, wondering. <sup>34</sup>From his own table he sent them their courses, but those of Benjamin were five times as large<sup>l</sup> as any of theirs. They drank and got hilarious with him.

**44** BUT HE GAVE ORDERS TO HIS house steward: "Fill the men's sacks with as much food as they can carry and put each one's payment in the mouth of his sack. <sup>2</sup>Also place my cup, the silver cup, in the mouth of the youngest one's sack with his grain payment." And he did as Joseph had told him. <sup>3</sup>With break of day the men were let go with their donkeys <sup>4</sup>and they had left the city, but no great distance, when Joseph said, "Up and after the men! Overtake them and ask them, 'Why have you repaid evil for good? (Why have you stolen my silver cup?)'<sup>m</sup> <sup>5</sup>Does not my master do his drinking out of it and use it for divina-

k) Impoverished as Canaan had become, there still were choice things which Egypt did not produce, the giving of which involved great sacrifice by the donor.

l) Would they show jealousy? Had their attitude changed for the better? Joseph found out.

m) The Septuagint translation contains this brief sentence which seems quite in place.

tion? That was a wicked thing to do!"

<sup>6</sup>He overtook them and repeated these words to them. <sup>7</sup>They replied to him, "Why does my master speak this way? It is utterly foreign to your servants to commit such a crime. <sup>8</sup>Remember the money we found in our sacks and brought back from Canaan; how then should we steal silver or gold out of your master's house? <sup>9</sup>The one of your servants with whom it is found should die and besides we will be my master's slaves."

<sup>10</sup>He answered, "Very well, be it as you say; he with whom it is found shall be my slave; but the rest go free."

<sup>11</sup>Then hurriedly each of them lowered his sack to the ground and opened it.

<sup>12</sup>Beginning with the oldest and finishing with the youngest he did the searching, and the cup was found in Benjamin's sack. <sup>13</sup>They tore their clothes, packed each his donkey and went back to the city.

<sup>14</sup>Judah with his brothers came to Joseph's house — for he was still there — and they fell before him to the ground. <sup>15</sup>Joseph said to them, "How could you do such a thing? Did you not know that a man like me would unquestionably discover?" <sup>16</sup>To which Judah replied, "We do not know what to say to my master, or how to word our cause so as to clear ourselves. God has exposed your servants' guilt. See, we are my master's slaves, we as well as he with whom the cup is found." <sup>17</sup>But he rejoined, "Not at all! I will do no such thing. The person with whom the cup was found shall be my slave, but you, you go up peacefully to your father."

<sup>18</sup>Judah then stepped up to him and said, "With your permission, my master, your servant would tell you something intimate, and let not your anger blaze against your servants, for you are Pharaoh's counterpart. <sup>19</sup>My master asked his servants, 'Do you have a father or a brother?' <sup>20</sup>So we told my master, 'We have an aged father and

a young brother, a child of his old age; his brother is dead, so he alone remains of his mother, and his father loves him!' <sup>21</sup>Then you told your servants, 'Bring him down to me, so I may set my eyes on him!' <sup>22</sup>But we said to my master, 'The lad cannot leave his father; should he leave him, his father would die.' <sup>23</sup>Upon which you told your servants, 'If your youngest brother does not come down with you, you shall not see my face again.'

<sup>24</sup>"On our return to your servant my father, we gave him my master's message, <sup>25</sup>and when our father said, 'Go back to buy us a little food,' <sup>26</sup>we answered, 'We cannot go down. If our youngest brother is with us we will go down; for we cannot meet the man unless our youngest brother goes with us.'

<sup>27</sup>"Your servant our father said to us, 'You know that my wife<sup>a</sup> bore me two sons. <sup>28</sup>One left me and I said, Yes, he is surely torn to pieces and I have not seen him since. <sup>29</sup>If you take this one, too, and something happens to him, you will bring down my gray hairs to Sheol with sorrow!' <sup>30</sup>Now then, since his life is bound up in the lad's life—<sup>31</sup>when I come to my father and the lad is not with us, he will die, and your servants will be bringing the hoary head of your servant my father with sorrow to the grave. <sup>32</sup>But your servant went guaranty for the lad to my father, saying, 'If I fail to bring him back to you, then I will bear the blame before my father forever.' <sup>33</sup>I beg of you, therefore, to retain your servant in the lad's place, a slave to my master, and let the lad go up with his brothers; <sup>34</sup>for how could I go up to my father and not have the lad with me, there to witness the grief my father must suffer!"

**45** JOSEPH WAS NOT ABLE ANY longer to control his emotions before all the bystanders; he shouted, "Have everyone withdraw!" So there

n) There was "crystal gazing" in Egypt and Joseph's gift of foretelling was probably ascribed to similar practices. We know that his trust was in God and not in the silver cup.  
o) Jacob thought of Rachel alone as his real wife — a hard pill to swallow for Leah's sons, and it was not God's thought. Leah and not Rachel was buried with Jacob in the Machpelah cave; she also became ancestress of Jesus.



were no others present when Joseph made himself known to his brothers. <sup>2</sup>So loudly did he weep that the Egyptians and Pharaoh's household heard it. <sup>3</sup>Joseph said to his brothers, "I am Joseph! Is my father still alive?" His brothers were so confounded, they could not answer him.

<sup>4</sup>Joseph said to his brothers, "Please, come close to me"; so they came nearer. He said, "I am Joseph, your brother, whom you sold into Egypt; <sup>5</sup>be not disheartened or vexed with yourselves for selling me here, because God sent me ahead of you to save your life. <sup>6</sup>For two years now the famine is in the land and there are five more years without plowing or harvest, <sup>7</sup>and God sent me before you to assure for you continuance on the earth; to grant you survival through a great salvation. <sup>8</sup>So then, you did not send me here, but God<sup>p</sup>, and He has appointed me a father to Pharaoh, a master of his whole palace and ruler over all Egypt.

<sup>9</sup>"Hurry and go up to my father and tell him, 'This is your son Joseph's message: God has put me in charge of all Egypt. Come down to me without delay. <sup>10</sup>You will live in the land of Goshen where you will be near me, you, your children and your grandchildren, your flocks, your herds and everything you have. <sup>11</sup>There I will support you, so that you, your family and all you possess may not suffer privation — for there are five more years of famine.'<sup>q</sup>

<sup>12</sup>"Take note! You see for yourselves and so does my brother Benjamin, that I am personally conversing with you; <sup>13</sup>and tell my father about all my splendor in Egypt, and everything you have observed. Hurry and bring my father down here." <sup>14</sup>He then fell on his brother Benjamin's neck and wept; so did Benjamin weep on his neck. <sup>15</sup>He also kissed all his brothers and embraced them as he wept. Afterwards his brothers conversed with him.

<sup>16</sup>When the news that Joseph's

brothers had come reached Pharaoh's palace, Pharaoh and his servants were pleased <sup>17</sup>and Pharaoh said to Joseph, "Tell your brothers to do this: 'Pack your animals; go back to the land of Canaan, <sup>18</sup>get your father and your families and come to me. I will give you the best that Egypt contains; you will live on the fat of the land,'<sup>r</sup> <sup>19</sup>And these are my orders for you to carry out: Take wagons from the land of Egypt for you, for your little ones, and for your wives; bring your father and come. <sup>20</sup>Do not trouble about furniture, for the best of all Egypt is yours.

<sup>21</sup>The sons of Israel did so. Joseph furnished them wagons as Pharaoh had ordered, and provisions for the trip. <sup>22</sup>He gave each of them new suits, but Benjamin he gave 200 dollars worth of silver and five new suits. <sup>23</sup>To his father he sent this: Ten donkeys loaded with Egypt's choice products; also ten she-donkeys carrying grain, food and provision on the way. <sup>24</sup>Thus he saw his brothers off and as they left, he told them: "Have no disagreement by the way."

<sup>25</sup>They went up from Egypt and came to the land of Canaan, to their father Jacob, <sup>26</sup>whom they told, "Joseph is still alive and he is ruler over the whole land of Egypt." Jacob's heart remained unmoved, for he could not believe them; <sup>27</sup>so they repeated to him everything Joseph had told them, and when he saw the wagons Joseph had sent to transport him, their father Jacob's spirit revived <sup>28</sup>and Israel said, "Enough! My son Joseph is still alive. I will go and see him before I die."

**46** WITH EVERYTHING HE HAD, Israel journeyed as far as Beersheba, where he offered sacrifices to his father Isaac's God. <sup>2</sup>In night visions God spoke to Israel, Jacob, Jacob; who said, "Here am I." <sup>3</sup>I am God, He said, the God of your father. Be not afraid to go down to Egypt, for there I will make you a great nation. <sup>4</sup>I will

p) An outstanding illustration of divine sovereignty and government: God is in charge of the universe, including each single person, and His program carries through.

q) The direct message to father Jacob is finished. Joseph wants their personal testimony to their father — which cannot help being a confession.

r) When famine was felt by all Egyptians, it required a deep sense of appreciation to invite outsiders in, and to offer them its best.

go down with you to Egypt, and I will without fail bring you up again. And Joseph will close your eyes.

<sup>5</sup>Jacob then moved on from Beer-sheba and the sons of Israel conveyed their father Jacob, their little ones and their wives in the wagons Pharaoh had sent to convey him. <sup>6</sup>They took their cattle and their movable belongings, which they had accumulated in Canaan and arrived in Egypt, Jacob and all his descendants with him — <sup>7</sup>his sons, his grandsons, his daughters, his granddaughters — all his descendants he brought with him to Egypt<sup>a</sup>.

<sup>8</sup>These are the names of Israel's children who came into Egypt — Jacob and his sons: Reuben, Jacob's first-born, <sup>9</sup>and Reuben's sons Hanoch, Pallu, Hezron and Carmi.

<sup>10</sup>Sim'con's sons: Jemuel, Jamin, Ohad, Jachin and Zohar; also Shaul, the son of a Canaanitess.

<sup>11</sup>Levi's sons: Gershon, Kohath and Merari.

<sup>12</sup>Judah's sons: Er, Onan, Shelah, Perez and Zerah; but Er and Onan died in Canaan. Perez' sons were Hezron and Hamul.

<sup>13</sup>Issachar's sons: Tola, Puvah, Job and Shimron.

<sup>14</sup>Zebulun's sons: Sered, Elon and Jahleel. <sup>15</sup>These are the sons of Leah, whom she bore Jacob in Padan Aram; also his daughter Dinah; the total number of persons, sons and daughters, 33.

<sup>16</sup>Gad's sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi and Areli.

<sup>17</sup>Asher's sons: Imnah, Ishuah, Isui, Beriah, and their sister Serah. Beriah's sons: Heber and Malchiel; <sup>18</sup>the sons of Zilpah whom Laban gave to his daughter Leah. These she bore Jacob, 16 persons.

<sup>19</sup>The sons of Rachel, Jacob's wife: Joseph and Benjamin. <sup>20</sup>To Joseph in Egypt were born Manasseh and Ephraim, whom Asenath<sup>t</sup>, daughter of Poti-Phera, priest of On, bore him.

<sup>21</sup>And Benjamin's sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard; <sup>22</sup>sons of Rachel whom she bore Jacob — fourteen altogether.

<sup>23</sup>Dan's son: Hushim.

<sup>24</sup>Naphtali's sons: Jahzeel, Guni, Jezer and Shillem, <sup>25</sup>sons of Bilhah, whom Laban gave his daughter Rachel; she bore these to Jacob, seven persons.

<sup>26</sup>The total number of persons that entered Egypt with Jacob, his blood descendants, his sons' wives not included, was 66<sup>u</sup>. <sup>27</sup>Joseph's sons, born in Egypt were two; so all the members of Jacob's family as he came into Egypt were 70.

<sup>28</sup>He sent Judah ahead of him to Joseph, so as to meet him in Goshen; and they arrived in the Goshen district. <sup>29</sup>Joseph then hitched up his chariot and rode to Goshen to meet his father Israel, and when they met, Joseph embraced his father and wept a long while, hugging him again and again. <sup>30</sup>Israel said to Joseph, "Now I am ready to die, for I have personally seen you and you are still alive."

<sup>31</sup>Joseph told his brothers and his father's family, "I will call on Pharaoh and let him know; I will say to him, 'My brothers and my father's household have come to me from Canaan; <sup>32</sup>they are shepherds, their trade is to tend cattle. They have brought along their flocks and their herds and all they have.' <sup>33</sup>Now, when Pharaoh summons you and asks what your occupation is, <sup>34</sup>you answer, 'Your servants have been cattlemen ever since we were youngsters, both we and our fathers,' so that you may settle in the Goshen district; for every tender of sheep is detested by the Egyptians."<sup>v</sup>

**47** JOSEPH THEN WENT TO PHARAOH and told him, "My father, my brothers, their flocks and their herds, with all they have, are come

s) Grandchildren included, both in Leah's and in Rachel's case.

t) Her training of Manasseh and Ephraim would hardly be in the Hebrew faith.

u) Leah had died in Canaan and had been buried in the family sepulchre of Machpela [Ch. 49:31]. Jacob and Joseph complete the 70.

v) Joseph ran a risk, which only high characters dare or care to take; for, not being a native himself and having been elevated to a position many nobles would covet, he took the responsibility for a type of foreigners that was heartily disliked and looked down upon, and that when many natives went hungry.

from the land of Canaan and are now in the Goshen district." <sup>2</sup>He also introduced five of his brothers to Pharaoh <sup>3</sup>and Pharaoh asked his brothers, "What is your occupation?" They answered Pharaoh, "Your servants are shepherds, both we and our fathers," <sup>4</sup>then added, "We have come to live here temporarily because there is no pasture for your servant's flocks in the land of Canaan, which is hard hit by the famine. So we beg of you to let your servants live in the land of Goshen."

<sup>5</sup>Pharaoh said to Joseph, "Your father and your brothers have come to you; <sup>6</sup>the land of Egypt is at your disposal. Have your father and your brothers settle in the best of the land; let them live in the Goshen district. If you know of capable men among them, put them in charge of my own livestock."

<sup>7</sup>Joseph then brought in his father and introduced him to Pharaoh. Jacob blessed Pharaoh <sup>8</sup>and Pharaoh asked Jacob, "How many years have you lived?" <sup>9</sup>Jacob answered Pharaoh, "The years of my pilgrimage number 130; few and strenuous my life's days and years have been and not equal to the pilgrim years of my fathers in the days of their pilgrimage." <sup>10</sup>Then Jacob blessed Pharaoh and withdrew from Pharaoh's presence.

<sup>11</sup>Joseph arranged for his father and his brothers to get settled, and donated to them property in the land of Egypt, its choicest section, the Ramses section, as Pharaoh had ordered. <sup>12</sup>Joseph supported his father, his brothers and his father's entire household with food, rationed according to the number of the children.

<sup>13</sup>There was lack of food all over the country, for the famine was severe; both Egypt and Canaan became exhausted from the famine. <sup>14</sup>So Joseph collected all the available money in Egypt and in Canaan" for the grain they bought, and he deposited the

money in Pharaoh's palace. <sup>15</sup>When the cash gave out in Egypt and in Canaan, the Egyptians all came to Joseph, saying, "Give us food! Why let us starve in front of you because we are out of money!"

<sup>16</sup>Joseph replied, "If your money is gone, hand over your livestock and I will give you food in exchange." <sup>17</sup>So they brought Joseph their animals and he traded them food for their horses, the flocks, the herds and the donkeys; that year he nourished them in exchange for all their livestock.

<sup>18</sup>With that year ended, they came to him the next year and told him, "No use hiding from my master that our money is gone and all our livestock is owned by our master; there is nothing left to bring our master except our persons and our acreage. <sup>19</sup>Why should we die before your eyes and our land lie waste! Buy us and our acres in exchange for food, then we and our land shall be in serfdom to Pharaoh." Hand us seed, too, so we may survive, not starve, and the land not lie waste."

<sup>20</sup>Joseph then bought all of Egypt's acreage for Pharaoh; for all the Egyptians sold their fields, due to the overwhelming severity of the famine; in this way the land became Pharaoh's. <sup>21</sup>Also from one end of Egypt to the other he had the people move to town. <sup>22</sup>Only the land of the priests he did not purchase, for the priests enjoyed royal subsidies, and lived on the rations Pharaoh regularly allowed them; so they did not sell their land.

<sup>23</sup>Joseph announced to the people, "Take note that now I have bought you and your land for Pharaoh. Look! Here is seed for you. <sup>24</sup>Put in your crop and at harvest time contribute one fifth to Pharaoh and keep four fifths for yourselves — for seeding the field, for personal sustenance, for your domestics and for your little ones."

<sup>25</sup>They replied, "You have saved our lives; may we gain our master's favor,

w) Canaan is mentioned with Egypt partly because about this time Egypt held sovereignty over the peoples of Canaan.

x) An absolute sovereign, the Pharaoh claimed full ownership of the national treasury and with it eventually over the lives and persons of his subjects.

y) There was no sowing or planting till the last year of famine; for the seed would be wasted; but the ruling for a 20% taxation could be made then and there.

and we are willing to be Pharaoh's serfs." <sup>26</sup>Joseph then established it as a regulation that has been in force in the land of Egypt to this day that Pharaoh shall have the fifth — exempting only the priests' lands, which did not become Pharaoh's.

<sup>27</sup>Israel<sup>a</sup> lived in the land of Egypt, in the Goshen district; there they acquired property, were prolific and multiplied rapidly. <sup>28</sup>For 17 years Jacob lived in Egypt, so Jacob reached the age of 147. <sup>29</sup>When Israel's end drew near, he summoned his son Joseph and said to him, "If you will do me a favor, please place your hand under my thigh and pledge me kindness and truth. Please, do not bury me in Egypt, <sup>30</sup>for I want to rest with my fathers. Carry me out of Egypt and bury me in their burying place."

<sup>31</sup>He said, "I will carry out your suggestion." "Swear to me!" he said, and he swore to him. Israel then bowed in worship on the head end of his couch.

**48** FOLLOWING THIS, SOMEONE told Joseph, "Your father is ill," so he took along his two sons, Manasseh and Ephraim. <sup>2</sup>When Jacob was informed of Joseph's visit to him, Israel, collecting all his strength, sat up in bed. <sup>3</sup>Jacob said to Joseph, "God Almighty appeared to me at Luz<sup>a</sup> in the land of Canaan and blessed me." <sup>4</sup>He said to me, I will make you fruitful and numerous; I will make you a multitude of peoples; I will give your descendants after you this land for an everlasting possession. <sup>5</sup>And as for your two sons, Ephraim and Manasseh, who were born to you in Egypt before my coming here, they are mine. Ephraim and Manasseh shall be to me like Reuben and Simeon. <sup>6</sup>But your children who are born after them shall be yours; they shall be mentioned like their brothers in their inheritance. <sup>7</sup>As for me, when I came from Padan, Rachel died by my side in the land of Canaan

a little distance from Ephrath and I buried her by the Ephrath — that is Bethlehem — road."

<sup>8</sup>Israel then looked at Joseph's sons and asked, "Who are these?" <sup>9</sup>Joseph answered his father, "They are my sons, whom God has granted me here." "Please lead them to me," he said, "and I will bless them."

<sup>10</sup>As Israel's eyesight was dim with age, he could not see well; so Joseph brought them close to him; then he kissed and embraced them. <sup>11</sup>And Israel remarked to Joseph, "I did not expect ever to see you again, and, think of it, God has granted me to see your offspring!" <sup>12</sup>Joseph then removed them from his knees and bowed with his head to the ground. <sup>13</sup>With his right hand, Joseph placed Ephraim by Israel's left hand and with his left hand he placed Manasseh by Israel's right hand and brought them close to him. <sup>14</sup>But Israel extended his right hand and laid it on the head of Ephraim, the younger, and his left hand on Manasseh's head, consciously directing his hands, although Manasseh was the first-born. <sup>15</sup>He blessed Joseph, saying, "The God in whose presence my fathers Abraham and Isaac walked, the God who shepherded me through life to this moment, <sup>16</sup>the Angel who continually redeemed<sup>d</sup> me from every evil, bless these lads. May they perpetuate my name and the names of my fathers Abraham and Isaac, and may they increase to multitudes in the midst of the earth."

<sup>17</sup>When Joseph noticed that his father was placing his right hand on Ephraim's head, he disliked it; so he seized his father's hand to shift it from Ephraim's head to Manasseh's. <sup>18</sup>Joseph said to his father, "Not this way, my father; for this is the first-born. Place your right hand on his head." <sup>19</sup>But his father declined and said, "I know, my son, I know; he too shall become a people and he too shall grow great; nevertheless, his younger brother shall be-

z) The Israelites rather than Jacob alone. a) Named Bethel after Jacob's experience there.

b) The least we Christian parents can do toward our children is to tell them how wonderful God has been to us, a testimony to which no child can take exception.

c) Somewhat of a repetition of the Esau-Jacob relationship so far as parental blessings are concerned.

d) Literally, The One redeeming me — the Goel — here first so mentioned.

come greater than he and his descendants shall become a completeness of nations." <sup>20</sup>That day he blessed them, saying, "In you the Israelites shall bless; they will say, 'May God make you like Ephraim and like Manasseh';" so he placed Ephraim before Manasseh.

<sup>21</sup>Israel said to Joseph, "You see, I die; but God will be with you and bring you back to the land of your fathers. <sup>22</sup>As an extra legacy among your kinsfolk I am leaving you the ridge I took from the Amorite with my sword and my bow."<sup>e</sup>

**49** JACOB CALLED FOR HIS SONS; HE said, "Come together so that I may tell you what you will experience in coming days. <sup>2</sup>Form a circle and hear, you sons of Jacob; listen to your father Israel.

<sup>3</sup>"Reuben, you are my first-born, my strength and the first issue of my vitality; excellent in dignity, prominent in prowess. <sup>4</sup>Boiling over like water, you will not retain pre-eminence; for you climbed up to your father's bed; you defiled my couch with your climbing.<sup>f</sup>

<sup>5</sup>"Simeon and Levi are brothers; their weapons are implements of violence. <sup>6</sup>My soul, do not share in their plot; my spirit, do not join their meeting; for in their anger they murdered men and in their insolence they hamstringed oxen.<sup>g</sup> <sup>7</sup>A curse on their anger, for it is fierce and on their rage, for it is cruel. I will disperse them among Jacob and scatter them in Israel.<sup>h</sup>

<sup>8</sup>"Judah, you are the one your brothers will praise;<sup>i</sup> your grip will be on the necks of your foes. May your father's sons bow down to you. <sup>9</sup>Judah, a lion's cub! From prey you have gone high,<sup>j</sup> my son! Like a lion he stoops, he crouches; like an old lion; who would rouse him? <sup>10</sup>The scepter shall not depart from Judah, nor the leader's staff from between his feet until Shiloh

comes and Him the peoples shall obey.<sup>k</sup> <sup>11</sup>Plucking his foal to the vine, the donkey's foal to the choice vine, he washes his clothes in wine, his garments in the juice of the grapes. <sup>12</sup>His eyes are red with wine and his teeth white with milk.

<sup>13</sup>"Zebulun shall dwell by the sea-shore; he shall be a harbor for ships, with his flank toward Zidon.

<sup>14</sup>"Issachar is a big-boned donkey, lying down between the sheep folds. <sup>15</sup>When he finds rest enjoyable and the land pleasant, he bends his shoulder to carry loads and submits to servitude.

<sup>16</sup>"Dan will judge his people as one of Israel's tribes. <sup>17</sup>Let Dan be a serpent on the road, a horned snake in the path, that snips the horses' heels so that the rider falls backward. <sup>18</sup>I am waiting, O LORD, for Thy salvation!

<sup>19</sup>"Gad, raiders will assail him, but he assails their rear.

<sup>20</sup>"From Asher, his food will be rich and he shall deliver royal dainties.

<sup>21</sup>"Naphtali, a deer let loose; he produces beautiful sayings.

<sup>22</sup>"Joseph is a fruitful bough, a fruitful bough by a spring, whose branches run over the wall. <sup>23</sup>The archers sorely harassed him and shot at him; they have hated him; <sup>24</sup>but his bow remains steady; his arms and his hands are reinforced by the aid of the Mighty One of Jacob, from the Shepherd, the Rock of Israel; <sup>25</sup>through the God of your father, who will help you; through the Almighty who will bless you with blessings from heaven above; blessings from the deep that lies below;<sup>l</sup> blessings of breasts and wombs. <sup>26</sup>Your father's blessings surpass the blessings of my forebears, reaching what is choicest on the everlasting hills. They shall be on the head of Joseph, on the crown of him who was distinguished<sup>m</sup> from his brothers.

<sup>27</sup>"Benjamin, a tearing wolf; in the

e) A lot apparently bought from the Shechemites [Ch. 33:19]. Joseph was finally buried there [Josh. 24:32].

f) Reuben's sin with Bilhah [Ch. 35:22]. g) Their massacre of the Shechemites [Ch. 34:25-29].

h) Jacob at his deathbed speaks for God; he is become a prophet.

i) In agreement with his name, Judah - Object of Praise.

j) Picturing the lion either with his prey or after devouring it, scaling the mountain trail to a safe resting-place.

k) Pointing, we believe, to Messiah.

l) Judah and Joseph stand out clearly, and for Joseph the patriarch can hardly find enough words.

m) Or separated from his brothers.

morning he devours prey, in the evening he divides loot."<sup>n</sup>

<sup>28</sup>These together composed the twelve tribes of Israel and this their father said about them when he blessed them, blessing each with a particular blessing. <sup>29</sup>He then charged them: "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite, <sup>30</sup>in the Machpelah cave, facing Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a family cemetery. <sup>31</sup>There they buried Abraham with his wife Sarah; there they buried Isaac and his wife Rebekah, and there I buried Leah. <sup>32</sup>The field including the cave was bought from the Hittites."

<sup>33</sup>When Jacob had finished his charge to his sons, he drew his feet together upon the bed, breathed his last and was gathered to his people.

**50** **WEEPING OVER HIM AND KISSING** him, Joseph fell on his father's face. <sup>2</sup>Then Joseph ordered his medical attendants to embalm his father; so the physicians embalmed Israel. <sup>3</sup>They devoted 40 days to him, for such is the length of the embalming period. And the Egyptians bemoaned him 70 days.

<sup>4</sup>When the mourning days were over, Joseph said to the Pharaoh family, "If you feel friendly toward me,<sup>o</sup> please tell Pharaoh <sup>5</sup>that my father exacted an oath from me, saying, 'You see that I am dying. Bury me in the sepulcher which I hewed out for me<sup>p</sup> in the land of Canaan.' So, please let me go up and bury my father, and I will come back." <sup>6</sup>Pharaoh responded, "Go up and bury your father, as he made you swear."

<sup>7</sup>Then Joseph went up to bury his father, and along with him went all Pharaoh's servants, the chief men of his household and the senators of Egypt; <sup>8</sup>also Joseph's entire household,

his brothers and his father's household. Only their little ones, their flocks and their herds they left in the Goshen district. <sup>9</sup>Chariots and horsemen escorted them, too, making a formidable army.

<sup>10</sup>When they reached Atad's<sup>q</sup> threshing-floor, east of Jordan, they observed an impressive and stately mourning; for seven days Joseph made lamentation for his father. <sup>11</sup>When the natives there, the Canaanites, noticed the mourning at the Atad threshing-floor, they said, "This is a deep-felt mourning for the Egyptians"; so they named it Abel Mizraim.<sup>r</sup> It lies east of the Jordan.

<sup>12</sup>His sons did with him as he had ordered them; <sup>13</sup>they conveyed him to the land of Canaan and buried him in the cave of the Machpelah field that faces Mamre,<sup>s</sup> the field that Abraham had bought from Ephron the Hittite for a family cemetery.

<sup>14</sup>After they had buried his father, Joseph with his brothers and all who had gone up to bury his father, returned to Egypt. <sup>15</sup>But when Joseph's brothers realized<sup>t</sup> that their father was dead, they said, "Suppose Joseph feels resentful toward us and requires full retribution for all the harm we did him!" <sup>16</sup>So they sent word to Joseph, "Your father before he died charged us, <sup>17</sup>'You say to Joseph, in kindness forgive now your brothers' crime and their sin; for they have maltreated you.' Now we beg of you, forgive the misdemeanor of the servants of your father's God."

When they spoke to him, Joseph wept. <sup>18</sup>His brothers then fell down before him and said, "Look! We are your servants."

<sup>19</sup>Joseph said to them, "Have no fear; for am I in God's place? <sup>20</sup>True enough you planned evil against me, but God planned it for good, to bring about what today is fact, the keeping alive of much people." <sup>21</sup>So, have no

n) This sounds as if Benjamin had not behaved admirably.

o) A suggestion here that, with the ordeal of famine past, the authority of Joseph and his intimacy with the Pharaoh had lessened.

p) Possibly, when Leah was buried, Jacob had the vault enlarged.

q) Bramble, or thorn [see Judges 9:14,15]. It may be a man's name; or of a place, or both.

r) Either Meadow or Mourning of Egypt; probably the latter. It is the same place as Atad.

s) Or, East of Mamre. t) Saw a changed situation.

u) An ever-recurring divine principle: God allows sin; a man may do or disobey His will; but ultimately His purpose becomes realized, supremely manifest in Christ's death and resurrection.

fear; I will take care of you and of your little ones." Thus he put them at ease as he spoke to their hearts.

<sup>22</sup>Joseph and his father's family remained in Egypt, where Joseph reached the age of 110; <sup>23</sup>long enough to see Ephraim's children, the third generation. The children of Machir, too, Manasseh's son, were born at Joseph's knees.<sup>v</sup> <sup>24</sup>And Joseph said to his brothers, "I shall die and God will certainly

visit you, to bring you up from this country to the land which I<sup>1</sup> promised on oath to Abraham, to Isaac and to Jacob." <sup>25</sup>Then Joseph made the sons of Israel swear saying, "God will certainly visit you and you will carry up my bones from here."<sup>w</sup>

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<sup>26</sup>Joseph died at the age of 110. They embalmed him and he was placed in a coffin in Egypt.<sup>x</sup>

v) They were shown him at birth and, as they grew, sat on his knees and played around him.

w) Joseph remained a Hebrew at heart and a worshiper of the true God. He seems the best qualified Israelite before Moses to have gathered up the Genesis incidents and teachings, of which Moses could make use for the composition of Genesis. Joseph had time and ability for it, and as a boy had heard Isaac and Jacob review vital events told in Genesis.

x) The embalmed body was ultimately buried near Shechem, on Joseph's property [Josh. 24:32].

## THE BOOK OF EXODUS

**1** AND<sup>a</sup> THESE ARE THE NAMES OF the sons of Israel who came into Egypt with Jacob, each with his household: <sup>2</sup>Reuben, Simeon, Levi and Judah; <sup>3</sup>Issachar, Zebulun and Benjamin; <sup>4</sup>Dan and Naphtali; Gad and Asher.<sup>b</sup> <sup>5</sup>The descendants of Jacob numbered 70 altogether, as Joseph was already living in Egypt.

<sup>6</sup>Joseph died, and so did all his brothers and that whole generation; <sup>7</sup>but the children of Israel were prolific and increased abundantly; they multiplied and grew incredibly strong, so that the land became filled with them.

<sup>8</sup>Then a new king rose to power over Egypt, who had no knowledge of Joseph. <sup>9</sup>He told his people, "See how the Israelitish people are more numerous and mightier than we are. <sup>10</sup>Come on, let us deal shrewdly with them, so they may increase no further; otherwise in case of war they may side with our enemies, fight against us and get up out of our country."

<sup>11</sup>So they put gang foremen over them to make life hard for them with heavy toil; for they were building the store cities Pithom and Ramses for Pharaoh. <sup>12</sup>But the more they held them down the faster they grew, and they

spread themselves until the Egyptians became frightened about the Israelites. <sup>13</sup>They harshly enslaved the sons of Israel; <sup>14</sup>they embittered their lives by hard service, making them work as slaves in mortar and in brick and in all sorts of field work. Everything they forced them to do by harsh treatment.

<sup>15</sup>The king of Egypt also gave this order to Shiphrah and Puah, the Hebrew midwives, <sup>16</sup>"As you aid the Hebrew women in childbirth, watch them closely on the birthstool;<sup>c</sup> if it is a son, kill him; if it is a daughter, let her live." <sup>17</sup>But the midwives revered God and did not carry out the orders of the king of Egypt; they kept the male babies alive. <sup>18</sup>So the king of Egypt summoned the midwives and said to them, "Why have you done this, letting the male babies live?" <sup>19</sup>The midwives answered Pharaoh, "Because the Hebrew women are not like the Egyptian women; they are quick of delivery, they give birth before the midwife gets to them."

<sup>20</sup>God treated the midwives well, while the people kept on increasing and grew ever mightier. <sup>21</sup>And because the midwives revered God, He prospered them with families. <sup>22</sup>Then Pharaoh charged all his people,<sup>e</sup> "Throw

a) Exodus is a continuation of Genesis, therefore the conjunction "and." It usually takes the place of our punctuation marks and often it may be omitted.

b) The names are recorded according to age and mothers — Leah, Rachel, Bilhah and Zilpah. Of the descendants mentioned only two are women [see I Chr. ch. 1-8].

d) They could see or feel the babe before the mother could, and might effect death without her positively knowing it. The mother was placed on a special chair.

e) All the people should know, but those immediately concerned were the Hebrews.



every newborn Hebrew son into the river<sup>f</sup> and keep alive every newborn daughter.”

**2** A MAN OF THE LEVITE TRIBE WENT and married a Levite maiden.<sup>g</sup> <sup>2</sup>The wife became pregnant and gave birth to a son; then, seeing that he was exceptionally well-formed, she concealed him for three months. <sup>3</sup>But when she could hide him no longer she got him a reed basket, which she daubed with asphalt and pitch. She tucked the child in it and set it among the reeds near the river-bank, <sup>4</sup>while his sister stationed herself at a distance to know what might happen to him.

<sup>5</sup>Then Pharaoh's daughter came down to bathe in the river, while her ladies were strolling on the river-side. As she noticed the basket among the reeds, she sent her maid to fetch it <sup>6</sup>and, on opening it, she saw the child, a boy, crying. She pitied him and said, “This is one of the Hebrews' children!”

<sup>7</sup>His sister then said to Pharaoh's daughter, “Shall I go and invite a nurse for you of the Hebrew women to nurse the child for you?” <sup>8</sup>Pharaoh's daughter told her, “Go!” So the girl went and called the child's mother <sup>9</sup>to whom Pharaoh's daughter said, “Take along this child and nurse him for me and I will pay your wages.” The woman took the child and nursed him. <sup>10</sup>The lad grew up and she brought him to Pharaoh's daughter and he became a son to her. She called him Moses,<sup>h</sup> “Because,” she said, “I have drawn him from the water.”

<sup>11</sup>In time when Moses was fully matured he went out to his kinsmen and observed their hardships.<sup>i</sup> He saw an Egyptian beating a Hebrew, one of his kin. <sup>12</sup>He looked right and left, and when he saw nobody, he killed the Egyptian and hid him in the sand. <sup>13</sup>Next day he went out and came

upon two quarreling Hebrews and said to the one who was unfair, “Why do you strike your neighbor?” <sup>14</sup>But he retorted, “Who appointed you a prince and a judge over us? Are you thinking of killing me as you did the Egyptian?” Then Moses felt frightened; he said (to himself), “This incident is known.”

<sup>15</sup>When Pharaoh learned of the affair, he took steps to kill Moses; but Moses fled from Pharaoh and paused in the land of Midian,<sup>j</sup> where he sat down by a well.

<sup>16</sup>Now the priest of Midian had seven daughters, who just then came to draw water, and they filled the troughs to water their father's flock; <sup>17</sup>but the shepherds came and drove them away. Then Moses got up, helped them and watered their flock. <sup>18</sup>When they came to their father Reuel,<sup>k</sup> he said, “How is it you are back so early today?” <sup>19</sup>They answered, “A man from Egypt rid us of the shepherds; he drew for us, too, and watered the flock.” <sup>20</sup>He said, “And where is he? Why did you leave him there? Invite him in for supper.” <sup>21</sup>Moses was willing to stay with the man, who gave Moses his daughter Zipporah. <sup>22</sup>She bore him a son whom he named Gershom,<sup>l</sup> for he said, “I have become an exile in a foreign land.”

<sup>23</sup>In the course of this long period the king of Egypt died and the children of Israel were groaning on account of their slavery. They kept crying out and their cry on account of their slavery ascended to God. <sup>24</sup>God heard their groaning and God remembered His covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup>God looked upon the children of Israel and God concerned Himself about them.

**3** AS MOSES WAS HERDING THE SHEEP of Jethro, his father-in-law, the Midian priest, he led the flock deeper

f) River means the Nile throughout the Book of Exodus.

g) Amram was the man and Jochebed the woman, Exodus 6:20, both descendants of Levi.

h) Hebrew, “Drawn out”; Egyptian, “Saved from the water.” i) At 40, Acts 7:23.

j) Midianites were descendants of Abraham by Keturah, whom he married after Sarah's death.

k) Better known as Jethro.

l) The name suggests not merely “stranger”, but exile, banishment. A second son, Eliezer, “God is a Helper,” is mentioned in Ch. 18:3,4.

into the desert<sup>m</sup> and came near Horeb, the mountain of God. <sup>2</sup>There the Angel of the LORD appeared to him in a fiery flame from the center of a thornbush. He gazed and saw the bush afire, but it did not burn up. <sup>3</sup>So Moses said, "I will step aside right now and examine this wonderful sight, why the thornbush is not burned up."

<sup>4</sup>The LORD<sup>n</sup> saw him turn aside to observe and God called to him from the bush: Moses, Moses! He answered, "Here I am." <sup>5</sup>Then He said; Do not move nearer! Take your sandals off your feet, for the place on which you are standing is holy ground. <sup>6</sup>He also said, I am your fathers' God, the God of Abraham, of Isaac and of Jacob. And Moses covered his face, for he was afraid to look at God.

<sup>7</sup>The LORD said: I have well observed the misery of My people in Egypt and I have heard their cry under their slave drivers; for I know their sorrows. <sup>8</sup>Now I have come down to deliver them from the Egyptians and to bring them up from there to a broad and good land, to a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. <sup>9</sup>Since the cry of the children of Israel has reached Me and I have observed the Egyptians oppressing them, <sup>10</sup>you come now and I will send you to Pharaoh, so that you may bring My people, the Israelites, out of Egypt.

<sup>11</sup>But Moses said to God, "Who am I to go to Pharaoh and to bring the Israelites out of Egypt?" <sup>12</sup>He said: But I will accompany you, and this will be your evidence that I have sent you: When you have brought the people out of Egypt, you will serve God on this mountain.

<sup>13</sup>Moses then asked God, "When I come to the Israelites and say to them,

'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' then what shall I tell them?" <sup>14</sup>God said to Moses, I am who I am. Thus you will speak to the Israelites, I AM<sup>o</sup> has sent me to you.

<sup>15</sup>God said further to Moses, You tell the Israelites: Jehovah, the God of your fathers, the God of Abraham, of Isaac and of Jacob<sup>p</sup> has sent me to you. This is My name forever and by this I am to be remembered through all generations. <sup>16</sup>Go and convence the elders of Israel and tell them, the LORD, the God of your fathers, the God of Abraham, Isaac and Jacob has appeared to me with this message: I have faithfully been present with you and observed the treatment you received in Egypt, <sup>17</sup>and I promise to bring you up from the affliction of Egypt into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, into a land flowing with milk and honey. <sup>18</sup>They will listen to your message and you with the elders of Israel shall call on the king of Egypt and tell him, "The LORD, the God of the Hebrews, has met with us. Now, please let us go a three-days' journey into the desert to sacrifice to the LORD our God."<sup>q</sup>

<sup>19</sup>I am aware that the king of Egypt will not allow you to go except by a mighty hand, <sup>20</sup>so I will stretch out My hand and strike Egypt with all the wonders I shall work there; after which he will send you away. <sup>21</sup>And I will give this people such favor with the Egyptians that when you leave, you will not go empty-handed; <sup>22</sup>but each woman shall request from her neighbor and from the lodger in her home silver and gold articles, and garments with which you will dress your sons and daughters. You shall strip the Egyptians.<sup>r</sup>

m) The essential meaning of "desert" is not sandiness, but loneliness, reflected in "deserted." Moses led his sheep where there was grass.

n) Angel of the Lord, proves to mean the Lord Himself, not merely here but all through the Bible. We think this meant the Son of God.

o) Suggesting, the same yesterday, today and forever. Yahweh, from which the name Jehovah, is closely related to it.

p) Among some of our American Indians a threefold repetition equals our oath; so in the Near East, God's covenant was threefold.

q) More was expected and planned, but a minimum was first requested.

r) It was but fair that the Hebrews should get some return for their many years of hard labor.

**4** MOSES THEN REPLIED, "THEY WILL neither believe me nor listen to my appeal; for they will say, 'The LORD has not appeared to you'." <sup>2</sup>The LORD said to him: What is that in your hand? He answered, "A staff." <sup>3</sup>He said: Throw it on the ground. He threw it on the ground and it became a snake from which Moses fled. <sup>4</sup>But the LORD said to Moses: Put out your hand and catch it by the tail — he put out his hand and caught it and in his hand it became a staff — <sup>5</sup>so they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob did show Himself to you.<sup>a</sup>

<sup>6</sup>The LORD also told him: Now place your hand to your bosom; which he did. But when he took it out, look, his hand was leprous, as white as snow! <sup>7</sup>He said: Return your hand to your bosom. He did so and when he took it out of his bosom it was restored to be like all his flesh. <sup>8</sup>The LORD said, In case they will not believe you nor mind the testimony of the first sign, they will believe the witness of the second sign. <sup>9</sup>However, should they fail to accept these two evidences and will not listen to your voice, then take some of the river water and pour it onto the dry land; the water you take out of the river shall on the land become blood.

<sup>10</sup>Moses said to the LORD, "Please, Lord, I am no orator now and I never was; not even while Thou art speaking to Thy servant. I am slow of speech and of an awkward tongue." <sup>11</sup>The LORD said: Who has made man's mouth, or who makes a person dumb or deaf or blind? Is it not I, the LORD? <sup>12</sup>You, therefore, go and I will be with your mouth; I will teach you what to say.<sup>t</sup>

<sup>13</sup>But he said, "O Lord, please send anyone (else) Thou wilt."

<sup>14</sup>Then the LORD's indignation burned against Moses. He said: Is not Aaron, the Levite, your brother? I know him to be a fluent speaker and he is, besides, coming out to meet you. He will be heartily glad to see you. <sup>15</sup>You speak to him and convey to him the message, and I will sustain you both in your speaking. <sup>16</sup>He shall be your spokesman to the people; for him you shall take the part of God. <sup>17</sup>Take hold of this staff, with which you shall work the signs.

<sup>18</sup>Moses then left, returned to Jethro, his father-in-law, and said to him, "Please, let me go back to my brothers in Egypt to see if they are still living." Jethro answered Moses, "Go in peace!" <sup>19</sup>It was in Midian that God said to Moses: Go back to Egypt, for all the men who were after your life are dead.<sup>u</sup> <sup>20</sup>So Moses took his wife and his sons, helped them onto a donkey and returned to the land of Egypt. Moses also took God's staff in his hand.

<sup>21</sup>The LORD said to Moses: As you go back to Egypt, see to it that you work before Pharaoh all the signs I have placed in your power. But I will encourage<sup>v</sup> him in his stubbornness and he will not let the people go. <sup>22</sup>You then say to Pharaoh, "This is the LORD's message — 'Israel is My first-born son; <sup>23</sup>so I tell you to let My son go, to let him serve Me; but if you refuse to let him go, beware — I am about to kill your first-born son!'"

<sup>24</sup>At an inn on the way the LORD met him<sup>w</sup> and was at the point of taking his life; <sup>25</sup>but Zipporah took a flint knife, circumcised her son and threw the foreskin at his feet with the words, "You are indeed a blood bridegroom to me." <sup>26</sup>Then He let him alone when she said, because of the circumcision, "You are my bridegroom in blood."

<sup>27</sup>The LORD said to Aaron: Go and

s) The simple staff of a godly man may yield more power than the golden scepter of a godless king. In the second miracle God's power to punish and to heal is evidenced.

t) As our Lord assured His disciples of the Holy Spirit's aid in their witnessing.

u) So came the message to Mary and Joseph in Egypt when Herod had died.

v) There is no Hebrew word for "mind", instead the heart is mentioned. The word translated "harden" in the KJV, is translated "strong" elsewhere, as in Deut. 31:6,7,23, "Be strong and of good courage." Pharaoh, like the Assyrian leaders of Isaiah's day, challenged God to a duel. He started with increased oppression and proved himself stubborn. God let him fall into his own pit. God let him exert that strong will to the limit, which meant, to Pharaoh's own limit. Of course, he lost in that duel.

w) Moses had failed to live up to the Covenant of circumcision; perhaps severe illness brought that sin home to him and his wife rectified the situation.

meet Moses in the desert. He went and met him at the mountain of God and kissed him.<sup>x</sup> <sup>28</sup>Moses then told Aaron the whole message with which God had sent him and all the signs with which he had been charged. <sup>29</sup>So Moses went with Aaron and they convened all the elders of Israel, <sup>30</sup>to whom Aaron conveyed all the words the LORD had spoken to Moses, and he<sup>y</sup> enacted all the signs before the people, <sup>31</sup>so that the people believed. When they learned that the LORD had come to the Israelites' home and had looked upon their affliction, they bowed deeply and worshiped.

**5** THIS DONE, MOSES AND AARON called on Pharaoh and said, "This is the message of the LORD God of Israel: Let My people go so they may hold for Me a feast in the desert." <sup>2</sup>But Pharaoh said, "Who is the LORD, that I should pay attention to His orders to let Israel go? I do not know the LORD and, what is more, I will not let Israel go." <sup>3</sup>They rejoined, "The God of the Hebrews has met with us. Let us, please, go a three-days' journey into the desert and let us sacrifice to the LORD our God, so He may not strike us with pestilence or sword."

<sup>4</sup>The king of Egypt retorted, "Why do you, Moses and Aaron, draw the people away from their work? Attend to your duties. <sup>5</sup>Look here," Pharaoh continued, "The people of the land are now numerous, yet you are having them quit their work."

<sup>6</sup>That same day Pharaoh ordered the slave drivers in charge of the workers and their foremen,<sup>z</sup> <sup>7</sup>"Provide the people no longer with straw for making bricks; they must go and glean straw for themselves. <sup>8</sup>And exact from them the fixed number of bricks which they have been daily making — not one less. They are shouting, 'Let us go and sacrifice to our God!' because they are lazy. <sup>9</sup>Weigh down heavily on them,

so they are occupied with work instead of trusting in lies." <sup>10</sup>Then the slave drivers and the foremen went and announced to the people, "Here is Pharaoh's answer, 'I will not furnish you straw. <sup>11</sup>Glean it for yourselves wherever you can find it; but your output will not be reduced.'" <sup>12</sup>So the people scattered all over the land of Egypt to glean stubble for straw, <sup>13</sup>with the slave drivers hurrying them on, saying, "Finish your day's quota as when the straw was provided."

<sup>14</sup>The foremen of the Israelites, whom the slave drivers of Pharaoh had placed over them, were lashed and were told, "Why have you failed to finish your fixed job of brickmaking, the same as on previous days!" <sup>15</sup>The Israelite foremen then went and appealed to Pharaoh, "Why do you treat your workers this way? <sup>16</sup>No straw is being provided for your workmen, yet they say to us, 'Make bricks!' Look! Your workers are lashed and your people are unfair." <sup>17</sup>His reply was, "You are lazy, just plain lazy; that's the reason you are saying, 'Let us go to sacrifice to the LORD!' <sup>18</sup>You go to work at once! No straw will be provided for you, but you must produce the fixed amount of bricks."

<sup>19</sup>When the Israelite foremen were told, "You shall not reduce the daily number of bricks," they knew they were in grave trouble. <sup>20</sup>On coming away from Pharaoh, they met Moses and Aaron, waiting for them <sup>21</sup>and to them they said, "May the LORD look at you and judge you for spoiling our prospects with Pharaoh and with his servants, handing them a sword to kill us."<sup>a</sup>

<sup>22</sup>Moses in turn made his appeal to the LORD, "Why, LORD, hast Thou treated these people so badly? Why then hast Thou sent me? <sup>23</sup>For ever since I called on Pharaoh to speak in Thy Name he has treated this people harshly and Thou hast not at all delivered Thy people."

x) Aaron, three years Moses' senior, took the initiative.

y) Moses had been commissioned; not Aaron. And it developed that Moses also did most of the talking.

z) With straw provided they had slaved; without straw the endless task was killing.

a) The slave drivers were Egyptians; the foremen were Hebrews.

**6** THE LORD SAID TO MOSES: YOU will now see how I handle Pharaoh; for he must not merely be compelled to let them go; but he must drive them out of his land by force.<sup>b</sup>

<sup>2</sup>God further said to Moses: I am the LORD. <sup>3</sup>I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by My name Jehovah<sup>c</sup> I did not reveal Myself to them. <sup>4</sup>I also established My covenant with them to give them the land of Canaan, where they lived temporarily; <sup>5</sup>besides I have personally heard the groanings of the Israelites whom the Egyptians are enslaving, and I have remembered My covenant. <sup>6</sup>You therefore quote Me to the Israelites: I am the LORD and I will liberate you from Egypt's burdens; I will rid you of their enslaving and redeem<sup>d</sup> you with an outstretched arm and with severe judgments. <sup>7</sup>I will take you on as My own people and will be your God. You will know that I, the LORD your God, am the One who brings you out from under Egypt's burdens <sup>8</sup>and I shall bring you into the land which I raised My hand<sup>e</sup> to give Abraham, Isaac and Jacob. I will give it you as a legacy; I am the LORD.

<sup>9</sup>Thus Moses quoted to the Israelites, but, being disheartened and downed by cruel slavery, they failed to listen to Moses. <sup>10</sup>Then the LORD told Moses: <sup>11</sup>Go and reason with Pharaoh, king of Egypt, about letting the Israelites leave his country. <sup>12</sup>But Moses argued before the LORD, "Thou seest how the Israelites have not minded me; how then should Pharaoh pay attention to me, uncultured of speech as I am."

<sup>13</sup>The LORD addressed both Moses and Aaron, giving them orders for the Israelites and for Pharaoh, the king of Egypt, to bring the Israelites out of the land of Egypt.

<sup>14</sup>These are the paternal clanheads: The sons of Reuben, Israel's first-born — Hanoch, Pallu, Hezron and Carmi, Reuben's families. <sup>15</sup>The sons of Sim-

con: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, the son of a Canaanite; Simeon's families.

<sup>16</sup>These are the names of Levi's sons in the order of their birth: Gershon, Kohath and Merari; Levi reached the age of 137. <sup>17</sup>The sons of Gershon by their families: Libni and Shimei; <sup>18</sup>the sons of Kohath: Amram, Izhar, Hebron and Uzziel; Kohath reached the age of 133. <sup>19</sup>The sons of Merari: Mahli and Mushi. This is the Levite genealogy. <sup>20</sup>Amram married his aunt Jochebed,<sup>f</sup> who bore him Aaron and Moses. And Amram lived 137 years.

<sup>21</sup>The sons of Izhar: Korah, Nepheg and Zichri. <sup>22</sup>The sons of Uzziel: Mishael, Elzaphan and Sithri.

<sup>23</sup>Aaron married Elisheba, the daughter of Amminadab<sup>g</sup> and sister to Nahshon, who bore him Nadab, Abihu, Eleazar and Ithamar. <sup>24</sup>The sons of Korah: Assir, Elkanah and Abiasaph. These are the Korah families. <sup>25</sup>Eleazar, Aaron's son, married a daughter of Putiel, who bore him Phinehas. These were the Levite clan heads arranged by families.

<sup>26</sup>This brings us to Aaron and Moses to whom the LORD said: Lead the Israelites out of the land of Egypt in military formation. <sup>27</sup>These are the ones who told Pharaoh, king of Egypt, about bringing the Israelites out of Egypt, this same Moses and Aaron. <sup>28</sup>On the day when the LORD spoke to Moses in the land of Egypt, <sup>29</sup>the LORD said to Moses: I am the LORD. Quote to Pharaoh, king of Egypt, everything I am telling you. <sup>30</sup>But Moses argued before the LORD, "As I am an uncultured speaker, how is Pharaoh going to mind me?"

**7** THE LORD ANSWERED MOSES: Observe! I appoint you a god to Pharaoh and your brother Aaron shall be your prophet. <sup>2</sup>You shall quote all that I command you and your brother Aaron shall speak to Pharaoh, so

b) God forcing him.

c) His name had been Elohim, or El, the Almighty; now it is Yahweh, the Faithful God. Since Yahweh sounds unfamiliar we shall occasionally use the word Jehovah, but usually "the LORD."

d) Goel, God as Redeemer. e) That is, God gave His oath.

f) The Septuagint, the Syriac, and the Vulgate agree that Jochebed was Amram's paternal cousin.

g) Amminadab was of the Judah tribe, an ancestor of David and of Jesus. Nahshon, Aaron's brother-in-law, was appointed chief of the tribe of Judah [Num. 1:7].

he may let the Israelites leave his country. <sup>3</sup>I will stiffen Pharaoh's heart and multiply My signs and wonders in the land of Egypt; <sup>4</sup>but Pharaoh will not listen to you. So I will lay My hand on Egypt and with severe judgments bring out My armies, My people, the Israelites, out of the land of Egypt. <sup>5</sup>Then the Egyptians shall grow aware that I am the LORD, when I stretch out My hand to come on Egypt and to bring out the Israelites from among them. <sup>6</sup>Moses and Aaron did as the LORD ordered them, to the last syllable. <sup>7</sup>When they interviewed Pharaoh, Moses was eighty and Aaron eighty-three.

<sup>8</sup>The LORD told Moses and Aaron: <sup>9</sup>If Pharaoh says to you, "Identify yourselves by a miracle," then tell Aaron to take his staff and throw it down in front of Pharaoh and it will become a snake. <sup>10</sup>So Moses and Aaron called on Pharaoh and did as the LORD had told them. Aaron threw down his staff in front of Pharaoh and his attendants and it became a snake. <sup>11</sup>Pharaoh in turn called in sages and magicians and they, the scribes of Egypt, did the same by their secret formulas; <sup>12</sup>each threw down his staff and they became snakes. But Aaron's staff swallowed theirs. <sup>13</sup>And Pharaoh's mind was stubborn; he would not listen to them, as the LORD had said.

<sup>14</sup>The LORD said to Moses: Pharaoh's mind is stubborn; he refuses to let the people go. <sup>15</sup>In the morning, when as usual he is going out to the water, stand by the river bank to meet him. Take in your hand the staff that became a snake <sup>16</sup>and say to him, "The LORD God of the Hebrews has sent me to you with the message: 'Let My people go, so they may serve Me in the desert.' But to date you have not listened; <sup>17</sup>therefore the LORD says, 'By this you will know that I am the LORD. Look! With this staff that is in my hand I am about to strike the river

water and it will be turned into blood. <sup>18</sup>The fish in the river will die and the river will have such an odor the Egyptians will be disgusted to drink water from it.'"

<sup>19</sup>The LORD then said to Moses, tell Aaron: Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, their ponds and all their reservoirs so they shall become blood in the whole country of Egypt, the contents of wooden and stone containers included.

<sup>20</sup>Moses and Aaron did exactly as the LORD had given orders. He raised the staff and in the presence of Pharaoh and his attendants he struck the river water and all the river's water was turned into blood. <sup>21</sup>The fish in the river died and the Nile stunk so that the Egyptians could not drink from it, and there was blood in the whole Egypt country. <sup>22</sup>But the scribes<sup>b</sup> did the same thing through their secret formulas and Pharaoh's mind was obstinate; he did not heed them as the LORD had said. <sup>23</sup>Pharaoh turned and went home without taking this to heart. <sup>24</sup>But all the Egyptians had to dig near the river bank for water, because they could not drink the river water. <sup>25</sup>Full seven days the LORD's stroke upon the river continued.<sup>c</sup>

**8** THE LORD THEN SAID TO MOSES: Call on Pharaoh and tell him, "The LORD says, 'Let My people go to serve Me. <sup>2</sup>If you keep on refusing to let them go, beware! I will afflict your whole country with frogs. <sup>3</sup>The river, too, will be alive with frogs. They will crawl up into your home, into your bedroom and onto your couch; into the homes of your attendants and onto your people, into your bake ovens and into your kneading pans. <sup>4</sup>The frogs will be crawling all over you, over your people and over your attendants.'"

<sup>5</sup>The LORD then said to Moses, Tell Aaron, "Stretch forth your hand with

b) The most learned among the priestly caste of which Jannes and Jambres are named [II Tim. 3:8]. They created the hieroglyphics, the picture writings from which the Phoenicians reduced their alphabet and which, with Hebrew, Greek and Latin modifications, we use today. They also applied their ingenuity to occult arts or black magic. In India sleight of hand, hypnotism, invention, perhaps demonic aid produce such seemingly impossible feats today.

i) The Lord was active through Moses and Aaron as they implicitly obeyed Him, which can be our experience. j) Time for repentance was allowed Pharaoh and his court.

your staff over the rivers, the canals and the reservoirs and bring up the frogs on the land of Egypt.”<sup>6</sup> So Aaron reached out his hand over the waters of Egypt and the frogs crawled up to cover all of Egypt.<sup>7</sup> But the scribes did the same with their secret formulas; they brought up frogs on the Egyptian country.

<sup>8</sup>Pharaoh called out to Moses and Aaron, “You pray the LORD to remove the frogs from me and from my people and I will let the people go to sacrifice to the LORD.”<sup>k</sup> <sup>9</sup>Moses responded, “The honor is yours to tell me when I shall plead for you and for your attendants and your people to have the frogs removed from you and from your homes and be left only in the river.”<sup>10</sup> He said, “Tomorrow.”

He said, “As you say! So that you may know that there is none like the LORD our God,<sup>11</sup> the frogs shall leave you, your homes, your attendants and your people; they will be left in the river only.”<sup>12</sup> Moses and Aaron then left the Pharaoh and Moses invoked the LORD regarding the frogs, as he had promised Pharaoh,<sup>13</sup> and the LORD wrought in agreement with Moses’ word. Out of the houses, out of the yards and out of the fields the frogs perished;<sup>14</sup> the people piled them in heaps till the land reeked.<sup>15</sup> But when Pharaoh noticed that relief had come, he stiffened his heart; he did not heed them, as the LORD had said.

<sup>16</sup>The LORD said to Moses: Tell Aaron, “Reach out your staff, strike the dust of the ground and let it become gnats in the whole Egypt country.”<sup>17</sup> They did so. Aaron reached out his hand with his staff, struck the ground, and the gnats settled on man and beast. All the dust in the entire Egyptian country became gnats.<sup>18</sup> The scribes practiced with their secret formula but they failed; yet the gnats swarmed on man and beast.<sup>19</sup> So the scribes said to Pharaoh, “This is the finger of God.”<sup>21</sup> But Pharaoh’s mind was set. He did

not yield to them, as the LORD had said.

<sup>20</sup>The LORD said to Moses: Get up early in the morning and face Pharaoh — he will be going to the water — and tell him, “This is the LORD’s message, Let my people go, so they may serve Me; <sup>21</sup>for in case you fail to let My people go, beware! I am about to send the gadfly on you, on your attendants, on your people and on your home. The homes of the Egyptians shall swarm with gadflies; the ground, too and those on it.<sup>22</sup> But that time I will set apart the land of Goshen where My people live; it will be free from gadflies, so that you may know that I, the LORD, am in the land.<sup>23</sup> I will make a distinction between My people and your people. Tomorrow this sign shall materialize.”

<sup>24</sup>The LORD did so. In swarms the gadflies invaded Pharaoh’s palace, the homes of his retinue and the whole Egypt country, so that the land was being ruined by the gadflies.<sup>25</sup> Then Pharaoh called for Moses and Aaron and said, “You go and sacrifice to your God within our boundaries.”<sup>26</sup> But Moses rejoined, “It would not be right to do that; for we would offer the LORD our God something offensive to the Egyptians. You see, if we offer something the Egyptians abominate right before their eyes, might they not stone us? <sup>27</sup>We want to go three days’ travel into the desert to sacrifice to the LORD our God the way He directs us.”

<sup>28</sup>Pharaoh said, “I will let you go. You may sacrifice to your god in the desert; only, do not travel far.”<sup>m</sup> And pray fervently for me.”<sup>n</sup> <sup>29</sup>Moses answered, “I am about to leave your presence and to pray the LORD. Tomorrow the gadflies will leave Pharaoh, his attendants and his people. However, let not Pharaoh persist in his deception by not letting the people go to sacrifice to the LORD!”<sup>30</sup> Moses then left Pharaoh and fervently prayed the LORD <sup>31</sup>and the LORD wrought ac-

k) It looks as if either the king or some of his courtiers had detected something shady about the scribes’ pseudo-miracles.

l) An involuntary confession of their own failure to gain cooperation from their gods.

m) As the world tells the Christian, “Don’t move too far away from us; don’t differ too much from us!” It could not satisfy Moses.

n) As Simon, the magician, asked Peter to pray for him [Acts 8:24].

cording to Moses' request. The gadflies moved away from Pharaoh, from his courtiers and from his people; there was not one left. <sup>32</sup>But this time again Pharaoh set his mind stubbornly; he did not let the people go.

**9** THE LORD SAID TO MOSES: CALL on Pharaoh and tell him, "Thus speaks the LORD God of the Hebrews, Let My people go, so they may serve Me; <sup>2</sup>for if you refuse to let them go and persist in detaining them, <sup>3</sup>beware! The LORD's hand will be on your livestock out in the field, on the horses, the donkeys, the camels, the herds and the flocks with a dreadful plague. <sup>4</sup>The LORD will draw distinction between Israel's livestock and that of Egypt. Nothing that belongs to the Israelites shall die." <sup>5</sup>The LORD even set a definite time; He said: Tomorrow the LORD will do this in the land.<sup>a</sup>

<sup>6</sup>Next day, the LORD did so. All the livestock of Egypt died; but of the Israelites' livestock not a single one. <sup>7</sup>Pharaoh sent to investigate and found that not one of the Israelites' animals was dead; yet Pharaoh's mind was set; he did not let the people go.

<sup>8</sup>Then the LORD told Moses and Aaron: Both of you fill your hands with ashes from the furnace and, with Pharaoh looking on, let Moses toss it up to the sky. <sup>9</sup>It will turn to fine dust all over the land of Egypt, that settles upon man and beast and causes boils that break out in open sores. <sup>10</sup>So they took ashes from a furnace and, facing Pharaoh, Moses tossed it up toward the sky and it caused boils that broke out in open sores on man and beast. <sup>11</sup>The scribes could not stand before Moses because of the sores: for the scribes as well as the rest of the Egyptians were covered with sores. <sup>12</sup>But the LORD encouraged Pharaoh in his own way; he did not listen to them, as the LORD had said to Moses.

<sup>13</sup>Again the LORD said to Moses: Get up early in the morning, face

Pharaoh and say to him, "This the LORD God of the Hebrews has to say, Let My people go, so they may serve Me; <sup>14</sup>for this time I am sending all My plagues to reach your heart, that of your attendants and that of your people; so you may sense the fact that there is none like Me in all the earth. <sup>15</sup>For if by now I had stretched out My hand, I could have stricken you and your people with pestilence, and destroyed you from the earth; <sup>16</sup>but I have preserved you for this reason—to make you see My power and to publish My name in all the earth."<sup>b</sup>

<sup>17</sup>Are you still setting yourself up against My people not to let them go?

<sup>18</sup>Take notice! Tomorrow about this time I will rain a downpour of hail so heavy, the like of it has not occurred in Egypt from its founding until now. <sup>19</sup>So you better bring in your stock and everything you have out in the field for safety; for the hail shall come down on every man and beast found in the field and not brought home and they shall die."

<sup>20</sup>Then whoever of Pharaoh's servants revered the LORD's word, hurried his slaves and his livestock under shelter; <sup>21</sup>but he, who did not mind the LORD's word, left his slaves and his livestock in the field.

<sup>22</sup>The LORD told Moses: Reach your hand up toward heaven, so that hail may fall on all the land of Egypt, on man and beast and on all vegetation in the land of Egypt. <sup>23</sup>So Moses raised his staff toward heaven and the LORD sent thunder and hail, with lightning bolting along the ground, and with hail falling on the land of Egypt. <sup>24</sup>There was lightning darting in between the hailstones, all so dreadful, nothing like it had occurred since Egypt had become a nation. <sup>25</sup>The hail struck down everything in the field, both man and beast, all vegetation, too, and it broke down every tree. <sup>26</sup>Only in the land of Goshen, where the children of Israel lived, there was no hail.

a) At least two divine principles stand forth among these plagues: God gives fair warning before He administers punishment and He patiently repeats His warnings. Man may obey or disobey.  
p) Those doubtful of God's ways should observe that Pharaoh had stiffened his mind before God gave him definite orders; also that not merely the king of Egypt and his people were concerned but even more the Israelites and ultimately the whole earth.



<sup>27</sup>Then Pharaoh summoned Moses and Aaron and said to them, "This time I have sinned; God is righteous; I and my people are guilty. <sup>28</sup>Pray the LORD fervently, as there is enough of God's thunder and hail, and I will let you go; you shall stay here no longer." <sup>29</sup>Moses assured him, "The moment I am out of the city I will spread my hands to the LORD; the thunder will cease and there shall be no more hail, so that you may know that the earth is the LORD's. <sup>30</sup>As for you and your courtiers, however, I know that you do not yet revere the LORD God."

<sup>31</sup>The flax and the barley had been beaten to the ground, for the barley had headed and the flax was in bloom; <sup>32</sup>but the wheat and the spelt<sup>a</sup> were not ruined for they were a later crop. <sup>33</sup>Leaving Pharaoh, Moses went out of the city<sup>r</sup> and spread his hands to the LORD; the thunder and hail ceased; there were no more torrents of rain gushing on the earth. <sup>34</sup>But when Pharaoh felt certain that the rain, the hail and the thunder had stopped, he persisted in sinning; he stiffened his heart, he and his attendants. <sup>35</sup>Stubborn as Pharaoh was, he did not let the Israelites go, just as through Moses the LORD had declared.

**10** THE LORD SAID TO MOSES: CALL on Pharaoh, for I have toughened his mind and the minds of his courtiers, so that I may work these My wonders among them, <sup>2</sup>and so that you may tell your children and your children's children how I have handled Egypt, and the signs I worked among them, so that you may know that I am the LORD.

<sup>3</sup>So Moses and Aaron went to Pharaoh and told him, "This is the message of the LORD God of the Hebrews — 'How long will you decline submission to Me? Let My people go, so they may serve Me; <sup>4</sup>for if you refuse to

let My people go, beware! Tomorrow I will bring locusts into your territory. <sup>5</sup>They will cover the entire surface of the land so that the ground cannot be seen and they will devour the leftovers that survived the hail. They will strip every tree in the field of its foliage; <sup>6</sup>they will fill your homes, the homes of your nobles and of all the Egyptians in a way neither you fathers nor their ancestors have experienced from the time they were born until now.'" Then he turned and left Pharaoh.

<sup>7</sup>Pharaoh's courtiers said to him, "How long is this person to threaten our ruin? Let the men go, so they may serve the LORD their God. Do you not realize that Egypt is in ruins?" <sup>8</sup>So Moses and Aaron were brought back to Pharaoh, who said to them, "Go, serve the LORD your God; but who are to go?" <sup>9</sup>Moses replied, "We go together; our youths and our aged, our sons and our daughters, our flocks and our herds are to go; for we are celebrating the LORD's feast." <sup>10</sup>He said, "May the LORD be with you<sup>s</sup> if I intend to let you and your little ones go! Look out! You are plotting mischief! <sup>11</sup>No, indeed! You men go and serve the LORD, for that is what you wanted!" And Pharaoh expelled them from his presence.

<sup>12</sup>The LORD then said to Moses: Stretch your hand over the land of Egypt for the locusts to come up on it and devour all the vegetation the hail has left. <sup>13</sup>So Moses reached out his staff over Egypt and the LORD drove an east wind upon the land all that day and night till in the morning the east wind carried in the locusts. <sup>14</sup>They swarmed all over Egypt and settled on all its domain in incredible numbers. Never before were there such locusts<sup>t</sup> and never again will there be. <sup>15</sup>They covered the land's surface everywhere so that it grew

q) A grain better to eat than barley but not as good as wheat, though more like it. It came later than barley and was hard to be cleaned of its chaff. Egypt used it for bread. Rye did not grow in Egypt or in Palestine.

r) Memphis was the earlier royal city and nearer Goshen than No or Thebes, the royal city higher up the Nile. At this time the Pharaoh must have resided in Memphis.

s) Mockery, derision, arrogance and anger mark this insulting harangue. The king begins to feel that he is beaten and he resents it.

t) Unusually large, too, it would seem. There were severe locust plagues in that region in 1463 and in 1763 A.D.

dark; they devoured all vegetation in the land and stripped all the fruit on the trees which the hail had left. Nothing green remained either on trees or of field vegetation in the entire Egyptian country.

<sup>16</sup>Pharaoh sent an urgent call for Moses and Aaron. "I have sinned," he said, "against the LORD your God and against you. <sup>17</sup>Please, forgive my sin only this once and plead with the LORD your God to remove from me this fatal destruction." <sup>18</sup>He left Pharaoh and implored the LORD. <sup>19</sup>Then the LORD changed the wind to a mighty west wind that caught up the locusts and blew them into the Red Sea until not one locust remained in the whole land of Egypt. <sup>20</sup>However, the LORD encouraged Pharaoh in his stubborn way; he did not let the Israelites go.

<sup>21</sup>The LORD said to Moses: Stretch your hand toward heaven, so there may fall such a darkness upon Egypt, that they must feel their way. <sup>22</sup>As Moses stretched his hand toward heaven, there came a thick darkness over all the land of Egypt for three days; <sup>23</sup>they could not see each other; for three days they could not get up and move around, while all the Israelites enjoyed light in their homes.

<sup>24</sup>Pharaoh summoned Moses and said, "You go and serve the LORD; only leave your flocks and herds behind, while you take your little ones along." <sup>25</sup>Moses replied, "You must allow us our sacrifices and burnt-offerings to offer the LORD our God. <sup>26</sup>Our livestock must therefore come with us; not a hoof shall be left behind, because from them we shall take to serve the LORD our God, and we do not know what to use for the LORD's service until we reach there." <sup>27</sup>But the LORD encouraged Pharaoh in his way; he was not willing to let them go. <sup>28</sup>And Pharaoh said to him, "Get away from me and see to it that you never come near me again; for if I ever see you again, you die!"

<sup>29</sup>"Correctly spoken," Moses retorted, "you will not see me again."

**11** THE LORD SAID TO MOSES: There is one more blow I shall bring down on Pharaoh and on Egypt; after that he will let you move out; in fact, he will not merely give you leave without any conditions; he will push you out. <sup>2</sup>Tell the people to request, each man from his neighbor and each woman from her neighbor, articles of silver and of gold. <sup>3</sup>The LORD inclined the Egyptians favorably toward the people. Besides, Moses as a man became highly esteemed in Egypt, both by Pharaoh's aristocracy and by the common people. <sup>4</sup>Then Moses said, "This is the LORD's message: 'Around midnight I shall move in the midst of Egypt <sup>5</sup>and every first-born in the land of Egypt shall die, from the first-born of Pharaoh on his throne to the first-born of the slave girl behind the hand mill and all the first-born of cattle. <sup>6</sup>Throughout the land of Egypt there shall be loud wailing, the like of which never occurred and never will be again. <sup>7</sup>But against any of the Israelites either man or beast, not a dog shall bark — to show you how the LORD distinguishes between Egypt and Israel. <sup>8</sup>All these nobles of yours' shall come down to me and bow deeply to me, begging of me, 'Do go out; you and all your followers!' And after that I will go out.'" He then left Pharaoh in hot indignation.

<sup>9</sup>The LORD had said to Moses: Pharaoh will not listen to you, so that My mighty works may multiply in the land of Egypt. <sup>10</sup>Moses and Aaron did all these wonders in the presence of Pharaoh; but the LORD encouraged Pharaoh in his own way and he did not allow the Israelites to leave his country.

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**12** THE LORD SAID TO MOSES AND Aaron in the land of Egypt: <sup>2</sup>To you let this month be the first, the

u) Moses had not left Pharaoh as yet, but continued with God's message, which concerned both Egypt and Israel and which in all fairness both should know. His final departure is noted at the close of vs. 8.

v) This is definitely to Pharaoh, with his attendants taking it all in.

w) The matter of dates is far from settled; but dating aids in relating events to one another.

month with which your year begins.<sup>x</sup>

<sup>3</sup>Announce to the whole Israelite congregation,<sup>y</sup> that on the tenth of this month each man shall secure a lamb for his paternal family, one lamb for each home. <sup>4</sup>If the household is too small for a lamb, then let him and his next door neighbor go partners, sharing the expense of the lamb according to the amount respectively eaten. <sup>5</sup>Your lamb should be a perfect, male yearling, taken from the sheep or from the goats. <sup>6</sup>Confine it until the fourteenth day of the same month when at twilight the whole Israelite congregation shall do the killing. <sup>7</sup>Some of the blood<sup>z</sup> they must apply to the two doorposts and to the lintel of the house in which they eat it. <sup>8</sup>That night they shall eat the meat, fire roasted, with unleavened bread and with bitter herbs. <sup>9</sup>Do not eat it raw or cooked in water, but roasted, head, legs, heart and liver. <sup>10</sup>Save nothing of it until morning and, if all is not eaten, burn it up in the morning.

<sup>11</sup>Eat it this way, with your waist belted,<sup>a</sup> your feet sandaled and your staff in hand; eat it in expectant haste; it is a Passover for the LORD. <sup>12</sup>For this night I will pass through in the land of Egypt and strike down every first-born in Egypt of man and of beast and I, the LORD, will execute judgments on all the gods of Egypt. <sup>13</sup>Then the blood shall mark for you the homes where you are living; when I see the blood I will pass over you. No fatal plague shall attack you while I am smiting the Egyptians.

<sup>14</sup>This day, then, shall be a memorial day for you; observe it as a feast to the LORD through the centuries, an appointed feast forever. <sup>15</sup>For seven days you will eat unleavened bread, clearing your houses of all leav-

en the very first day; for if anyone eats anything leavened from the first until the seventh day that person shall be eliminated from Israel.

<sup>16</sup>On the first day and on the seventh have a sacred gathering; do no work at all on these days except preparing what each person needs to eat. <sup>17</sup>Guard this unleavened bread observance; because on this historic day I brought your hosts out of the land of Egypt.<sup>b</sup> Observe this day as an institution through all your generations forever. <sup>18</sup>In the first month from the fourteenth at eventide until the twenty-first at eventide you shall eat unleavened bread; <sup>19</sup>for seven days there must be no leavened bread whatever in your houses, for if anyone eats anything leavened, that person, whether native or immigrant, shall be excommunicated from Israel's congregation. <sup>20</sup>Eat nothing leavened; wherever you dwell, eat unleavened bread.

<sup>21</sup>So Moses summoned all the elders of Israel and told them, "Select and set apart lambs for your several households and kill the Passover."<sup>c</sup> <sup>22</sup>Take a bunch of hyssop,<sup>d</sup> too, dip it in the basin of blood and apply it to the posts and the lintel of the door; then none of you shall go outdoors until morning; <sup>23</sup>the LORD will be passing through to strike down Egypt. He will see the blood on the lintel and on the two door posts, and the LORD will pass over the door; He will not allow the destroyer to enter your homes for destruction.<sup>e</sup>

<sup>24</sup>Observe this order as an institution for yourself and for your descendants evermore. <sup>25</sup>Faithfully guard this worship service when you enter the land which, in agreement with His promise, the LORD will give you. <sup>26</sup>And when your children ask you, 'What

x) Named Abib — ear of grain. Months dated differently with the new moon, but from the middle of March to the middle of April is near Abib.

y) Here for the first time Israel is called a congregation.

z) Which does not mean that the blood remained in the body, the lamb's blood was used for marking doorposts and lintel. And no faithful Hebrew ate meat from which the blood had not been drained.

a) To tuck under whatever of the upper garment might impede walking.

b) So certain to occur, it can be mentioned as having happened.

c) Name for the lamb or kid killed and eaten at the Passover Festival. In this spirit Christ is called "our Passover" [I Cor. 5:7].

d) A fragrant plant of the mint family, small, bushy, serving as a brush.

e) The Lord Himself, then, is not the destroyer. He seems to have crossed the threshold of each house marked with the blood of the lamb, to protect the first-born there.

does this service mean to you?<sup>f</sup> Then you will say, 'It is a Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt when He was smiting Egypt, and saved our homes!'" The people bowed their heads and worshiped; <sup>28</sup>the Israelites went out and did exactly as the LORD had commanded Moses and Aaron.

<sup>29</sup>At midnight the LORD struck down every first-born in Egypt, from the first-born of Pharaoh on his throne<sup>g</sup> to the first-born of the prisoner in the dungeon; all the first-born of the cattle, too. <sup>30</sup>That night Pharaoh got up and his courtiers as well, and all the Egyptians; there was loud wailing in Egypt, because there was not a home without someone dead. <sup>31</sup>During the night he sent word to Moses and Aaron, "Get up and get out from among my people; both you and the Israelites. Go and serve the LORD as you argued; <sup>32</sup>take along your flocks and your herds as you said and be gone. Ask a blessing for me, too."

<sup>33</sup>The Egyptians urged the people to hurry them out of the country, for they said, "We all face death." <sup>34</sup>So the people shouldered their dough before it was leavened, tying their kneading-bowls in their robes and on their shoulders. <sup>35</sup>And in agreement with the instructions of Moses they asked the Egyptians for silver and golden articles, also for clothing, <sup>36</sup>and the LORD had inclined the Egyptians so favorably toward the people that they granted them (all they asked); so they took heavy payment from Egypt.<sup>h</sup>

<sup>37</sup>The Israelites moved from Rameses to Succoth, about 600,000 men and their households. <sup>38</sup>A great, motley throng went up with them,<sup>i</sup> too; also flocks and herds, very much livestock. <sup>39</sup>From the dough which they had brought along out of Egypt they baked

unleavened cakes. The dough was not leavened because they had been expelled from Egypt; they could not delay to prepare food for themselves.

<sup>40</sup>The period of the Israelites' stay in Egypt was 430 years. <sup>41</sup>At the end of 430 years to the day<sup>j</sup> all the hosts of the LORD left the land of Egypt. <sup>42</sup>That was a night when the LORD kept watch to bring them out of Egypt; it is the night in which through all their generations the Israelites shall keep watch in the presence of the LORD.

<sup>43</sup>The LORD said to Moses and Aaron: This is the way to observe the Passover — No alien may eat of it; <sup>44</sup>but every slave bought for money, after you have circumcised him, may partake of it. <sup>45</sup>Neither a foreigner nor a hired servant shall participate. <sup>46</sup>It shall be eaten in a single house; you must not carry any of the meat outside the house; neither shall you break a bone of it.<sup>k</sup> <sup>47</sup>Also, the whole Israel congregation shall observe it. <sup>48</sup>In case an alien lives among you and desires to observe the Passover to the LORD, let all the male members of his family be circumcised; then he may approach to observe it; he shall be like a native of the land; but no uncircumcised person shall eat of it. <sup>49</sup>One law shall hold for the native and for the stranger who lives among you.

<sup>50</sup>In every point the Israelites carried out what the LORD commanded Moses and Aaron. <sup>51</sup>And on this very day the LORD brought the children of Israel out of Egypt in martial order.<sup>l</sup>

**13 THE LORD SAID TO MOSES:** <sup>2</sup>Dedicate to Me every first-born in Israel that opens the womb, human or animal; it is Mine.<sup>m</sup> <sup>3</sup>And Moses charged the people, "Commemorate this day in which you came out from Egypt, out of the house of slavery; for by a

f) God made our children questioners because they have much to learn. And many of their questions, if understood and wisely answered, will lead their thoughts toward God.

g) Egyptian history records a crown-prince at this time, Meneptan Seti, who had won back lost territory for his father, but never took the throne.

h) The Hebrews had earned much more from the Egyptians than they received.

i) Whom the mighty works of God had deeply impressed; if they, too, applied blood to their doorposts, they suffered no fatalities. But some of them became sources of constant trouble.

j) On the anniversary of Jacob's arrival, some Rabbis tell us.

k) Fulfilled John 19:36.

l) They had kept their family records, so they could move by families, clans and tribes.

m) Because God had saved every firstborn in the blood-applied home.

mighty hand the LORD brought you out of there. So, no leavened bread must be eaten <sup>4</sup>this day of the month Abib<sup>n</sup> on which you are going out.

<sup>5</sup>"When the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites and the Jebusites, which He swore to your fathers to give you — a land flowing with milk and honey — then you shall hold this service in this month. <sup>6</sup>For seven days you shall eat unleavened bread, with a feast to the LORD on the seventh day. <sup>7</sup>During the seven days unleavened bread shall be eaten; you shall have no leavened bread around; neither shall any fermented dough be present within your boundaries.

<sup>8</sup>"You must tell your son on that day, "This is on account of what the LORD did for me when I came out of Egypt." <sup>9</sup>It will serve as a sign on your hand and a reminder on your forehead, so that the LORD's law may be on your lips; for with a mighty hand the LORD brought you out of Egypt. <sup>10</sup>Observe this institution annually at its appointed time.

<sup>11</sup>"When the LORD brings you into the Canaanite country and gives it to you, as He swore to you and to your fathers, <sup>12</sup>then you shall pass on to the LORD every first opener of the womb, including the firstling of the cattle you own; the males are the LORD's.<sup>o</sup> <sup>13</sup>Each firstling of a donkey you may redeem with a lamb, but if you do not redeem it, then break its neck. Redeem also every first-born son.

<sup>14</sup>"When hereafter your son asks you, 'What does this mean?' then you will answer him, 'With a mighty hand the LORD brought us out of Egypt out of the house of slavery, <sup>15</sup>and when Pharaoh steeled himself against letting us go, the LORD killed every first-born in the land of Egypt,<sup>p</sup> both of man and of cattle. I am therefore sacrificing to

the LORD every first-born male, but the first-born of my sons I redeem."<sup>q</sup> <sup>16</sup>It will be as a sign on your hand and on your forehead, for with great might the LORD brought us out of Egypt."

<sup>17</sup>When Pharaoh had allowed the people to go, God did not lead them by way of the Philistines' land, although that was a shorter route; for God considered that, on tasting war, the people might feel regret and go back to Egypt. <sup>18</sup>So God detoured the people toward the desert by the Red Sea. In martial order the Israelites went up from the land of Egypt.<sup>r</sup> <sup>19</sup>Moses took with him the bones of Joseph, because he had demanded an oath from the sons of Israel, saying, "God is certain to visit you and you shall carry my bones up with you."<sup>s</sup>

<sup>20</sup>They trekked from Succoth and camped at Etham on the edge of the desert. <sup>21</sup>The LORD moved before them in a column of cloud by day to lead them on the way, and at night in a column of fire to give them light, so they could travel day and night. <sup>22</sup>The column of cloud did not fail by day nor the column of fire by night, leading the people.

**14** THE LORD THEN SAID TO MOSES: <sup>2</sup>Tell the Israelites to turn about and make camp facing Pi-Hahiroth, between Migdol and the sea, opposite Baal-Zephon; make camp, fronting it by the sea. <sup>3</sup>Then Pharaoh will say about the Israelites, "They have lost their way; the desert has cooped them in." <sup>4</sup>I will encourage Pharaoh in his own way, and he will pursue them. So through Pharaoh and his whole army I will be honored; the Egyptians will learn that I am the LORD.<sup>t</sup>

They did so, <sup>5</sup>and when it was told Pharaoh that the people had fled, Pharaoh and his attendants changed their minds about the people. They said,

n) First month of the Hebrew year. Its exact date followed lunar changes, like our Easter date, the Passover, starting the 14th day, often running into April.

o) As first planned, each oldest son a spiritual leader, a function later assigned to the Levites.

p) Previous messages are repeated now that all have gotten together.

q) From this time the words redeem, ransom, deliver become frequent.

r) The Hebrew blood relationship, Israel, tribes, clans, families, households, persons, established order and identity rarely known elsewhere.

s) Proof that Joseph remained a Hebrew and a follower of Jehovah throughout all his years.

t) They still needed this final and fatal lesson.

"What have we done? We gave Israel leave from working for us!"<sup>6</sup> So he ordered his chariot and took his army with him, <sup>7</sup>600 choice chariots and what other chariots Egypt had, all manned and captained. <sup>8</sup>The LORD encouraged Pharaoh king of Egypt in his own way so that he pursued the Israelites, who were marching out under a higher guidance.

<sup>9</sup>The Egyptians went after them and caught up with them at their camp by the sea near Pi-Ilahi-roth,<sup>u</sup> fronting Baal-Zephon — all of Pharaoh's chariots and his horsemen, also his cavalry and infantry. <sup>10</sup>As Pharaoh approached, the Israelites looked up and saw the Egyptians there marching behind them and they were frantic. The Israelites cried out to the LORD <sup>11</sup>and they said to Moses,<sup>v</sup> "Did you take us away to die in the desert because there are no graves in Egypt? Why did you treat us this way, to bring us out of Egypt? <sup>12</sup>Did we not tell you in Egypt, 'Leave us alone; let us serve the Egyptians!' Better for us to work for the Egyptians than to die in the desert." <sup>13</sup>Moses answered the people, "Have no fear; be steadfast and watch how the LORD will be your salvation today. As for the Egyptians whom you see today, you will never, never see them again; <sup>14</sup>the LORD will fight for you while you keep still."

<sup>15</sup>The LORD then said to Moses: Why do you call to Me? Tell the Israelites to move forward.<sup>w</sup> <sup>16</sup>Raise your staff and stretch out your hand over the sea; divide it, so that the Israelites may go right through the sea on dry ground. <sup>17</sup>As for Me, take note! I will encourage the minds of the Egyptians to follow them. Through Pharaoh, through his armed forces, his chariots and his horsemen My honor will be

sustained; <sup>18</sup>the Egyptians shall know that I am the LORD when My honor is advanced over Pharaoh with his chariots and his horsemen.

<sup>19</sup>Then the Angel of God,<sup>x</sup> who had been moving ahead of Israel's camp, withdrew and went behind them — the column of cloud withdrew from the front and stood behind them — <sup>20</sup>and came between the camp of Egypt and the camp of Israel; it was cloud and darkness; it also lit up the night;<sup>y</sup> so they did not get close to each other at night.

<sup>21</sup>Moses then stretched out his hand over the sea and the LORD moved the sea all night by a mighty east wind turning the sea into dry land. The waters were divided <sup>22</sup>and the Israelites went into the midst of the sea on dry ground. To their right and to their left the waters formed a wall for them.<sup>z</sup> <sup>23</sup>In hot pursuit the Egyptians followed them, all the horses, the chariots and the horsemen of Pharaoh into the midst of the sea. <sup>24</sup>Around 6:00 in the morning the LORD looked upon the Egyptian army from the column of fire and cloud and brought on panic among the Egyptian host; <sup>25</sup>He clogged their chariot wheels and made them move so heavily that the Egyptians said, "Let us get away from the Israelites, for the LORD is fighting for them against the Egyptians."<sup>a</sup>

<sup>26</sup>The LORD said to Moses: Stretch out your hand over the sea and let the waters flow back upon the Egyptians, over their chariots and their horsemen. <sup>27</sup>So Moses stretched out his hand over the sea and at break of day the sea returned to its usual flow, with the Egyptians fleeing against it. The LORD tumbled<sup>b</sup> the Egyptians into the middle of the sea. <sup>28</sup>The waves rolled back and submerged the chariots and their driv-

u) Sedge-place, on the Egyptian side of the Red Sea.

v) Some, it would seem, called out to God; others complained to Moses.

w) No disagreement or rebuke; silence and confidence were needed before God's help could be appreciated. x) Previously mentioned as the Lord Himself, Ch. 13:21.

y) Darkness to the Egyptians and light to the Hebrews.

z) A wall of water due to a mighty wind is not perpendicular; it bulges. All pictures that so portray it are false to this Bible passage. Mighty winds moved waters to right and to left, making a wide path for the Hebrews and all they had.

a) After the Hebrews had well passed the earlier portion of their miraculous path, the sandy bottom started moistening and softening so that chariot wheels went deeper and deeper; for the winds that had turned the waters back ceased blowing. b) As fruit is shaken from a tree.

ers together with the whole army of Pharaoh that had followed them into the sea; not even one of them was left. <sup>29</sup>But the Israelites had walked on dry ground in the middle of the sea with the waters for their wall to the right and to the left. <sup>30</sup>So did the LORD save Israel that day from Egypt's dominance, and Israel saw the Egyptians dead on the seashore. <sup>31</sup>When Israel looked upon the mighty work which the LORD had wrought upon Egypt, the people revered the LORD and came to believe in the LORD and in His servant Moses.

**15** THEN MOSES AND THE ISRAELITES sang this hymn to the LORD, "I will sing to the LORD, for He has triumphed gloriously; horse and rider He has hurled into the sea. <sup>2</sup>The LORD is my strength and song; He has become my salvation." This is my God and I will glorify Him; my father's God and I will exalt Him.

<sup>3</sup>"The LORD is a warrior;<sup>d</sup> Jehovah is His name; <sup>4</sup>the chariots of Pharaoh and his army He has thrown into the sea; the pick of his fighters are drowned in the Red Sea. <sup>5</sup>The floods cover them; they sank into the depths like a stone.

<sup>6</sup>"Thy right hand, O LORD, is glorified in power; Thy right hand, O LORD, shattered the foe. <sup>7</sup>In the greatness of Thy majesty Thou didst pull down those who rose up against Thee; Thou didst loosen Thine indignation which consumed them like stubble. <sup>8</sup>At the blast of Thy nostrils the waters were heaped up; the streams stood up like a wall; the waves were congealed in the heart of the sea.

<sup>9</sup>"The foe said, 'I will pursue, I will overtake, I will share the plunder; I shall have my satisfaction on them; I will unsheath my sword; my hand shall destroy them.'

<sup>10</sup>"Thou didst blow with Thy wind; the sea covered them; they sank as lead in mighty waters.<sup>e</sup> <sup>11</sup>Who is like Thee among the gods, O LORD? Who is like Thee, glorified in holiness,<sup>f</sup> re-

vered in hymnody, doing wonders! <sup>12</sup>Thou didst stretch out Thy right hand, the earth swallowed them.

<sup>13</sup>"In Thy mercy Thou hast led the people Thou hast redeemed; in Thy might Thou hast guided them to Thy holy dwelling. <sup>14</sup>Nations heard of it and trembled; anguish gripped the Philistines. <sup>15</sup>Edom's princes were confounded; the Moab chiefs — trembling attacks them. All the dwellers of Canaan melted away; <sup>16</sup>terror and dread come down on them. By the greatness of Thy arm they are static as a stone, until Thy people, O LORD, come through, until the people come through whom Thou hast made Thine own. <sup>17</sup>Thou bringest them in and plantest them in the mountain of Thy heritage, the place, O LORD, which Thou hast made Thy dwelling, the sanctuary which Thy hands, O LORD, have established. <sup>18</sup>The LORD shall reign forever and ever."

<sup>19</sup>For Pharaoh's horses went into the sea with his chariots and his horsemen, and the LORD returned upon them the waters of the sea, but the children of Israel walked on dry ground through the middle of the sea.

<sup>20</sup>Then Miriam, the prophetess, sister of Aaron, took in her hand a tambourine and all the women followed her with tambourines to which they danced <sup>21</sup>while Miriam taught them to sing, "Sing to the LORD, for He has triumphed gloriously; horse and rider has He plunged into the sea."

<sup>22</sup>Then Moses ordered Israel to move away from the Red Sea and they went on into the Shur desert; for three days they traveled in the desert without finding water. <sup>23</sup>Arriving at Marah they could not drink the Marah water, for it was bitter; for that reason they named it Marah.<sup>g</sup> <sup>24</sup>So the people complained against Moses, "What shall we drink?" <sup>25</sup>He called out to the LORD and the LORD showed him a log, which he threw into the water and the water became enjoyable.

Then he laid down a statute and

c) To this hymn the Hebrew prophets and singers referred repeatedly [see Isa. 12]. They quoted from it verbally, and the majesty, the might and the sublimity of God remained a main source of courage, so continuing through the Christian era.

d) With this phase of God's nature Pharaoh had not reckoned.

e) With their heavy armor unable to swim or float. f) First mention of God's holiness.

g) Which means, bitter. Miriam, Mary, myrrh, are built on the same stem.

ordinance for them;<sup>h</sup> there He tested them; <sup>26</sup>He said: If you will carefully listen to the voice of the LORD, your God, do what is right before Him, give ear to His commands and observe all His injunctions, then I will put on you none of the diseases I put on Egypt; for I am the LORD, your healer. <sup>27</sup>They came to Elin with its twelve springs of waters and seventy palm trees; there they camped beside the waters.<sup>i</sup>

**16** THE WHOLE CONGREGATION OF Israelites set out from Elin and came into the Sin desert,<sup>j</sup> which lies between Elin and Sinai, on the fifteenth of the second month<sup>k</sup> since their leaving Egypt. <sup>2</sup>In the desert the entire Israelite congregation grumbled against Moses and Aaron, <sup>3</sup>saying, "We had rather have died by the LORD's hand in the land of Egypt, where we sat<sup>l</sup> by our flesh pots and ate all the food we wanted; for you have led us into this desert to kill all of us by starving." <sup>4</sup>Then the LORD said to Moses: Observe! I am going to shower bread for you from heaven. The people shall go out and collect one day's ration each day, so that I may test them, whether they will follow My instructions or not. <sup>5</sup>And on the sixth day they shall be ready to bring in double the daily ration.

<sup>6</sup>So Moses and Aaron told all the Israelites, "This evening you shall recognize that the LORD has brought you from the land of Egypt, <sup>7</sup>and in the morning you shall see the glory of the LORD, who hears you grumble against the LORD. For who are we, that you should grumble against us!" <sup>8</sup>Moses continued, "The LORD is giving you flesh to eat in the evening and bread in the morning as much as you want, because the LORD is hearing your complaints against Him. Who are we?

Your complaints are not against us, but against the LORD."

<sup>9</sup>Moses said to Aaron, "Tell the whole assembly of Israel, 'Present yourselves before the LORD, for He has heard your grumbings.'" <sup>10</sup>And while Aaron was addressing the whole congregation of Israel and they looked toward the desert, they beheld the glory of the LORD manifested in the cloud.<sup>m</sup> <sup>11</sup>Then the LORD said to Moses: <sup>12</sup>I have heard the grumbings of the Israelites. Tell them, "At twilight you will have flesh to eat and in the morning plenty of bread and you will recognize that I am the LORD your God."

<sup>13</sup>So it was. At twilight quails came up and covered the camp, and in the morning a heavy dew lay all round the camp. <sup>14</sup>When the dew evaporated, there lay on the surface of the desert something small and flaky, as fine as hoarfrost, on the ground. <sup>15</sup>As the Israelites looked at it, they said to one another, "What is it?"<sup>n</sup> For they did not know what it was.

Moses told them, "This is the bread which the LORD has given you for food. <sup>16</sup>The LORD's command is this: Each one of you gather of it what you need, three quarts for each as you number the persons; let each man gather for those in his tent." <sup>17</sup>The Israelites did so, some gathering much and some less. <sup>18</sup>Measuring it with a six-pint vessel,<sup>o</sup> he who gathered much had none to spare, while he who gathered little did not come short; they collected according to personal needs.

<sup>19</sup>Moses said to them, "Let no one save any of it until morning." <sup>20</sup>But they did not listen to Moses and left some of it till morning, and it grew wormy and rancid. So Moses felt angered by them.

<sup>21</sup>Morning after morning they gathered, each according to his eating and,

h) God established the eternal principle that He hears and helps them who sincerely "trust and obey" Him. i) Still called, Springs of Moses. j) A local name without reference to good or evil. k) Named Ziv in I Kings 6:37. The seventh month was called Ethanim and the eighth Bul. After the Captivity different names were used.

l) So soon they had forgotten how seldom their slavery had allowed them to sit at ease.

m) The column of cloud and of fire.

n) The word manna carries the meaning, "What is it?" It was so used in Egypt and in the Sinai peninsula. Young Nez Perce Indians, whom we watched playing ball, often turned to the leader with, "Manna?" They told us it meant, "What do you mean?"

o) An omer, between six and seven pints.



as the sun grew hot, it melted; <sup>22</sup>but on the sixth day they collected a double ration, two omers for each one. When all the leaders of the congregation came and told Moses, <sup>23</sup>he assured them, "This is what the LORD said, There is rest tomorrow, a Sabbath holy to the LORD. Bake and cook what you need and lay aside the rest for yourselves till next morning." <sup>24</sup>They saved it till morning as Moses had ordered and it was neither rancid nor wormy.

<sup>25</sup>Moses said, "Eat it today, because today is a Sabbath to the LORD; today you will not find it outdoors. <sup>26</sup>Collect it six days but on the seventh day, a Sabbath, there will be none." <sup>27</sup>Yet, on the seventh day some of the people went out to gather it; but they did not find any.

<sup>28</sup>The LORD then spoke to Moses: How long will you<sup>p</sup> refuse to obey My commands and My instructions? <sup>29</sup>Mind this: Because the LORD has given you the Sabbath, He is giving you two days' bread on the sixth day, while everyone should stay home and not leave his place on the seventh day. <sup>30</sup>So the people rested on the seventh day.

<sup>31</sup>The house of Israel named it manna; it was white like coriander seed<sup>q</sup> and it tasted like honeyed cakes. <sup>32</sup>Moses said, "This is the LORD's command: 'Fill an omer of it to keep for future generations, so they may see the bread I fed you in the desert when I brought you from the land of Egypt.'" <sup>33</sup>So Moses told Aaron, "Take a jar, put an omer of manna in it and deposit it before the LORD to keep for your descendants." <sup>34</sup>So, in agreement with the LORD's command to Moses, Aaron deposited it in front of the Testimony<sup>r</sup> to be preserved. <sup>35</sup>The Israelites ate the manna for forty years, until they en-

tered a settled land; they ate the manna until they reached the outskirts of the land of Canaan. <sup>36</sup>An omer is a tenth of a bushel.<sup>s</sup>

**17** IN ACCORDANCE WITH THE LORD's orders the whole community of Israel traveled from the Sin desert by stages and made camp at Rephidim; but there was no water for the people to drink. <sup>2</sup>The people quarreled with Moses; they said, "Give us water to drink!" Moses replied, "Why do you quarrel with me? Why do you put God to the test?" <sup>3</sup>There the people thirsted for water and grumbled against Moses; they said, "Why did you bring us out of Egypt? To kill us and our children and our livestock with thirst?" <sup>4</sup>Moses cried out to the LORD, "What shall I do with this people? They are not far from stoning me!"

<sup>5</sup>The LORD said to Moses: Advance before the people and take along some of the elders of Israel; take in your hand the staff with which you struck the Nile and go forward. <sup>6</sup>Take note! I will stand there ahead of you on the Horeb rock.<sup>t</sup> When you strike the rock, water will gush out of it and the people will drink. And Moses did so, with the elders of Israel looking on. <sup>7</sup>He named that place Massah and Meribah,<sup>u</sup> because of the Israelites' quarreling and their testing the LORD saying, "Is the LORD among us or not?"

<sup>8</sup>At Rephidim, Amalek<sup>v</sup> came and fought Israel; <sup>9</sup>so Moses said to Joshua, "Pick us out men; march and fight Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand."

<sup>10</sup>As Moses had told him to fight Amalek, so Joshua did, and Moses, Aaron and Hur<sup>w</sup> climbed to the hilltop.

p) The verb in which "you" is conveyed, is plural, it concerns the people. Without "ye" our language has become less clear, and those who say "you-all," have good reason for it.

q) Of the parsley family, cultivated in Palestine but growing wild in Arabia and northern Africa.

r) One species of it was used to season dishes.

s) When the Ark of the Covenant was finished; later on, the Testimony or Decalogue was also deposited there.

t) The ephah measure that equalled about seven gallons and five pints, a good sized bushel.

u) "Sinai" and "Horeb" are used interchangeably, possibly peak and range.

v) Near Rephidim where they camped when the grumbling occurred.

w) The Amalekites were descended from Esau [Gen. 36:12].

x) Hur was of Judah's tribe; the Jewish historian Josephus calls him Miriam's husband.

<sup>11</sup>Then, while Moses held his hand raised, Israel gained the upper hand, but when he lowered his hand, Amalek won. <sup>12</sup>But Moses' hands grew weary, so they took a stone and placed it under him. He sat on it and Aaron and Hur held up his hands, one on each side, so that his hands kept steady until sunset. <sup>13</sup>Thus Joshua defeated Amalek and his people with the sharpness of the sword.

<sup>14</sup>The LORD said to Moses: Write this for a record in a book and rehearse it to Joshua; for I shall completely blot out the memory of Amalek from under heaven. <sup>15</sup>Also Moses built an altar and named it, "The LORD my Banner,"<sup>x</sup> <sup>16</sup>for he said, "Because the LORD has sworn His war against Amalek from generation to generation."

**18** WHEN JETHRO, THE PRIEST OF Midian, Moses' father-in-law, heard of all that God had wrought for Moses and for His people Israel, and how the LORD had brought Israel out of Egypt, <sup>2</sup>Jethro had taken Zipporah, the wife of Moses, who had sent her back;<sup>y</sup> <sup>3</sup>also her two sons, — the one named Gershom, for he said, "I am an alien in a foreign land,"<sup>z</sup> <sup>4</sup>and the other named Eliezer, for he said, "My father's God is my help, and saved me from Pharaoh's sword." <sup>5</sup>Now Jethro, Moses' father-in-law, came to Moses with his sons and his wife, to the desert by the mountain of God, where he was camping. <sup>6</sup>He sent word to Moses, "I, Jethro, your father-in-law, have come to you with your wife and her two sons with her." <sup>7</sup>So Moses went out to meet his father-in-law, bowed deeply to him and kissed him. They then inquired about each other's welfare and entered the tent. <sup>8</sup>Moses recounted to his father-in-law everything the LORD had done to Pharaoh and to the Egyptians because of Israel; all the hardship they had experienced on the

way, and how the LORD had delivered them.

<sup>9</sup>Jethro felt glad over all the goodness the LORD had wrought for Israel, delivering them from Egypt's oppression. <sup>10</sup>Jethro exclaimed, "Blessed be the LORD who saved you from Egypt's oppression and from Pharaoh's heavy hand, who delivered Israel from Egypt's grip. <sup>11</sup>Now I recognize that Jehovah is greater than all the gods; so much so that their impudence went against them."<sup>a</sup> <sup>12</sup>Then Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to join Moses' father-in-law in eating a meal before the LORD.<sup>b</sup>

<sup>13</sup>Next morning Moses sat down to administer justice for the people, and the people stood around Moses from morning until evening. <sup>14</sup>When Moses' father-in-law noticed all his dealings with the people, he remarked, "What are you doing to the people? Why do you hold court alone, with all the people standing around from morning till evening?"<sup>c</sup>

<sup>15</sup>Moses answered his father-in-law, "The people come to inquire of God." <sup>16</sup>When they meet with difficulty they come to me for justice between each other; so I instruct them in God's rules and laws." <sup>17</sup>Then Moses' father-in-law rejoined, "You are not doing it most helpfully; <sup>18</sup>you are wearing out yourself and the people as well. The work is too exacting for you; you cannot handle it alone. <sup>19</sup>Now listen to me; I have counsel for you, and God be with you. You represent the people before God and bring the cases to God. <sup>20</sup>You make clear to them the rules and the laws; you show them the way to behave and what they ought to do. <sup>21</sup>Now search for able men among all the people, men who revere God and are honest, men who despise unfair profits, and appoint them leaders of

x) Jehovah Nissi.

y) Finding it unsafe for his family, with Pharaoh so adverse, Moses had sent wife and children back to Midian. z) Moses so named his elder son [Ex. 2:22]; his second son, [Ex. 18:4].

a) A people and their idols stand or fall together.

b) Jethro was a descendant of Abraham by Keturah and was a priest of God.

c) Because he could conduct a court session better than others, Moses let all the work be loaded on him, without training others to share the labors with him, a serious mistake of Christian leaders to this day.

thousands, of hundreds, of fifties and of tens. <sup>22</sup>Let them regularly administer justice for the people and only when there is an extremely difficult case, let them bring it to you; but for ordinary affairs let them judge. It will make it easier for you and they will share with you the responsibility. <sup>23</sup>If you work this out, and if God commands you, you will be able to stand the strain and all these people will go home satisfied.<sup>24</sup>

<sup>24</sup>Moses listened to his father-in-law and carried out all he had suggested; <sup>25</sup>he chose able men from all Israel and made them chiefs of the people — leaders of thousands, of hundreds, of fifties and of tens, <sup>26</sup>and they judged on ordinary matters. Difficult cases they referred to Moses; but those of lesser import they judged. <sup>27</sup>And Moses let his father-in-law return to his own country.

**19** ON THE FIRST DAY OF THE third month after their leaving Egypt the Israelites entered the Sinai desert; <sup>2</sup>for they had traveled from Rephidim and reached the Sinai desert, where they encamped facing the mountain, <sup>3</sup>while Moses went up to God.<sup>c</sup>

The LORD called to him from the mountain: Say this to the house of Jacob and announce to the Israelites, <sup>4</sup>"You have seen what I did to Egypt, while I carried you on eagles' wings and brought you to Myself. <sup>5</sup>Now then, if you will obediently observe My message and keep My covenant, then you will be above all nations My personal possession; for the whole earth is Mine. <sup>6</sup>You will become to Me a kingdom of priests, a holy nation." Announce this message to the Israelites. <sup>7</sup>So Moses came and summoned the elders of the people, to whom he conveyed all these words which the LORD had commanded him,<sup>f</sup> <sup>8</sup>and unitedly all the people answered, "Everything the LORD has said we will do"; which

response of the people Moses reported back to the LORD. <sup>9</sup>The LORD then said to Moses: Observe! I am coming to you in a thick cloud, so that the people may hear My conversation with you and may always trust you.

Moses reported the people's words to the LORD;<sup>g</sup> <sup>10</sup>and the LORD said to Moses: Go to the people and consecrate them today and tomorrow; have them wash their clothes <sup>11</sup>and let them be ready for the third day; for day after tomorrow the LORD will, in the sight of all the people, descend upon Mount Sinai. <sup>12</sup>Mark boundaries for the people all around and caution them, "Each of you be careful not to climb the mountain or even to touch the edge of it; for whoever touches the mountain shall without exception be executed."<sup>h</sup> <sup>13</sup>Not a hand shall touch him, but he will be stoned or pierced with arrows; whether man or beast, he shall not survive. At the lengthy blast of the ram's horn they may come up to the mountain."

<sup>14</sup>Moses went down from the mountain to the people and consecrated them and they washed their clothes. <sup>15</sup>He told the people, "Be ready for the third day; do not come near a woman."

<sup>16</sup>On the morning of the third day there were thunders and lightnings and a heavy cloud on the mountain and a trumpet blast so unusually loud that all the people in the camp trembled. <sup>17</sup>Then Moses led the people out of the camp to meet God and they stood at the base of the mountain. <sup>18</sup>All of Mount Sinai was smoking, because the LORD came down upon it in fire; its smoke went up like the smoke of a furnace and the whole mountain quaked severely. <sup>19</sup>When the loud trumpet peal grew louder and louder, Moses spoke and the LORD answered him with a voice. <sup>20</sup>The LORD then descended to the summit of Mount Sinai and called Moses to the mountain top; so Moses went up <sup>21</sup>and the

d) Such counselors as Jethro are sorely needed in most churches and all Christian workers may well make these suggestions part of their own program.

e) A preliminary visit with God, with features of a definite appointment from the Lord.

f) The elders relaying it to the people.

g) Which, of course, the Lord knew without being told; but so He knows what we tell Him in prayer.

h) It is well for all His offspring to grow keenly aware of His holiness.

LORD told him: Go down! Warn the people not to intrude in order to look at the LORD, for then many of them would perish. <sup>22</sup>Have the priests, too, who draw near to the LORD, consecrate themselves, lest the LORD break forth upon them.

<sup>23</sup>Moses answered the LORD, "The people cannot climb Mount Sinai, for Thou hast warned us, Set boundaries to the mountain and consecrate it."

<sup>24</sup>The LORD said to him: Go down and then come up with Aaron; but let not the priests and the people intrude to climb up to the LORD, lest He punish them. <sup>25</sup>So Moses went down to the people and told them.

**20** GOD SPOKE ALL THESE WORDS, saying: <sup>2</sup>I am the LORD your God, who has brought you out of the land of Egypt, out of the house of slavery. <sup>3</sup>You shall have no other gods before My face. <sup>4</sup>You shall make for yourself no idol in the likeness of anything in the heavens above or on the earth below or in the waters under the earth. <sup>5</sup>You shall not bow down to them or serve them; for I, the LORD your God, am God who brooks no rival;<sup>1</sup> bringing home to children of the third and fourth generation of those who hate me the sins of their fathers, <sup>6</sup>and applying kindness to thousands of those who love Me and obey My commandments.

<sup>7</sup>Do not use the name of the LORD your God profanely; for the LORD will not regard him innocent who uses His name profanely.

<sup>8</sup>Remember the Sabbath Day to keep it holy. <sup>9</sup>Six days you will labor and do all your work, <sup>10</sup>but the seventh day is a Sabbath to the LORD your God; then you shall not do any work, neither you, nor your son, nor your daughter, your servant, your maid, your cattle or the alien in your household. <sup>11</sup>For in six days the LORD made the heavens, the earth, the sea and everything these contain, and He rested on

the seventh day. The LORD therefore blessed the Sabbath Day and consecrated it.

<sup>12</sup>Honor your father and your mother, so that your life may be lengthened in the land which the LORD your God is giving you.

<sup>13</sup>You shall not murder! <sup>14</sup>You shall commit no adultery! <sup>15</sup>You shall not steal! <sup>16</sup>You shall not witness falsely against your neighbor! <sup>17</sup>You shall not covet your neighbor's household: you shall not covet your neighbor's wife, nor his servant, nor his maid, his ox, his donkey or anything that belongs to your neighbor.

<sup>18</sup>As all the people observed the thunderings and the lightnings, the trumpet peal and the smoking mountain, and as the people looked at them, they moved away and stood at a distance. <sup>19</sup>They said to Moses, "You converse with us and we will listen. Let not God address us, lest we die." <sup>20</sup>Moses assured the people, "Be not afraid! God has come to test you, so you may revere Him enough not to sin." <sup>21</sup>But the people stood at a distance while Moses approached the thick darkness where God was.

<sup>22</sup>The LORD said to Moses: Convey<sup>1</sup> this message to the Israelites: You have experienced My speaking to you from heaven. <sup>23</sup>Make yourselves no gods of silver or gold to rival Me. <sup>24</sup>Make Me an earthen altar and upon it sacrifice your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I would have My name memorialized, there I will come to you and bless you. <sup>25</sup>If you build Me an altar of stone, do not construct it of dressed stone, for you profane it by applying tools to it. <sup>26</sup>Neither go up to My altar by steps, lest on it your nudity be exposed.

**21** THESE ARE THE LEGAL ORDERS you shall announce to them: <sup>2</sup>When you buy a Hebrew slave, he shall serve six years and in the seventh

i) No other God exists; there is no place for rivals. Worship of others is destructive to the soul, deceptive and disappointing.

j) God complied with their entreaty, although it was not wholesome for them; they should have shared in divine fellowship, to know and serve Him well.

he shall go out free, without charge.<sup>1</sup>

<sup>3</sup>In case he started single, he shall leave single; if he had a wife, his wife shall go free with him. <sup>4</sup>If his master gave him a wife and she bore him sons or daughters then the wife and her children shall belong to her master; he shall go out by himself. <sup>5</sup>Should the slave persistently say, "I love my master, my wife and my children; I do not care to go free," <sup>6</sup>then his master shall bring him to the gods.<sup>m</sup> He shall also bring him to the door or to the door post, and his master shall pierce his ear with an awl, and he shall serve him permanently.

<sup>7</sup>When a man sells his daughter to be a slave, she shall not go free the way the male slaves do. <sup>8</sup>In case she does not please her master, who engaged her for himself, he shall allow her to be bought back; he shall have no right to sell her to outsiders, because he has treated her unfairly. <sup>9</sup>If he engaged her for his son, then the custom of daughters shall be observed. <sup>10</sup>Should he marry another wife, then her food, her clothing and her marriage rights shall not lessen, <sup>11</sup>and if he fails to maintain these three obligations, then she may go out free without any reimbursement.

<sup>12</sup>Whoever hits another fatally must certainly be executed. <sup>13</sup>However, if he did not plan it, but God allowed an accident, then I will appoint a place for you to which he may flee.<sup>n</sup> <sup>14</sup>But when a man is resentful against his neighbor and kills him with design, you shall take him to his execution even from My altar.<sup>o</sup>

<sup>15</sup>Whoever strikes his father or his mother shall be put to death. <sup>16</sup>Whoever kidnaps a person and sells him, or holds him in his possession, shall be executed. <sup>17</sup>Whoever curses his father or his mother shall be put to death.

<sup>18</sup>When two men quarrel and one hits the other with a stone or with

his fist and the victim does not die, but is confined to bed, <sup>19</sup>then gets up and with a staff walks about on the street, the one who hit him shall go unpunished, except that he must pay for lost time and must see to it that he is completely healed.

<sup>20</sup>When a man beats his male or his female slave with a club, so that the slave dies then and there, the victim shall be avenged; <sup>21</sup>but if he survives a day or two then he must not be avenged, because he is his property.

<sup>22</sup>If in a quarrel between men a pregnant woman is hit, so that she miscarries, but is not otherwise injured, the offender shall be fined by the woman's husband with consent of the judges. <sup>23</sup>But if there is further harm, then it is life for life, <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burn for burn, wound for wound and lash for lash.<sup>p</sup>

<sup>26</sup>When a man hits the eye of his slave, male or female, and destroys it, he must let the slave go free for his eye; <sup>27</sup>if he knocks out the tooth of his male or female slave, he must let him go free for his tooth.

<sup>28</sup>When an ox fatally gores a man or a woman, the ox must unquestionably be stoned and its flesh shall not be eaten, but the owner of the ox is guiltless. <sup>29</sup>I however, if an ox has repeatedly been goring people and its owner has been cautioned, but he failed to corral it, and it kills a man or a woman, then the ox shall be stoned and its owner also shall be put to death. <sup>30</sup>But if atonement is applied to him, then he shall pay the redemption of his life as it is imposed on him. <sup>31</sup>The same law holds for him where an ox has gored a boy or a girl. <sup>32</sup>And if an ox gores a male or a female slave, the owner shall pay to their master thirty silver shekels<sup>q</sup> and the ox must be stoned.

<sup>33</sup>When a man uncovers or digs a

l) The Hebrew was a citizen in a commonwealth of which God was King; for him perpetual slavery would be dishonorable, also for God, his Owner.

m) From Ch. 22:8 and from our Lord's retort to opponents, John 10:34-36, it appears that judges are here called gods, probably because in dealing out justice, they represented God.

n) A city of refuge, six of which were appointed in the promised land.

o) Ordinarily a place of refuge, but not always. Joab was slain there [I Kings 2:28].

p) While this is not the law of love, to be practiced in neighborly relationships, it has remained through the ages the essence of civil law, still practiced in our courts.

q) A silver shekel was for centuries equivalent to 65 cents. Today the dollar more truly equals it.

pit and fails to cover it, so that an ox or a donkey falls in, <sup>34</sup>the owner of the pit shall pay its owner full damage and shall keep the dead body.

<sup>35</sup>When a man's ox hurts another's ox fatally, they shall sell the live ox and equally divide the price and shall equally divide the dead ox. <sup>36</sup>But if the ox was known to gore previously and its owner did not keep it corralled, then he must fully pay ox for ox, and the carcass shall be his.

**22** IF SOMEONE STEALS AN OX OR A sheep, and butchers or sells it, he shall pay five oxen for the ox and four sheep for the sheep. <sup>2</sup>When a burglar is caught breaking in and is fatally beaten, there shall be no charge of manslaughter, <sup>3</sup>unless it happened after dawn, in which case there is manslaughter. The thief<sup>r</sup> must make full restitution. If he has nothing, then he shall be sold for what he stole. <sup>4</sup>In case the theft is found alive in his possession, whether an ox, a donkey or a sheep, he shall refund double.

<sup>5</sup>If a man pastures livestock in his field or vineyard and then allows the animal to graze in another's field, he shall repay with the choicest of his own field or vineyard.

<sup>6</sup>When a field fire spreads and gets in the thorns with the result that shocked or standing grain burns up, the one who started the fire shall make refund.

<sup>7</sup>When a man hands his neighbor money or articles for safe keeping, and it is stolen from that man's house, if the thief is discovered, have him pay double; <sup>8</sup>if the thief is not found, the householder shall be brought before the judges<sup>s</sup> to inquire whether or not he has laid his hand on his neighbor's goods.

<sup>9</sup>For every kind of misconduct, whether it concerns an ox, a donkey, a sheep or clothing or anything lost, about which someone says, "This is

mine," the case of both parties shall come before the judges. Whom the judges pronounce guilty, he shall repay his neighbor double.

<sup>10</sup>When someone commits to his neighbor's care a donkey, an ox, a sheep or any livestock, and it dies or is injured or is driven off,<sup>t</sup> without anyone observing it, <sup>11</sup>an oath before the LORD shall be required between the two, that he has not laid his hand on his neighbor's property. The owner shall accept that and there is no refund. <sup>12</sup>But if it is actually stolen from him,<sup>u</sup> then he must repay the owner. <sup>13</sup>If it was torn to pieces, he shall bring it for evidence; he shall make no refund for what was torn.

<sup>14</sup>When a person borrows a neighbor's animal and it is injured or dies away from its owner, the borrower shall certainly make refund. <sup>15</sup>If its owner is present there shall be no refund; in case it was hired, the hire suffices for payment.

<sup>16</sup>If a man seduces a virgin to whom he is not engaged and cohabits with her, he must without fail pay her dowry and marry her. <sup>17</sup>If her father steadfastly refuses to let him have her, then the man must weigh out the cash equivalent to the dowry of virgins.<sup>v</sup>

<sup>18</sup>Allow no sorceress to live. <sup>19</sup>Whoever lies with an animal must be executed.

<sup>20</sup>He who sacrifices to gods, except to the LORD alone, shall be destroyed.

<sup>21</sup>Do not affront or maltreat an alien; for you were aliens in the land of Egypt; <sup>22</sup>neither cause distress to any widow or orphan. <sup>23</sup>If you distress them in any way and they cry out to Me, <sup>24</sup>I will hear their cry and My indignation shall burn; I will slay you with the sword,<sup>w</sup> so that your wives shall become widows and your children fatherless.

<sup>25</sup>If you lend money to the poor of My people, do not act the creditor to him; do not charge him interest. <sup>26</sup>If

r) In the text the word thief does not occur here. "He" must refer to the burglar just mentioned.  
s) The name Elohim, regularly translated God, is used here. It is almost always used in the plural and our Lord so quotes it, but with "judges" in mind, as God's representatives. We therefore use the word "judges." t) In a raid. u) Appropriated by the neighbor who was to care for it.  
v) As there was no minted coin, cash payment had to be weighed.  
w) God will bring war upon you; for retribution is a divine law.

you actually take your neighbor's coat in pawn, return it to him by sunset; <sup>27</sup>for it is the only cover he has for his naked body. In what else shall he sleep? When he cries out to Me, I will hear, for I am sympathetic.

<sup>28</sup>Heap no abuse upon judges and do not curse a ruler of your people.<sup>x</sup>

<sup>29</sup>Do not delay the offerings of your grains and vines. Give Me the first-born of your sons. <sup>30</sup>Do the same with your oxen and sheep; for a week the firstling may stay with its dam; on the eighth day present it to Me.

<sup>31</sup>Since you are yourselves to be dedicated to Me, eat no meat that was dismembered in the field; throw it to the dogs.<sup>y</sup>

**23** PRESENT NO HEARSAY, UNSUPPORTED evidence; do not cooperate with an evil-minded person to become a malicious witness. <sup>2</sup>Do not follow the crowd in wrongdoing, nor, when witnessing in a lawsuit, lean toward the majority to thwart justice; <sup>3</sup>neither be partial to the poor man in his lawsuit.

<sup>4</sup>When you happen upon your enemy's stray ox or donkey, be sure to bring it back to him. <sup>5</sup>In case you see the donkey of one who hates you lying helpless under its pack and you hesitate lending a hand, by all means give him aid.

<sup>6</sup>Do not twist the rights of your poor in his lawsuit; <sup>7</sup>keep clean from a false charge; do not execute the innocent and guiltless; for I do not justify the wicked. <sup>8</sup>Accept no bribe; for a present blinds one who can see and thwarts a just man's testimony.

<sup>9</sup>Do not make life hard for the foreigner; you know the alien's attitude, for you were aliens in the land of Egypt.

<sup>10</sup>Put in your crops in your land for six years and gather its harvest; <sup>11</sup>in the seventh year let it rest and fallow

it,<sup>z</sup> so that the needy among your people are fed, and what they leave, the field animals may eat. Similarly with your vineyard and with your oliveyard.

<sup>12</sup>You shall work six days and rest on the seventh day so that your ox and your donkey may rest and the son of your slave maid, and your alien may enjoy a breathing spell.

<sup>13</sup>Pay strict attention to everything I have told you; do not mention the name of another god; let it not be heard from your lips.

<sup>14</sup>Thrice a year observe a feast for Me. <sup>15</sup>Keep the feast of unleavened bread; for seven days you shall eat unleavened bread at the appointed time, the month Abib, because in it you came out of Egypt. And none shall appear in My presence empty-handed. <sup>16</sup>Also keep the harvest feast, the first fruits of your toil, of what you sowed in the field. Then keep the feast of ingathering<sup>a</sup> at the end of the year,<sup>b</sup> when you are through gathering in the fruits of your field work. <sup>17</sup>Thrice a year your every male shall appear before the LORD God.

<sup>18</sup>Do not offer the blood of My sacrifice with leavened bread; neither shall the fat of My feast remain overnight until morning. <sup>19</sup>Bring the choicest of the first fruits of your land into the house of the LORD your God.

Do not boil a kid in its mother's milk.<sup>c</sup>

<sup>20</sup>Take note! I am sending an Angel before you to guard you on the way and to bring you to the place I have prepared; <sup>21</sup>mind His presence; heed His suggestions; do not offend Ilim, for He will not pardon your transgressions, since in Him is My name. <sup>22</sup>But if you will heartily obey His word and do everything I say, then I will be an enemy to your enemies and an opponent to your opponents. <sup>23</sup>For My Angel<sup>d</sup> will go before you and bring you to the Amorites, the Hittites, the

x) Again the name Elohim is used, which usually stands for God, but balanced, Hebrew fashion, with "rulers" in the next clause, it must denote judges as it did previously.

y) Not butchered by men, and the blood, which represents life, not properly drained.

z) Plowing was done on some acres and weeding on others, as Jer. 4:3 and Hosea 10:12 indicate. a) The three great annual Feasts are scripturally known as Passover, Pentecost and Feast of Booths or Tabernacles. b) The end of the harvest season including fruits and grapes early October.

c) Be gentlemen even toward your animals.

d) Notice how "My Angel" and "I" are mentioned interchangeably; so in the burning bush; commissioning Gideon [Judg. 6:12,14,16]; there seems to be the presence of the Son of God.

Perizzites, the Canaanites, the Hivites and the Jebusites, whom I will eliminate.

<sup>24</sup>Do not bow down to their gods; do not serve them and do not behave their way; demolish them and break to fragments their worship pillars.<sup>e</sup> <sup>25</sup>Serve the LORD your God and He will bless your food and your drink and I will remove sickness from among you. <sup>26</sup>There will be none miscarrying or barren in your land; I will fill out the number of your days. <sup>27</sup>I will send My terror ahead of you and bring panic on all the people you approach. I will turn your enemies from you in flight. <sup>28</sup>I will send wasps in advance of you, for driving out the Hivites, the Canaanites and the Hittites before you reach there. <sup>29</sup>I shall not move them out of your way in a single year, lest the land turn desert and the wild beasts grow too numerous for you. <sup>30</sup>Little by little I will move them out of your way until you are numerous enough to take possession of the land.

<sup>31</sup>I will fix your boundaries from the Red Sea to the Philistine coast and from the desert as far as the river,<sup>f</sup> for I will hand over to you the natives whom you will expel to make room for you. <sup>32</sup>Seal no covenant with them or with their gods; <sup>33</sup>they must not live in your land, lest they cause you to sin against Me. To serve their gods would ensnare you.

**24** HE SAID TO MOSES, COME UP to the LORD — you, Aaron, Nadab, Abihu and seventy of Israel's elders, and worship at a distance; <sup>2</sup>let Moses alone draw near to the LORD. The others must not come close; neither shall the people come up with him.

<sup>3</sup>When Moses came back, he recited to the people all the LORD's announcements and all the legal instructions, to which the people unanimously replied, "Everything the LORD said we will do,"

<sup>4</sup>so Moses wrote down all the LORD's pronouncements. He got up early next morning and built an altar at the foot of the mountain along with twelve pillars representing the twelve tribes of Israel. <sup>5</sup>He then dispatched young men of Israel who offered burnt offerings, and oxen as peace offerings to the LORD. <sup>6</sup>But Moses himself put half the blood in basins and sprinkled half the blood upon the altar. <sup>7</sup>He then took the Book of the Covenant, which he read for the people to hear. They said, "All the LORD's directions we shall obediently carry out."<sup>g</sup> <sup>8</sup>Moses then took the blood<sup>h</sup> and sprinkled it on the people, saying, "Behold, the blood of the Covenant which the LORD has sealed with you is centered on all these words."

<sup>9</sup>Then Moses with Aaron, Nadab, Abihu and the seventy elders of Israel, <sup>10</sup>went up, and they saw the God of Israel; under His feet there was the likeness of a sapphire pavement, clear as the heavens. <sup>11</sup>He did not let His hand come down on the chiefs of Israel; they looked upon God, yet they ate and drank.<sup>i</sup>

<sup>12</sup>The LORD said to Moses: Ascend the mountain to Me and remain there. I will give you the ~~s~~one tablets with the Law and the commandment which I have written for you to teach them. <sup>13</sup>So Moses and Joshua, his assistant, rose and Moses ascended the mountain of God. <sup>14</sup>To the elders he said, "Wait here until we return to you. Keep in mind that Aaron and Hur are with you; whoever has a case to settle can go to them."

<sup>15</sup>So Moses went up the mountain, which was covered with a cloud. <sup>16</sup>The glory of the LORD was resting upon Mount Sinai; for six days the cloud covered it. On the seventh day He called to Moses from the depth of the cloud. <sup>17</sup>To the onlooking Israelites the glory of the LORD was like a consuming fire on the mountain top. <sup>18</sup>Still

e) Those pillars, sometimes called "groves" in the KJV, were shameful images, encouraging licentious practices under cover of religion.

f) The Euphrates eastward, the Mediterranean westward.

g) This sacred event was ever after held before the Hebrews as their marriage ceremony, with God the Husband and Israel the wife. h) The remaining half.

i) As God is Spirit, they saw no body [Deut. 4:15], but a glory and even this remained a marvel through sacred history, for "no man shall see Me and live" [Ex. 33:20].



climbing, Moses entered the depths of the cloud and he remained on the mountain forty days and forty nights.

## 25 THE LORD SAID TO MOSES:

<sup>2</sup>Tell the Israelites to take up an offering for Me. Every person of a willing mind shall contribute<sup>j</sup> for the offering <sup>3</sup>which shall consist of gold, silver and bronze; <sup>4</sup>blue, purple and scarlet material, fine linen, goats' hair, <sup>5</sup>rams' skins dyed red, goatskins and acacia wood; <sup>6</sup>lamp oil, spices for anointing oil and for perfumed incense, <sup>7</sup>onyx stone and stones to be set in the ephod and in the breastplate.<sup>k</sup> <sup>8</sup>Also have them construct for Me a sanctuary, so that I may dwell among them; <sup>9</sup>make it in exact agreement with all that I am about to show you, the plan for the tabernacle as well as for its furniture.

<sup>10</sup>They shall make an Ark of acacia wood, <sup>3</sup> $\frac{3}{4}$  feet long, by <sup>2</sup> $\frac{1}{4}$  feet wide and high. <sup>11</sup>Overlay it inside and out with pure gold and run a gold molding around it. <sup>12</sup>Cast four rings of gold for it to be attached to the four lower corners, two rings on one side and two on the other. <sup>13</sup>Make poles, too, of acacia wood and overlay them with gold. <sup>14</sup>Put the poles through the rings on the side of the Ark for carrying the Ark; <sup>15</sup>the poles shall stay in the rings of the Ark; they must not be taken out.

<sup>16</sup>Deposit the Testimony<sup>l</sup> which I will give you inside the Ark <sup>17</sup>and make a mercy seat of pure gold, <sup>3</sup> $\frac{3}{4}$  feet long, <sup>2</sup> $\frac{1}{4}$  feet wide. <sup>18</sup>Make two golden cherubim of beaten work,<sup>m</sup> <sup>19</sup>one cherub at the near end, the other at the further end and both of one piece with the mercy seat. <sup>20</sup>The cherubim shall spread their wings over the mercy seat, facing each other and both faces turned toward the mercy seat.<sup>n</sup>

<sup>21</sup>Top the Ark with the mercy seat

and deposit the Testimony which I will give you, inside the Ark. <sup>22</sup>There I will meet with you and convey to you, above the mercy seat between the two cherubim upon the Ark of the Testimony all that I command you for the Israelites.

<sup>23</sup>Make a table of acacia wood three feet long, <sup>1</sup> $\frac{1}{2}$  feet wide and <sup>2</sup> $\frac{3}{4}$  feet high; <sup>24</sup>plate it with pure gold and run a golden molding around it; <sup>25</sup>make a three-inch frame all around and a golden molding all the way around the frame. <sup>26</sup>Then make four gold rings for it and put them on the four corners at the table's four legs. <sup>27</sup>The rings must be close to the frame to hold the poles for carrying the table. <sup>28</sup>Make the poles of acacia wood and overlay them with gold; with them the table will be carried. <sup>29</sup>Make its plates, its bowls, its pitchers and its flasks to pour with all of pure gold <sup>30</sup>and have the showbread perpetually on the table before Me.<sup>o</sup>

<sup>31</sup>Make a lampstand, too, of pure gold; its base and shaft of beaten gold; its bowls, its knobs and its blossoms all of one piece with it. <sup>32</sup>Six branches shall rise out of its sides, three branches on this side of the lampstand and three on the other; <sup>33</sup>three cups of almond-blossom shape, each cup with calyx and petals on one branch and three almond shaped cups with calyx and petals on the other branch; and so on for all six branches coming out of the lampstand; <sup>34</sup>but on the shaft itself four cups of almond-blossom form, each with calyx and petals. <sup>35</sup>Also make a calyx under each pair of branches for the six that rise from the lampstand, <sup>36</sup>their calyxes and branches being of one piece with it, so that the whole shall be a single piece of pure, beaten gold. <sup>37</sup>Make its seven lamps for it, and so place them that they shall illumine what is in front of them. <sup>38</sup>The snuffers

j) Not a tax; not compulsory, but voluntary, the rich and the poor participating.

k) Ephod is the Hebrew name for the sacred upper garment of the priest, of plain linen for the regular priest; embroidered, many-colored for the high priest. The breastplate, worn by the high priest alone, went above the ephod or upper garment; it was square and twelve precious stones were set in it, one for each tribe. l) The two tables of the Ten Commandments.

m) Solid gold, not hollow; not molten. The Hebrew plural of cherub is cherubim.

n) Suggesting the holy ones forever curious about the marvels of God's grace to men.

o) God's people daily acknowledging their dependence on God and His constant care for them. Literally the bread was termed Face-bread, or Bread of the Presence.

and the ashtrays shall be of pure gold; <sup>39</sup>use a circle of gold<sup>p</sup> for it, including all the utensils. <sup>40</sup>And see to it that you make it in agreement with their pattern that was shown you in the mountain.

**26** FOR MAKING THE TABERNACLE<sup>q</sup> use ten curtains of fine twined linen, blue, purple and scarlet, with cherubs skilfully wrought in. <sup>2</sup>The curtains shall each be forty-two feet long and six feet wide, all of the same size. <sup>3</sup>Five curtains shall be joined together and similarly the other five. <sup>4</sup>Make blue loops on the edge of the first curtain at the joint; so on the edge of the second joint — <sup>5</sup>fifty loops for the one curtain and fifty loops for the edges of the other curtain so that the loops correspond between them. <sup>6</sup>Then make fifty golden clasps and fasten the curtains to each other with the clasps so the Dwelling becomes a unit.

<sup>7</sup>Make goats'-hair curtains, too, for a covering of the tabernacle, eleven curtains altogether, <sup>8</sup>the length of one curtain forty-five feet and its width six feet and the eleven curtains all the same size. <sup>9</sup>Join five curtains by themselves and six curtains by themselves and double the sixth curtain to hang in front of the tent.<sup>r</sup> <sup>10</sup>Make fifty loops on the edge of the first curtain set and fifty loops on the edge of the other set; <sup>11</sup>then make fifty bronze clasps and put the clasps into the loops, thus fastening the covering together to make it a unit.

<sup>12</sup>The leftover portion of the curtains, shall hang over the rear end of the tabernacle <sup>13</sup>and the 1½ foot left over in the length of the curtains on each side of the Dwelling shall hang over it for coverage. <sup>14</sup>Construct a roof, too, for the tent, of rams' skins dyed red and on top of them goatskins.

<sup>15</sup>Prepare uprights of acacia wood for the tabernacle, <sup>16</sup>fifteen feet long, 2¼ feet wide,<sup>s</sup> <sup>17</sup>with two tenons in each frame to fit tightly to the next frame, and so construct all the frames in the Dwelling. <sup>18</sup>Make the frames for the Dwelling, twenty for the south side <sup>19</sup>with forty silver sockets under them, two for each frame for its two tenons; <sup>20</sup>twenty frames for the second side of the Dwelling, the north side, <sup>21</sup>with their forty silver sockets, two under each frame. <sup>22</sup>For the rear of the Dwelling, the west side, make six frames; <sup>23</sup>also two frames for the rear corners. <sup>24</sup>These must be coupled down below, and coupled with a ring on top, both frames, for the two corners. <sup>25</sup>So there will be eight frames with their sixteen silver sockets, two sockets under each frame.

<sup>26</sup>Make bars, too, of acacia wood, five for the frames on one side of the Dwelling <sup>27</sup>and five for the frames on the other side; also five for the rear that looks westward, <sup>28</sup>the middle bar running all the way from end to end. <sup>29</sup>Overlay the frames with gold and make gold rings on them to hold the bars, which also you shall overlay with gold. <sup>30</sup>Erect the Dwelling<sup>t</sup> according to the pattern shown you on the mountain.

<sup>31</sup>Make a blue, purple and scarlet veil of fine, twined linen with cherub design skilfully embroidered; <sup>32</sup>hang this by golden hooks on four acacia pillars overlaid with gold and resting on four silver sockets. <sup>33</sup>Hang the veil from the clasps, and bring the Ark of the Testimony within the veil. The veil shall divide for you the Holy Place from the Holy of Holies.

<sup>34</sup>Place the mercy seat upon the Ark of the Testimony in the Holy of Holies; <sup>35</sup>but set the table<sup>u</sup> outside the veil; also the lampstand opposite the table

p) A talent; its weight of gold equal to at least \$30,000. The word "circle" suggests that shaping preceded coining of the precious metal.

q) The five curtains joined by clasps are thought of as one curtain both in this paragraph and in the next.

r) The goats' hair curtains were hung over the linen curtains for protection and for moderating the temperature both winter and summer.

s) Acacia trees would not likely grow that large and the Hebrew name for them, left untranslated in the KJV, intimates more than one piece of wood for each frame.

t) The tabernacle's Biblical name is most truly Dwelling because [Ex. 25:8,9] God came to dwell there. Another name is Tent of Meeting, as there God met with his people [Ex. 25:22; Num. 17:4]. Also, Tent of Testimony, as the two tables of Law were deposited there [Num. 9:15; Ps. 122:4].

u) The table of show-bread in the holy place, the bread of the Presence.

on the south side of the Dwelling, as the table is on the north side.

<sup>36</sup>For the entrance to the Dwelling make a blue, purple and scarlet veil of fine twined linen, skilfully embroidered. <sup>37</sup>To hang the veil, make five acacia pillars, overlay them with gold and supply them with gold clasps; also cast five bronze sockets for them.

**27** CONSTRUCT THE ALTAR OF ACACIA wood; make it square,  $7\frac{1}{2}$  feet long and wide,  $4\frac{1}{2}$  feet high. <sup>2</sup>Make horns of one piece with it on the four corners and overlay it all with bronze. <sup>3</sup>Make ashpens for it and shovels, basins, fleshhooks and firepans; make all the utensils of bronze; <sup>4</sup>make a network grating, too, of bronze with four bronze rings on its four corners. <sup>5</sup>Fit the grating under the altar's ledge, so it comes halfway of the altar. <sup>6</sup>Make poles of acacia wood for the altar and overlay them with bronze. <sup>7</sup>Thrust the poles through the rings along both sides of the altar for carrying it. <sup>8</sup>By the use of boards make the altar concave; make it as it was shown you on the mountain.

<sup>9</sup>You shall construct the court of the tabernacle. On the south side have hangings of fine twined linen, the length of 150 feet, <sup>10</sup>with 20 pillars and their 20 sockets; the clasps of the pillars and their bands are to be of silver. <sup>11</sup>So also for the north side, make the hangings 150 feet long with 20 pillars and their 20 bronze sockets, the clasps of the pillars and their bands to be of silver.

<sup>12</sup>For the court's width, on the west side the hangings shall be 75 feet, with 10 pillars and their 10 sockets. <sup>13</sup>The east side of the court shall be 75 feet, <sup>14</sup>with hangings on one side of the entrance,  $22\frac{1}{2}$  feet with 3 pillars and their 3 sockets <sup>15</sup>and similarly on the other side of the entrance.

<sup>16</sup>The entrance to the court shall have a thirty-foot veil of fine twined linen, blue, purple and scarlet, skilfully

embroidered, with four pillars and their four sockets. <sup>17</sup>The pillars all around the court shall be connected by silver bands; their hooks also of silver and their sockets bronze. <sup>18</sup>The court shall be 150 feet long, 75 feet wide all the way and  $7\frac{1}{2}$ -foot hangings of fine twined linen. The sockets shall be of bronze; <sup>19</sup>so all the utensils of the tabernacle, all its pins and all the pegs for the court shall be of bronze.

<sup>20</sup>Order the Israelites to bring you pure, beaten olive oil for illumination, so that a lamp may stand to burn perpetually. <sup>21</sup>In the Tent of Meeting<sup>v</sup> outside the veil that faces the Testimony, Aaron and his sons shall keep it supplied from evening until morning before the LORD, an everlasting institution for the Israelites.

**28** HAVE YOUR BROTHER AARON with his sons as your associates from among the Israelites to officiate as My priests — Aaron and Nadab, Abihu, Eleazar and Ithamar, the sons of Aaron. <sup>2</sup>Make for your brother Aaron dedicated garments for honor and for beauty <sup>3</sup>and tell all artisans whom I have endowed with skill, to make Aaron garments for his dedication to serve Me in the priestly office. <sup>4</sup>And these are the garments they shall make: A breastplate, an upper garment,<sup>w</sup> a robe, an undergarment of woven material, a turban and a sash. They shall make dedicated garments for your brother Aaron and for his sons to serve Me as priests. <sup>5</sup>They must use gold; blue, purple and scarlet material and fine twined linen.

<sup>6</sup>The upper garment they shall make of gold; blue, purple, scarlet and pure twined white linen with artistic workmanship. <sup>7</sup>It shall have two shoulder straps to bring it together at the two ends. <sup>8</sup>The artistic sash shall be of the same material and workmanship — gold; blue, purple, scarlet and fine twined linen. <sup>9</sup>Get two onyx stones and engrave on them the names of Israel's

v) The Dwelling, known to most of us as the Tabernacle, composed of the holy place, with table of showbread and sevenfold lamp, and the Holy of Holies, separated by the veil and containing the Ark of the Covenant, called Testimony here because the two tables of the Law were in it.

w) Hebrew name "ephod," reaching from loins to shoulders, connected on shoulders by a precious stone, inscribed with six tribal names in each stone. Front and back were covered to that length.

sons, <sup>10</sup>the names of six on the one stone and the names of six on the other stone, according to their birth. <sup>11</sup>Engrave the names of Israel's sons on the two stones as a seal is engraved by a jeweler and have them set in gold sockets, <sup>12</sup>to have the two stones fastened upon the upper garment's shoulder straps as memorial stones for the Israelites. As a memorial Aaron shall bear their names upon his shoulders before the LORD.

<sup>13</sup>Make sockets, too, of pure gold <sup>14</sup>and two chains of pure gold, twining like cords, and fasten the twined chains to the sockets. <sup>15</sup>Then make the judicial breastplate,<sup>x</sup> the work of a skilful craftsman, made, like the upper garment, of gold; blue, purple, scarlet and pure twined linen, <sup>16</sup>nine inches square and doubled. <sup>17</sup>Set in it four rows of jewels, the first row sardius, topaz and emerald; <sup>18</sup>the second row carbuncle, sapphire and jasper; <sup>19</sup>the third row amber, agate and amethyst <sup>20</sup>and the fourth row chrysolite, onyx and beryl;<sup>y</sup> all shall be set in gold enclosures. <sup>21</sup>There shall be twelve stones named after the twelve sons of Israel, engraved like a seal, for the twelve tribes.

<sup>22</sup>Make upon the breastplate twined chains, cordage fashion, of pure gold, <sup>23</sup>also two gold rings for the two ends of the breastplate; <sup>24</sup>then fasten the two gold chains to the two rings at the end of the breastplate. <sup>25</sup>Fasten the other two ends of the twined chain to the two sockets and place them on the front part of the shoulder straps of the upper garment. <sup>26</sup>Make two more gold rings to put on the two ends of the breastplate inside the edge next to the upper garment <sup>27</sup>and two gold rings to put on the two shoulder straps of the upper garment where they join underneath in front, above the skilfully woven sash. <sup>28</sup>Fasten the rings of the breastplate to the rings of the upper garment<sup>z</sup>

with a blue cord so that the breastplate may not swing loose from the upper garment.

<sup>29</sup>Aaron shall wear the names of Israel's sons over his heart on the breastplate of judgment as he enters the holy place, for a perpetual memorial in the presence of the LORD. <sup>30</sup>Insert the Urim and the Thummim<sup>a</sup> into the breastplate over Aaron's heart as he enters the LORD's presence, so that Aaron may perpetually bear the rights of Israel over his heart before the LORD.

<sup>31</sup>Make the entire robe of the ephod blue <sup>32</sup>with a central opening at the top, the edges of which shall be bound all around with woven work, like the neck of a coat of mail, so that it may not fray. <sup>33</sup>Embroider the skirts with pomegranates, blue, purple and scarlet, interspersed with golden bells, <sup>34</sup>a gold bell and a pomegranate alternating all around near the edges. <sup>35</sup>Aaron is to wear it as he ministers, so that its sound shall be heard as he enters the Holy Place before the LORD and as he retires, that he may not die.

<sup>36</sup>Make also a plate of pure gold and engrave on it with seal engravings: "Holiness to the LORD." <sup>37</sup>Attach it with a blue cord to be part of the turban at the turban's front <sup>38</sup>on Aaron's forehead, so that Aaron may take on him the guilt connected with the sacred gifts which the Israelites dedicate.<sup>b</sup> It shall always be on his forehead, so there may be acceptance for them in the presence of the LORD.

<sup>39</sup>Weave the tunic of checkered fine linen and make a turban of fine linen; also a sash of embroidered workmanship. <sup>40</sup>Make tunics for Aaron's sons, too, and sashes and turbans for honor and for beauty; <sup>41</sup>dress your brother Aaron and his sons in them; anoint them, install<sup>c</sup> and consecrate them to serve Me as priests. <sup>42</sup>Make them linen trunks to reach from waist to thigh to

x) By which God's will is known, if rightly sought.

y) Translators do not agree on the respective names of the twelve stones. Diamond seems impossible, because of its hardness, and sapphire not much better [see Rev. 21:19-21 for large precious stones].

z) Or ephod, its Hebrew name, which we shall often use hereafter.

a) Hebrew words for "lights and perfections," used for seeking direction from God, never for personal but always for national matters. They were objects that could be put in the breastplate; some think they were used like dice. We believe they were symbols of the high-priest's holy office, that God would reveal His will and plan if humbly approached.

b) Prophetic of our Lord's taking "on Him the iniquities of us all."

c) Literally, "fill their hand," that is, impart power to them.

cover their bare flesh. <sup>43</sup>Aaron and his sons shall wear them as they enter the meeting tent or approach the altar to serve in the holy place, so they may incur no guilt and die. It shall be a perpetual ordinance for him and for his descendants.

**29** TO CONSECRATE THEM TO ME for the priestly office, do this for them: Select one young bull and two flawless rams; <sup>2</sup>have unleavened bread and unleavened cakes mixed with oil; also unleavened wafers sprinkled with oil, using fine wheat flour to make them. <sup>3</sup>Place them in one basket and present them in the basket, along with the young bull and the two rams. <sup>4</sup>Then have Aaron and his sons come to the door of the meeting tent and wash them with water. <sup>5</sup>Take the garments and dress Aaron in the tunic, the ephod, its robe<sup>d</sup> and the breastplate, girding him with the artistic sash. <sup>6</sup>Place the turban on his head and attach the sacred diadem to the turban. <sup>7</sup>Then take the anointing oil and, pouring it on his head, anoint him.

<sup>8</sup>Bring his sons, too, and dress them with tunics; <sup>9</sup>gird them with sashes, Aaron and his sons; bind the turbans on them and theirs shall be the priestly office by perpetual ordinance. Ordain Aaron and his sons this way. <sup>10</sup>Then have the bullock led in front of the meeting tent and Aaron and his sons shall place their hands on the head of the bullock before the LORD at the door of the meeting tent. <sup>11</sup>Slaughter the bullock before the LORD at the door of the meeting tent; <sup>12</sup>take some of the bullock's blood and smear it with your finger on the horns of the altar; then pour the remaining blood at the base of the altar. <sup>13</sup>Take all the fat that covers the entrails and the lobe of the liver, the two kidneys and the fat on them and burn them on the altar; <sup>14</sup>but the bullock's meat, its hide and its offal you shall burn outside the camp; it is a sin offering.

<sup>15</sup>Then take the one ram and have Aaron and his sons lay their hands on the ram's head. <sup>16</sup>Slaughter the ram, catch its blood, and sprinkle it all around on the altar; <sup>17</sup>cut the ram into pieces, wash its entrails and its legs, place them upon its pieces and its head <sup>18</sup>and burn the whole ram upon the altar for a burnt offering to the LORD; it is an acceptable odor, an offering by fire to the LORD.

<sup>19</sup>Take the other ram and have Aaron and his sons lay their hands on its head. <sup>20</sup>Kill the ram and, catching some of its blood, put it on the tip of Aaron's right ear, on the tip of his sons' right ears, on the thumbs of their right hands and on the great toe of their right feet; also sprinkle the blood all around on the altar. <sup>21</sup>Take some of the blood from the altar and the anointing oil and sprinkle it on Aaron and on his garments; also on his sons and on their garments, so that he and his garments, also his sons and their garments will be consecrated.<sup>e</sup>

<sup>22</sup>Then take the ram's fat, the fat tail, the fat that covers the entrails, the lobe of the liver, the two kidneys and the fat on them, also the right thigh — for it is a consecration ram—<sup>23</sup>with one loaf of bread, a cake made with oil, and one wafer from the basket of unleavened bread that is set before the LORD, <sup>24</sup>and lay them all in the hands of Aaron and of his sons to wave them as a wave-offering before the LORD.<sup>f</sup>

<sup>25</sup>Next receive them from their hands and burn them on the altar for a burnt-offering, an acceptable fragrance before the LORD, an offering to the LORD made by fire.

<sup>26</sup>Take the breast of Aaron's ordination ram and wave it before the LORD; that will be your share. <sup>27</sup>Then consecrate the waved breast and the thigh of the ordination ram that was donated; <sup>28</sup>it belongs to Aaron and to his sons as a perpetual obligation from the Israelites, a contribution from the children of Israel from their thanksgiving.

d) A sleeveless robe, all blue, worn underneath the of alternate pomegranates and gold bells belonged to it.  
e) From head to foot the person is dedicated — all he is, all he does and all he has.  
f) A person's hand represents his powers and the agreement between the worshiper and his Lord.

ing sacrifices, their contribution to the LORD.

<sup>29</sup>Aaron's sacred garments shall pass to his sons who succeed him, to be anointed and ordained in them. <sup>30</sup>The son who succeeds him in the priesthood shall wear them seven days as he enters the meeting tent to serve in the sanctuary. <sup>31</sup>Take the ordination ram and boil its flesh in a sacred place.<sup>g</sup> <sup>32</sup>Aaron and his sons shall eat the ram's meat and the bread that is in the basket, at the entrance of the meeting tent. <sup>33</sup>They shall eat the things with which atonement was made to install and to consecrate them; but no layman shall partake, for they are holy. <sup>34</sup>If any of the ordination meat or bread is left till morning, it must be burned; it must not be eaten, because it is dedicated.<sup>h</sup>

<sup>35</sup>Deal with Aaron and with his sons just as I gave you orders. Devote seven days to their installation <sup>36</sup>and each day offer a bullock for a sin offering to make atonement. Purify the altar, too, as you make atonement for it and anoint it for its sanctification. <sup>37</sup>For seven days make atonement for the altar, to sanctify it and it shall become a completely holy altar; everything that touches it shall be dedicated.<sup>i</sup>

<sup>38</sup>Here is what you shall offer upon the altar: two yearling lambs daily without fail, <sup>39</sup>the one lamb to be offered in the morning and the other at twilight. <sup>40</sup>With the first lamb you shall offer an ample six pints of fine flour mixed with 3 pints of pressed olive oil; and a libation of 3 pints of wine. <sup>41</sup>Offer the second lamb at twilight, adding a similar cereal offering and libation for an acceptable fragrance, an offering by fire to the LORD, <sup>42</sup>a daily burnt offering through your generations at the entrance of the meeting tent before the LORD, where I meet with you and speak with you. <sup>43</sup>And

there I will meet with the children of Israel and by My glory it will be sanctified. <sup>44</sup>I will sanctify the meeting tent and the altar and I will sanctify Aaron and his sons to serve Me as priests. <sup>45</sup>I will dwell among the children of Israel and I will be their God; <sup>46</sup>so they shall know that I am the LORD, who brought them out of the land of Egypt to dwell among them, I, the LORD their God.

**30** MAKE AN ALTAR ALSO FOR BURNING incense; make it of acacia wood and square, <sup>21</sup> $\frac{1}{2}$  feet long and wide, by three feet high; its horns of one piece with it. <sup>3</sup>Overlay it with pure gold, its top, its sides all around and its horns, and run a gold molding around it. <sup>4</sup>Just below the molding at the corners on both sides, fashion two gold rings for holding the poles to carry it. <sup>5</sup>Make the poles of acacia wood and overlay them with gold. <sup>6</sup>Place it in front of the veil that screens the Ark of the Testimony, in front of the mercy seat that is above the Testimony at which I will meet with you.<sup>j</sup>

<sup>7</sup>Aaron shall burn perfumed incense on it every morning when he trims the lamps <sup>8</sup>and again when he lights the lamps at twilight; it shall be a continual burning of incense before the LORD for your successive generations. <sup>9</sup>Offer on it no unprescribed incense, nor any burnt offering or meal offering; neither pour libations on it. <sup>10</sup>But once a year Aaron shall make atonement on its horns with the blood of the sin-offering of atonement and thus make an annual atonement through your successive generations. It is supremely sacred to the LORD.

<sup>11</sup>The LORD said to Moses: <sup>12</sup>When you take the Israelites' census, to muster them, each person shall give a ransom for his life to the LORD at the census-taking, so that no plague may fall on them as they are being counted.

g) Not within the tabernacle itself, which was not yet built, and within which there was no altar except that of incense connected with the Holy of Holies. The altar for animal offerings belonged to the tabernacle but was located in the court.

h) There are two meanings to "holiness"; one is the acme of purity and righteousness; the other separation, a setting apart for God, consecration or dedication.

i) Holy to the LORD, because of the purpose of the altar.

j) This little golden altar belonged to the Holy of Holies, although not placed within it; not for burnt sacrifices but only incense would ascend from it.

<sup>13</sup>Every one enumerated shall pay half a dollar by sanctuary money standards,<sup>k</sup> a contribution to the LORD. <sup>14</sup>Every one who joins those who are numbered, 20 years of age and over, shall make this contribution to the LORD; <sup>15</sup>the rich no more, the poor no less,<sup>l</sup> than 50 cents in contributing to the LORD to make atonement for your souls. <sup>16</sup>Receive the atonement money from the Israelites and apply it to the tabernacle service so that for the children of Israel it may be a reminder that they make personal atonement in the presence of the LORD.

<sup>17</sup>The LORD said to Moses; <sup>18</sup>Make a bronze washbasin, too, with a bronze base for washing; locate it between the tabernacle and the altar and supply it with water, <sup>19</sup>in which Aaron and his sons shall wash their hands and their feet; <sup>20</sup>as they enter the tabernacle they shall wash with water, so they may not die; or when they approach the altar to minister by burning a sacrifice to the LORD, <sup>21</sup>they shall wash their hands and their feet, lest they die. It shall be a statute to them forever for him and for his offspring through their successive generations.

<sup>22</sup>The LORD further said to Moses: <sup>23</sup>Secure for yourself the choicest spices, 250 dollars worth of pure myrrh,<sup>m</sup> half as much of fragrant cinnamon, that is 125 dollars worth; 125 dollars worth of aromatic calamus <sup>24</sup>and 250 dollars of cassia, by sanctuary money values; also six quarts of olive oil. <sup>25</sup>Compound these into a sacred anointing oil, scientifically prepared as by a druggist; it shall be a holy anointing oil. <sup>26</sup>Anoint with it the tabernacle,<sup>n</sup> the Ark of the Testimony, <sup>27</sup>the table and all its furnishings, the lampstand and its utensils, the altar of incense; <sup>28</sup>the altar of burnt offerings with all its utensils, the washbowl and its base. <sup>29</sup>Sanctify them so

as to become completely dedicated; whoever touches them shall be dedicated.

<sup>30</sup>Anoint also Aaron and his sons and consecrate them to serve as My priests <sup>31</sup>and give this message to the Israelites, that this is to be holy anointing oil for Me through your generations; <sup>32</sup>it is not to be poured on a layman's body; nor must you compound anything like it for yourself, for it is holy; you must hold it holy. <sup>33</sup>Any person who compounds the like or who applies it to a layman shall be eliminated from his people.<sup>o</sup>

<sup>34</sup>The LORD said to Moses: Acquire perfumes, myrrh-oil drops, powdered mollusk<sup>p</sup> shell and Persian gum with pure frankincense, these of equal portions, <sup>35</sup>and prepare these into a perfume, an ointment, a druggist's preparation, salted, pure and holy. <sup>36</sup>Grind some of it fine and place some of it in front of the Testimony in the tabernacle, where I shall meet with you. It shall be most holy to you. <sup>37</sup>Make none by this formula to be perfume for yourself; it shall be dedicated to the LORD. <sup>38</sup>Whoever prepares the like of it to enjoy its fragrance shall be eliminated from his people.

**31** THE LORD SAID TO MOSES: <sup>2</sup>Take notice! I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah <sup>3</sup>and have filled him with God's Spirit in skill, intelligence and understanding for all craftsmanship <sup>4</sup>to plan designs in gold, silver and bronze work, <sup>5</sup>for cutting precious stones for setting, for woodcarving and for all sorts of craftwork. <sup>6</sup>And know further that for his collaborator I have appointed Aholiab, the son of Ahisamach of the tribe of Dan. And I have endowed all the skilful-

k) One evidence of true democracy — all alike are invited to pay that small religious tax, a principle that should obtain in our churches; not because God is in need, but because we need that experience of participation. l) In terms of a day's wages, the value was much higher.

m) Product of a small tree in Arabia with fragrant wood and bark; also found in Eastern Africa; a yellowish brown and gummy substance, it exudes from its tree — like resin.

n) Dwelling, meeting tent and tabernacle refer to the home structure — Dwelling because God dwelt there; meeting tent because He met His people there and they each other; tabernacle because moveable — the name usually given in the KJV.

o) Possibly by execution, but more likely by banishment; even excommunication might be applied, depriving the culprit of his Hebrew privileges.

p) Mollusc shells were found in Indian lakes; they are fragrant when ground and burned. Persian gum oozes from two plants found in Persia, Syria and Arabia.

minged with skill<sup>q</sup> to make everything I have ordered you — <sup>7</sup>the meeting tent, the Ark for the Testimony, the mercy seat upon it, all the furnishings of the tent, <sup>8</sup>the table and its utensils, the pure lampstand and all its fittings, the altar of incense, <sup>9</sup>the altar of burnt-offering and all its utensils, the wash-basin and its base, <sup>10</sup>the woven garments, the sacred garments for Aaron the priest and the garments for his sons to wear when they serve as priests, <sup>11</sup>the anointing oil and the perfumed incense for the sanctuary — have them work it out just as I have ordered you.

<sup>12</sup>The LORD said to Moses: <sup>13</sup>Tell the Israelites to keep My Sabbaths by all means; for this is through your generations a sign between Me and you, that you may know that I am the LORD, who consecrates you. <sup>14</sup>You therefore must keep the Sabbath, as it stands for your holiness. Those who profane it shall surely be executed; whoever works on it, that person shall be eliminated from among his people. <sup>15</sup>For six days work may be done but on the seventh day there is a Sabbath of rest enjoyment, holy to the LORD. Whoever works on the Sabbath day shall certainly be executed. <sup>16</sup>So then the Israelites shall keep the Sabbath, with Sabbath observance through their successive generations as an everlasting covenant. <sup>17</sup>It is a sign forever between Me and the children of Israel; for in six days the LORD made the heavens and the earth and on the seventh day He rested and refreshed Himself.<sup>r</sup>

<sup>18</sup>When He had finished conversing with Moses on Mount Sinai He gave him the two tablets of the testimony, stone tablets written with the finger of God.

**32** WHEN THE PEOPLE NOTICED that Moses delayed his coming down from the mountain, they gathered around Aaron and told him, "Get up! Make gods for us to lead us on;

for this man Moses, who brought us up from the land of Egypt, we have no idea what has happened to him."

<sup>2</sup>Aaron told them, "Pluck off the gold rings in the ears of your wives, your sons and your daughters and bring them to me." <sup>3</sup>So all the people tore off the gold rings from their ears and brought them to Aaron, <sup>4</sup>who took them from their hands, fashioned it with a graving tool<sup>s</sup> and molded it into a calf. Then they said, "This is your god, O Israel, who brought you up from the land of Egypt."

<sup>5</sup>Seeing that, Aaron built an altar in front of it and proclaimed, "A feast to the LORD tomorrow!" <sup>6</sup>So next morning they rose early; they offered burnt-offerings and brought peace-offerings: the people sat down to eat and drink; then they got up to make merry.

<sup>7</sup>The LORD said to Moses: Go, get down, for your people whom you brought up from the land of Egypt have behaved wickedly. <sup>8</sup>They have quickly swerved from the path in which I directed them; they have made for themselves a molten calf, have bowed to it, have sacrificed to it and have said, "This is your god, O Israel, who brought you up from the land of Egypt."

<sup>9</sup>The LORD further told Moses: I have observed this people and, see, it is a stubborn people; <sup>10</sup>so, leave Me alone so that My indignation may flame against them and I may consume them; then I will make you into a great nation. <sup>11</sup>But Moses pleaded before the LORD his God; he said, "LORD, why does Thy indignation flame against Thy people whom Thou hast brought out from the land of Egypt with great power and a mighty hand? <sup>12</sup>Why should the Egyptians say, 'To their misfortune He brought them out, to sweep them from off the face of the earth.' Do turn from Thy fierce anger and change Thy purpose about Thy

q) We might wisely recognize divine influence on human minds today when benevolent discoveries and inventions are made.

r) Literally in the Hebrew, He took a breath; or enjoyed a breathing spell.

s) The mold could be made of sand or of bronze, in the form of a yearling calf, and the gold smelted and poured into the cast. No doubt skilled craftsmen, rather than Aaron himself accomplished the task.



people's punishment. <sup>13</sup>Turn Thy thought to Abraham, Isaac and Israel, Thy servants, to whom Thou didst swear by Thyself and to whom Thou didst say, I will make your offspring as countless as the stars of heaven and all this land that I have mentioned I will give your descendants; they shall possess it forever." <sup>14</sup>And the LORD felt grieved regarding the punishment He had thought to apply to His people.<sup>t</sup>

<sup>15</sup>Moses then turned and went down from the mountain, with the two tablets of the Testimony in his hand, both tablets written on both sides; <sup>16</sup>the work of God they were; the writing was God's writing engraved upon the tablets. <sup>17</sup>As Joshua heard the noise of the shouting people, he said to Moses, "A sound of war in the camp." <sup>18</sup>But he said, "It sounds neither as a shout of victory nor as a cry of defeat; I am hearing the sound of singing." <sup>19</sup>Then as he came close to the camp and saw the calf and the dancing, Moses' anger grew hot; he flung the tablets from his hands and broke them at the base of the mountain. <sup>20</sup>He took the calf they had made, committed it to the flames and ground it to powder, which he scattered on the water and made the Israelites drink<sup>u</sup> of it.

<sup>21</sup>Moses said to Aaron, "What has this people done to you that you have saddled them with so great a sin?"

<sup>22</sup>Aaron replied, "Let not my master's anger blaze! You know this people and their wickedness. <sup>23</sup>They said to me, 'Make us gods to go ahead of us, for this man Moses, who brought us up from the land of Egypt, we have no idea what happened to him.' <sup>24</sup>So I said to them, 'Whoever has gold, let him pluck it off.' They gave it to me; I cast it into the fire, and out came this calf."

<sup>25</sup>When Moses saw that the people were unrestrained — for Aaron had allowed them to cast off restraint until

their foes would deride them<sup>v</sup>—<sup>26</sup>Moses stationed himself at the camp entrance and said, "To me, whoever sides with the LORD!" All the Levites then joined him, <sup>27</sup>and he told them, "Thus speaks the LORD God of Israel, Gird on your sword, each of you, move back and forth from gate to gate in the camp and each one slay his brother, his neighbor and his kin."<sup>w</sup>

<sup>28</sup>The Levites carried out Moses' order and there fell of the people that day about three thousand men. <sup>29</sup>Moses said,<sup>x</sup> "You are installed today for the LORD, because each was against his son and against his brother so that today He may bestow on you a blessing." <sup>30</sup>Next day Moses told the people, "You have committed an enormous sin. Now I will go up to the LORD; perhaps I can obtain forgiveness for your sin."

<sup>31</sup>So Moses went back to the LORD and said, "Oh, please! this people has sinned an enormous sin; they have made for themselves a god of gold. <sup>32</sup>And yet, if Thou wilt forgive their sin . . . and if not, please blot me out of Thy book which Thou hast written."

<sup>33</sup>The LORD said to Moses: Whoever has sinned against Me, him will I blot out of My book. <sup>34</sup>Go now and lead the people where I have told you. Mind you, My Angel will go ahead of you. However, in My time of retribution I will punish them for their sin. <sup>35</sup>And the LORD plagued the people because they were the makers of the calf which Aaron fashioned.

**33 THE LORD SAID TO MOSES:** Move on up there, you and the people you have brought up from the land of Egypt; go up to the land which I swore to Abraham, to Isaac and to Jacob, saying, "To your offspring I will give it." <sup>2</sup>I will send an angel before you — and I will drive out the Canaanites, the Amorites, the Hittites, the

t) Jonah 3:10 is of similar import, but the Ninevites had shown humble repentance.

u) It would seem that pedestal and other appurtenances of the shrine were burned and the golden calf itself ground to powder.

v) Idolatry involves not only the worship of material things, but it is almost invariably accompanied with sexual immoralities. w) Almost certainly those who were immorally indulging.

x) Being of the same tribe with Moses may have influenced the Levites, but even so their siding with God against idolatry marked them best fitted for the religious ministries, not as priests, but as assistants to the priests and as teachers of the people.

y) Somewhat prophetic of the vicarious sacrifice of Christ.

Perizzites and the Jebusites—to a land flowing with milk and honey. For I shall not go up in your midst, because you are a stubborn people; I might destroy you on the way.

<sup>4</sup>When the people heard this adverse message, they felt sorry; no one wore his ornaments; <sup>5</sup>for the LORD had told Moses to say to the Israelites, “You stubborn people, if I went up in your midst for but a moment I would destroy you; so lay off your ornaments to have Me know what to do with you.”<sup>2</sup>

<sup>6</sup>The Israelites therefore stripped themselves of their ornaments at Mount Horeb.

<sup>7</sup>Moses regularly pitched the tabernacle outside the camp at some distance from it and called it the meeting tent. Anyone who sought the LORD<sup>a</sup> would go out to the meeting tent outside the camp. <sup>8</sup>Whenever Moses went to the tent, all the people would rise and everyone would remain standing at his tent door with eyes fixed on Moses until he entered the tent. <sup>9</sup>And as Moses entered the tent the cloudy column would come down and stand at the entrance of the tent, where He would converse with Moses. <sup>10</sup>Then all the people would see the column of cloud standing at the tabernacle<sup>b</sup> entrance and would rise to worship, each at his tent door, <sup>11</sup>and the LORD would speak to Moses face to face as a man speaks to his friend. Then he went back to the camp, but his assistant Joshua, the son of Nun, a young man, did not leave the tabernacle.

<sup>12</sup>Moses said to the LORD, “Consider! Thou art saying to me, ‘Lead this people up’; but Thou hast not made known to me whom Thou wilt send with me. Yet, Thou hast said, ‘I know you personally’ and, ‘You have found favor with Me, too.’ <sup>13</sup>Now, then, I pray, if I have found favor with Thee, please do make Thy ways clear to me

so that I may understand Thee<sup>c</sup> and always find favor with Thee. Consider also that this nation is Thy people.” <sup>14</sup>Shall I Myself, said He, go along and put you at ease? <sup>15</sup>“If Thou Thyself,” said he, “art not going, then do not bring us up there. <sup>16</sup>For how shall it be known that I have found favor with Thee, unless Thou goest with us? Then we shall be distinguished, I and Thy people, from all the nations on the face of the earth.” <sup>17</sup>The LORD said to Moses: I will do what you have mentioned, for you have found favor with Me; I know you by name.<sup>d</sup>

<sup>18</sup>Then he said, “Show me Thy glory, I pray.” <sup>19</sup>He answered: I will cause all My goodness to pass before you and I will proclaim the LORD’s name before you; for I will be gracious to whom I will be gracious and I will show mercy to whom I will show mercy.<sup>e</sup> <sup>20</sup>He further said: You are not able to see My face, for no human being can see Me and live. <sup>21</sup>But note! the LORD said, there is a place near Me. Take your stand on the rock <sup>22</sup>and as My glory passes by, I will place you in a cleft of the rock and I will cover you with My hand while I am passing by. <sup>23</sup>Then I will remove My hand, so you will see My back; My face shall not be seen.

**34** THE LORD SAID TO MOSES: Hew out for your use two stone tablets like the first and I will write on the tablets the words that were on the former tablets, which you broke.<sup>f</sup> <sup>2</sup>Be ready by morning and in the morning ascend Mount Sinai; there on the mountain top present yourself to Me. <sup>3</sup>No one must come up with you, nor shall any person be seen on the whole mountain; neither let any flocks or herds graze close to the mountain.

<sup>4</sup>So Moses hewed two stone tablets similar to the first, rose early in the

2) God tested their willingness to obey even when that meant deprivation.

a) Either to seek divine counsel, or for communion with God.

b) Since the name “tabernacle” is most familiar to every devout Bible reader, we plan to use it often for the sanctuary that was erected in the desert, remembering that meeting tent, tent and Dwelling relate to the same structure.

c) A prayer which we may well use and practice in our work and in our worship.

d) Intimately.

e) Grace and mercy are undeserved; we have no claim to them, except as it has pleased God to promise and to grant them.

f) In this life God is so willing to give His offspring a second chance.

morning and ascended Mount Sinai as the LORD had ordered him, taking the two stone tablets in his hand. <sup>5</sup>Then the LORD descended in a cloud and took His stand with him there, as he called on the name of the LORD. <sup>6</sup>The LORD passed in front of him, and declared: The LORD, Jehovah, God, is compassionate and kind, slow to anger and abounding in mercy and faithfulness, <sup>7</sup>keeping mercy for thousands, forgiving iniquity, transgression and sin, but not at all acquitting the guilty; visiting the sins of fathers on their children and on their grandchildren to the third and fourth generation.<sup>5</sup>

<sup>8</sup>Moses quickly bowed to the ground and worshiped. <sup>9</sup>He said, "If I have found favor with Thee, O LORD, then let the LORD, I pray, go among us; for we are a stiffnecked people. Forgive our iniquity and our sin and take us for Thine own."

<sup>10</sup>Then He said: Look! I am making a Covenant. Before all your people I will work such wonders as have never been wrought anywhere on earth among any nation. All the people among whom you are, shall see the work of the LORD, for what I am about to do with you inspires awe. <sup>11</sup>Mark well what I am commanding you today. Understand that I am about to drive out of your way the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites; <sup>12</sup>so practice great care to make no covenant with the natives of the land you are going to enter, lest they become a snare in your midst. <sup>13</sup>Instead you must break down their altars, smash their images and cut down their sacred trees.<sup>h</sup> <sup>14</sup>For you shall not worship another god, because the LORD, whose name is Ardent, is a God who brooks no rival.<sup>1</sup> <sup>15</sup>If you make a covenant with the natives of the land, while they run wantonly after their gods and sacrifice to their gods, they will invite you to eat of their sacrifice. <sup>16</sup>When you also marry your sons to their

daughters, who go wantonly after their gods, they will lead your sons into adultery after their gods.<sup>1</sup> <sup>17</sup>Cast no molten gods for yourself.

<sup>18</sup>Observe the feast of unleavened bread; for seven days eat unleavened bread as I commanded you, at the appointed time in the month Abib; for in Abib you came out of Egypt. <sup>19</sup>Every first-born<sup>k</sup> belongs to Me; including every male firstling of your livestock, of cow or sheep; <sup>20</sup>but redeem the firstling of a donkey with a lamb; or, if you do not redeem it, break its neck. Redeem every first-born of your sons. None shall appear before Me empty-handed.

<sup>21</sup>Labor six days and rest on the seventh day; even in plowing and in harvest time have your rest.

<sup>22</sup>Observe also the feast of weeks at the first harvesting of wheat, and the feast of ingathering at the end of the year.<sup>1</sup> <sup>23</sup>Thrice a year all your males shall appear before the LORD, the God of Israel; <sup>24</sup>for I will dispossess nations before you and will enlarge your frontiers. None shall covet your land while you appear before the LORD your God thrice a year.

<sup>25</sup>Do not offer the blood of a sacrifice to Me together with leavened bread; neither shall the Passover sacrifice be left overnight.

<sup>26</sup>Bring your earliest first fruits to the house of the LORD your God.

Boil no kid in its mother's milk.

<sup>27</sup>The LORD said to Moses: Write these words for your use, because the Covenant which I made with you and with Israel is based on these words.

<sup>28</sup>He remained there with the LORD forty days and forty nights without eating or drinking. And he wrote the words of the Covenant, the Ten Commandments on the tablets.

<sup>29</sup>As Moses was coming down from Mount Sinai with the two tablets of the Testimony in his hand, he was not aware that his facial skin glowed, because he had been speaking with

g) God's statement about Himself. These words are weighty enough to be memorized.

h) Tree stumps carved after male and female organs. i) No creature can equal its Creator.

j) The Hebrew nation was married to Jehovah, so idolatry was adultery.

k) Every (first) opener of the womb. l) Passover, Pentecost and Tabernacles or Booths.

## EXODUS 35

## *Training to Give; To Work Jointly*

Him;<sup>m</sup> <sup>30</sup>but Aaron and all the Israelites looked at Moses and saw that his facial skin had become shining, and they were afraid to approach him. <sup>31</sup>So Moses called out to them and Aaron and all the leaders of the gathering came back to him and Moses spoke to them. <sup>32</sup>Afterward all the Israelites came near and he charged them with all that the LORD had said to him on Mount Sinai.

<sup>33</sup>When Moses was through speaking to them, he covered his face with a veil; <sup>34</sup>but whenever Moses entered the LORD's presence to speak with Him, he would take off the veil until he came out, and he would come out to tell the Israelites the given orders. <sup>35</sup>The Israelites would see that the skin of Moses' face shone, so Moses would replace the veil over his face until he went in to speak with Him.

**35** MOSES CONVENED THE ENTIRE Israelite congregation and told them, "These are the orders the LORD has commanded you to obey. <sup>2</sup>There are six days for work, but the seventh day shall be a sacred day to you, a Sabbath of impressive rest, related to the LORD. Whoever works in it shall be executed. <sup>3</sup>Kindle no fire in any of your dwellings on the Sabbath day."<sup>n</sup>

<sup>4</sup>Moses said to the assembled Israelites, "This is what the LORD orders: <sup>5</sup>Lay aside from what is yours a contribution to the LORD. Every one of a mind to volunteer it, may bring it, an offering to the LORD: gold, silver and bronze; <sup>6</sup>blue, purple, scarlet and fine linen; goats' hair <sup>7</sup>and red-dyed ram skins, badger skins, acacia wood, <sup>8</sup>oil for the lights, spices for the anointing oil and for the incense perfumes, <sup>9</sup>onyx stones and stones to set in the upper garment<sup>o</sup> and on the breastplate.

<sup>10</sup>"Let every skilful worker come and make everything the LORD has ordered — <sup>11</sup>the tabernacle, its tent, its coverings, its clasps, its boards, its bars, its pillars and their sockets, <sup>12</sup>the Ark and its poles, the mercy seat, the veil for a

screen, <sup>13</sup>the table with its poles and its utensils, the showbread, <sup>14</sup>the lampstand for illuminating, its lamps and the oil for light, <sup>15</sup>the incense altar and its poles, the anointing oil, the perfumed incense, the curtain for the entrance to the tabernacle, <sup>16</sup>the altar for burnt offering with its bronze grating, its poles and all its utensils, the wash basin and its base, <sup>17</sup>the hangings of the court, its pillars and their sockets, the screen for the court gate, <sup>18</sup>the pegs and the pins for the court with their cords; <sup>19</sup>the woven garments for service in the sanctuary, the sacred garments for Aaron, the priest, and the garments of his sons to officiate as priests."<sup>p</sup>

<sup>20</sup>The whole assembly of the Israelites then came away from Moses <sup>21</sup>and those who felt enthused and of good will brought a contribution to the LORD for the construction of the tabernacle, for all its equipment and for the sacred garments. <sup>22</sup>Both men and women, all of willing mind, came and brought in clasps, noserings, earrings, necklaces, and all sorts of gold jewelry — every donor waving a gold wave offering to the LORD. <sup>23</sup>And everyone who had blue, purple, scarlet, fine linen, goats' hair, red-dyed ram skins, or badger skins, brought them. <sup>24</sup>Every one in position to bring silver or bronze presented it as a contribution to the LORD; so each one, who had acacia wood suitable for any service, brought it. <sup>25</sup>Every skilled woman, too, spun with her hands and delivered the yarn she had spun, blue, purple, scarlet material and fine linen, <sup>26</sup>and all the women of superior skill spun goats' hair.

<sup>27</sup>The rulers brought onyx stones and stones for setting in the ephod and in the breastplate; <sup>28</sup>also the spices and the oil for the light and for the anointing oil and the perfumed incense. <sup>29</sup>The Israelites brought voluntary offerings to the LORD; every willing-minded man and woman, as their hearts prompted them toward service, brought what the LORD through Moses had ordered.<sup>q</sup>

<sup>30</sup>Moses told the Israelites, "Take

m) Reflection of divine presence which in a measure may be ours.

n) So frequently reiterated, because so vital for spiritual life and growth. o) The ephod.

p) As we owe our skill to divine gifts we are using, He expects us to serve Him with our skill.

q) Tithing was by divine order; these gifts were brought voluntarily upon divine request.

notice! The LORD has called by name Bezaleel, the son of Uri, the son of Hur of the tribe of Judah <sup>31</sup>and has filled him with the Spirit of God in skill, intelligence and knowledge to execute all craftwork, <sup>32</sup>to design artistic work in gold, silver and bronze, <sup>33</sup>to cut stones for settings, to do wood-carving, to design workmanship of every kind; <sup>34</sup>also to instruct others. Both him and Oholiab, the son of Ahisamach of the tribe of Dan, <sup>35</sup>has He filled with a keen mind to do all sorts of smithing, engraving and designing decorative work in blue, in purple, in scarlet and in fine linen, in weaving, doing artistically whatever is required.”<sup>r</sup>

**36** “BEZALEEL AND OHOLIAB ARE to do the work, together with every skilled person to whom the LORD has given dexterity and understanding to know how to accomplish every task for the sanctuary service in agreement with the LORD’s orders.”

<sup>2</sup>So Moses summoned Bezaleel, Oholiab and every skilled artisan whom the LORD had granted skill, every one with enough ambition to report for work. <sup>3</sup>They received from Moses all the contributions which the Israelites had brought for the work of putting the sanctuary into operation. Yet the people kept on bringing him voluntary contributions every morning <sup>4</sup>until the skilled artisans, who were working on the sanctuary, all left what they were making <sup>5</sup>and said to Moses, “The people are bringing far more than is needed for the construction work which the LORD ordered to have done.” <sup>6</sup>So Moses issued an order to be broadcast over the entire camp, “Let neither man nor woman produce any more material to contribute to the sanctuary.” Thus were the people restrained from contributing; <sup>7</sup>for the material on hand sufficed for all the constructive work to be done; in fact, there was too much.

<sup>8</sup>The skilled among the workers on

the construction of the tabernacle made the curtains of fine twined linen, blue, purple and scarlet with designs of cherubs woven in. <sup>9</sup>The length of each curtain was forty-two feet and the width six feet, all curtains being the same size. <sup>10</sup>The five curtains were joined together and so were the other five. <sup>11</sup>They made blue loops on the edge of the end curtain in the one set for coupling and the same on the edge of the end curtain in the other set; <sup>12</sup>fifty loops to the one curtain and fifty loops to the other curtain at the coupling edge, the loops opposite each other. <sup>13</sup>So they made fifty gold clasps and joined the curtains into one with the clasps to make the tabernacle a unit.

<sup>14</sup>They also made goats’-hair curtains for a covering<sup>a</sup> over the tabernacle, eleven of them, <sup>15</sup>each curtain forty-five by six feet, all eleven the same size.<sup>t</sup> <sup>16</sup>They coupled five curtains by themselves and six curtains by themselves; <sup>17</sup>they also made fifty loops on the edge of the end curtain for coupling and fifty loops at the edge of the other curtain, <sup>18</sup>and fifty bronze clasps to join the covering so as to form a unit. <sup>19</sup>Then they made for the tent a roof of red-dyed rams’ skins and a cover of badger skins over that.

<sup>20</sup>They made for the tabernacle upright frames of acacia boards, <sup>21</sup>fifteen feet long by 2¼ feet wide. <sup>22</sup>Each frame had two clutches, connected with each other and all the frames for the tabernacle were fashioned alike. <sup>23</sup>They made twenty frames for the south side of the tabernacle <sup>24</sup>with forty silver sockets underneath the twenty boards, two sockets under each board for its two clutches. <sup>25</sup>For the other side of the tabernacle, the north side, they also made twenty boards <sup>26</sup>and their forty silver sockets, two sockets under each frame.

<sup>27</sup>For the west side of the tabernacle they made six frames, <sup>28</sup>and two frames for the rear corners of the tabernacle.

r) For working in wood and in metals God filled men with His Spirit. Through the ages inventors of helpful or beautiful devices might trace their inspiration back to the Fountain of all wisdom.

s) Literally, a tent, since a tent is a covering, and the material was what would be used for a tent; so was the form as it protected the first construction; and it thus formed part of the tabernacle; but it was not in itself a tent as we think of it, or a tabernacle.

t) The 45 feet stretched along a whole side, the 11 curtains formed part of north, south and west sides.

## EXODUS 36, 37

## The Furniture of the Tabernacle

<sup>29</sup>They were linked at the bottom and similarly linked on top with one ring; so they arranged them both at both corners. <sup>30</sup>There were, then, eight frames and sixteen sockets, two sockets under each frame.

<sup>31</sup>The bars were made of acacia wood, <sup>32</sup>five for the frames on one side and five for the frames on the other side of the tabernacle; also five bars for the west side. <sup>33</sup>The middle bar was made to run along the center of the frames from end to end. <sup>34</sup>The frames were overlaid with gold and the rings to hold the bars were made of gold, while the bars, too, were overlaid with gold.

<sup>35</sup>They made a veil of blue, purple, scarlet and fine twined linen, with cherubs artistically designed. <sup>36</sup>For it they made four pillars of acacia wood and overlaid them with gold; also golden hooks, and they cast four silver sockets for them.

<sup>37</sup>For the entrance into the tabernacle they made a veil of blue, purple, scarlet and fine twined linen, decorative work, <sup>38</sup>and its five pillars with their hooks. Their tops and their bands they overlaid with gold and their sockets they made of bronze.

**37** BEZALEEL MADE THE ARK<sup>u</sup> OF acacia wood,  $3\frac{3}{4}$  feet long,  $2\frac{1}{4}$  feet wide and  $2\frac{1}{4}$  feet high. <sup>2</sup>He overlaid it with pure gold inside and out and ran a gold molding around it. <sup>3</sup>He cast four gold rings for it on its four lower corners, two rings on one side and two on the other <sup>4</sup>and made poles of acacia wood which he overlaid with gold. <sup>5</sup>He thrust the poles into the rings on the sides of the Ark for carrying the Ark. <sup>6</sup>The mercy seat,  $3\frac{3}{4}$  feet long and  $2\frac{1}{4}$  feet wide, he made of pure gold. <sup>7</sup>On the two ends of the mercy seat he placed two cherubim made of beaten work, <sup>8</sup>one cherub at this end and one at that end. He made the cherubs of one piece with the

mercy covering from out its two ends. <sup>9</sup>The cherubim spread their wings aloft, overshadowing the mercy covering, their faces toward each other and both cherubim's eyes on the mercy seat.

<sup>10</sup>The table<sup>v</sup> he made of acacia wood, a yard long, half a yard wide and  $2\frac{1}{4}$  feet high; <sup>11</sup>he overlaid it with pure gold, ran a gold molding around it, <sup>12</sup>made a four-inch border all around, and ran a gold molding around the border. <sup>13</sup>He also cast four gold rings for it and fastened the rings to the four lower corners at the four legs <sup>14</sup>close to the border to hold the poles for carrying the table. <sup>15</sup>He made the poles of acacia wood to carry the table and overlaid them with gold. <sup>16</sup>The table ware, the plates, the bowls, the cups, the pitchers for pouring libations they made of pure gold.

<sup>17</sup>The lampstand he made of pure, beaten gold, base and shaft and cups, each with calyx and petals, all of one piece<sup>w</sup>. <sup>18</sup>Six branches came out of its sides, three branches from one side of the lampstand and three from the other side. <sup>19</sup>Each branch bore three cups, shaped like almond blossoms with calyx and petals; so also the six branches that came out from the lampstand. <sup>20</sup>On the lampstand itself there were four almond-like cups, each with calyx and petals; <sup>21</sup>also a calyx where each pair of branches met; so also the six branches extending from the shaft. <sup>22</sup>Calyx and branch were all of one piece with the lampstand, the whole forming a single piece of beaten gold. <sup>23</sup>Its seven lamps, its snuffers and its ashtrays he made of pure gold, <sup>24</sup>using 131 pounds of pure gold for it, including all its fittings.

<sup>25</sup>The incense altar<sup>x</sup> he made of acacia wood, a square 18 inches by 18 and a yard high; its horns were of one piece with it. <sup>26</sup>He overlaid it with pure gold—its top, its sides all around and its horns, and he ran a golden molding around it. <sup>27</sup>He further made

u) As Oholiab had worked with many helpers to build the structure, so Bezaleel did not work alone but had assistants. The Ark they built is remembered as the Ark of the Covenant and as the Ark of the Testimony, or simply, thinking of the Law, as the Testimony.

v) The table for showbread in the holy place.

w) No candlesticks, which were not yet invented; neither would they serve, for wicks must draw oil from the central bowl.

x) Placed in the holy place, near the veil but belonging to the Holy of Holies.

two gold rings for it under the molding on the two opposite corners, to hold the poles for carrying it. <sup>28</sup>The poles he made of acacia wood, overlaying them with gold. <sup>29</sup>He also prepared by the compounder's art the sacred anointing oil and the pure, fragrant incense.

**38** <sup>1</sup>THE ALTAR OF BURNT OFFERING he made of acacia wood, an altar  $7\frac{1}{2}$  feet square,  $4\frac{1}{2}$  feet high; <sup>2</sup>its horns, of one piece with it, were constructed on its four corners, and he overlaid it with bronze. <sup>3</sup>He made all the utensils of the altar, the ash pans, the shovels, the bowls for sacrifice, the forks and the fire pans, all its utensils, of bronze. <sup>4</sup>He made a bronze grate of network for the altar underneath the all-around ledge, reaching halfway up. <sup>5</sup>He cast four rings at the four corners of the bronze grating to hold the poles, <sup>6</sup>which he made of acacia wood and overlaid with bronze. <sup>7</sup>The poles he thrust through the rings on the sides of the altar, to carry it. The altar he made concave with boards.

<sup>8</sup>The wash basin and its base he made of bronze, composed of mirrors that were contributed by the women who assembled for service at the entrance of the meeting tent.<sup>y</sup>

<sup>9</sup>Then he made the courtyard. For the south side there were hangings for the court of fine twined linen stretching 50 yards, <sup>10</sup>held up by 20 columns on their 20 bronze sockets, the hooks and the bands being of silver. <sup>11</sup>On the north side, too, 50 yards of hangings on their 20 columns and their 20 bronze sockets, their hooks and bands of silver. <sup>12</sup>On the west side 25 yards of hangings held by 10 columns and their sockets, the hooks and the bands of the columns of silver. <sup>13</sup>For the 25 yards of the east side<sup>z</sup> <sup>14</sup>there were  $7\frac{1}{2}$  yards of hangings on each side of the entrance on their three columns with sockets; <sup>15</sup>the same on

both sides of the court gate. <sup>16</sup>All the hangings of the court were of fine, twined linen, <sup>17</sup>with the sockets for the columns of bronze, and the hooks and bands for the columns were of silver; their tops were overlaid with silver and all the columns of the court were filleted with silver.

<sup>18</sup>For the court gate the hanging was embroidery of blue, purple, scarlet and fine twined linen, 30 yards long and  $2\frac{1}{2}$  yards high, corresponding to the hangings of the court. <sup>19</sup>Their four columns had four bronze sockets; while their hooks, their platings on top, and their fillets were of silver. <sup>20</sup>The pegs for the Dwelling and for the surrounding courtyard were of bronze.

<sup>21</sup>These are the numbered articles for the Dwelling, the tabernacle of Testimony, as they were counted by order of Moses, a service rendered by the Levites under direction of Ithamar, the son of Aaron, the priest. <sup>22</sup>Bezaleel, son of Uri, son of Hur, of the tribe of Judah, made everything that the LORD had commanded Moses, <sup>23</sup>and with him worked Oholiab, son of Ahisamach of the tribe of Dan, an engraver, a skilful artisan, an embroiderer in blue, in purple, and scarlet material and in fine linen.

<sup>24</sup>The total amount of gold used for the building and furnishings of the sanctuary was around 3,800 pounds<sup>a</sup> in weight by the sanctuary scales, all of it contributed; <sup>25</sup>while the weight of silver by sanctuary standards paid by the registered citizens <sup>26</sup>was about 12,000 pounds,<sup>b</sup> around 65 cents per man for everyone registered from 20 years up, 603,550<sup>c</sup> men. <sup>27</sup>The casting of the sockets for the sanctuary and the veil required 11,600 pounds of silver, 116 pounds for each socket, <sup>28</sup>and from the remaining 400 pounds of silver he made the hooks for the columns, overlaid their tops and joined them.

<sup>29</sup>The bronze that was donated came

y) "Hoping women" some have it, remembering Hannah, who prayed for a son.

z) As the tabernacle was always placed to face east, there always were the same south, north and west sides. The width of the entrance lessened the lengths of the hangings.

a) \$877,300. b) \$201,000.

c) No money had been coined; it had to be weighed. Actual values of gold and silver can be estimated only approximately. Classically, a talent of gold equaled \$30,000 and a talent of silver \$2,000; a shekel of gold \$10 and a shekel of silver 65 cents. One standard of values remains — a day's wages and what can be bought for it; but monetary wages are not mentioned in our early Scriptures.

to nearly three tons, <sup>30</sup>from which he made the sockets for the entrance to the meeting tent, the bronze altar and its bronze grate, all the utensils for the altar, <sup>31</sup>the sockets for the courtyard all around, the sockets for the court gate, all the pegs for the Dwelling and all the pegs for the surrounding court.

**39** OF THE BLUE, PURPLE AND scarlet material they wove garments for ministering in the sanctuary, especially the sacred garments for Aaron, as the LORD had ordered Moses. <sup>2</sup>The ephod they made of gold, blue, purple, scarlet and fine twined linen. <sup>3</sup>They beat the gold into thin plates, then cut those into threads to work it artistically in between the blue, the purple, the scarlet and the fine twined linen. <sup>4</sup>They made shoulder straps for it to join it;<sup>4</sup> it was coupled at its two ends. <sup>5</sup>The artistic sash, to hold it around the waist, was similar of gold, blue, purple and scarlet material, and fine twined linen, as the LORD had ordered Moses. <sup>6</sup>The prepared onyx stones, engraved with the names of Israel's sons, were set in plaited gold-work <sup>7</sup>and he put them on the shoulder straps of the ephod—stones to remind the Israelites, as the LORD had ordered Moses.

<sup>8</sup>The breastplate, like the ephod, he wrought skilfully of gold; blue, purple, scarlet material and fine twined linen, <sup>9</sup>nine inches square and doubled over. <sup>10</sup>In it they set four rows of precious stones—the first row sardius, topaz and emerald; <sup>11</sup>the next row carbuncle, sapphire and jasper, <sup>12</sup>the third row amber, agate and amethyst, <sup>13</sup>and the fourth row chrysolite, onyx and beryl, all set in gold enclosures. <sup>14</sup>In accordance with the names of Israel's sons there were twelve stones with corresponding names of the twelve tribes, engraved as on a seal.

<sup>15</sup>To the breastplate they attached

twined chains, cordage work of pure gold; <sup>16</sup>also two gold clasps and two gold rings. The two rings they fastened to the two ends of the breastplate <sup>17</sup>and they passed the two chains of twined gold through the two rings at the ends of the breastplate. <sup>18</sup>The other two ends of the two chains they fastened to the clasps and attached them to the shoulder straps of the ephod, on the front. <sup>19</sup>They made two more rings of gold to fasten to the lower ends of the breastplate on the inner side next to the ephod, <sup>20</sup>and two gold rings they fastened to the two shoulder straps of the ephod in front on the inner side and well above the artistic sash. <sup>21</sup>Then they fastened the breastplate and its rings with a blue ribbon, to stay above the skilfully wrought girdle and to keep the breastplate from swinging loose from the ephod, as the LORD had ordered Moses.

<sup>22</sup>The robe to go with the ephod<sup>a</sup> was weaver's work, all blue, <sup>23</sup>with an opening in the top center like the neck of a coat of mail, reinforced all around to keep it from fraying. <sup>24</sup>On the hems of the robe they worked pomegranate designs of blue, purple, scarlet and fine twined linen. <sup>25</sup>Between the pomegranates they hung bells of pure gold, <sup>26</sup>alternating bell and pomegranate all the way around, for use in the service as the LORD had ordered Moses.

<sup>27</sup>The tunics for Aaron and his sons <sup>28</sup>they made of fine woven linen,<sup>f</sup> the turban and the lovely caps of fine linen, the trunks of fine twined linen, <sup>29</sup>the sash of fine twined linen, blue, purple and scarlet embroidery, as the LORD had ordered Moses.

<sup>30</sup>The plate of the sacred diadem they wrought of pure gold, engraved like a seal with the words: HOLY TO THE LORD. <sup>31</sup>They tied a blue ribbon to it, to fasten it to the turban above, as the LORD had ordered Moses.

<sup>32</sup>So the work on the tabernacle, the

d) One stone on each shoulder, according to divine suggestion [Ex. 28:9,12], large enough to have six names on each. The front and back parts of the ephod were brought together with the aid of these jewels, the shoulder straps being fastened there.

e) The ephod was a garment but hardly a robe; its length and form were more vestlike, but buttoned on the shoulders and not in front. The robe, sleeveless, was under the ephod and came down to the ankles.

f) The tunic is the under-garment usually worn next to the skin and the only remaining garment for the worker, who takes off the robe or mantle for manual labor.



meeting tent, was completed; the Israelites had done everything according to the LORD's directions to Moses. <sup>33</sup>They brought Moses the Dwelling—the tent and all its furnishings—its clasps, its frames, its columns and their sockets, <sup>34</sup>the coverings of red-dyed ram skins, badger skins and the covering veil; <sup>35</sup>the Ark of the Testimony, its poles and the mercy seat, <sup>36</sup>the table with its utensils and the showbread, <sup>37</sup>the pure lampstand with its arrangement of lamps and all its utensils, the oil for light, <sup>38</sup>the golden altar, the anointing oil and the perfumed incense, the veil for the tabernacle entrance, <sup>39</sup>the bronze altar with its bronze grate, its poles and its tools, the wash basin and its base, <sup>40</sup>the hangings of the courtyard, its columns and sockets, the hangings for the court gate, its cords and pegs and all needed articles for the service of the tabernacle—the meeting tent—<sup>41</sup>the woven garments for ministering in the sanctuary, the sacred garments for Aaron, the priest, and the garments for his sons to serve as priests. <sup>42</sup>The children of Israel did everything in full agreement with the LORD's orders to Moses. <sup>43</sup>As Moses inspected the work, he saw they had done it just as the LORD had commanded. Then Moses blessed them.

**40** THE LORD SAID TO MOSES: <sup>2</sup>ON the first day of the first month erect the Dwelling, the meeting tent; <sup>3</sup>there deposit the Ark of Testimony and screen the Ark with the veil.<sup>k</sup> <sup>4</sup>Then bring in the table and arrange what belongs on it; bring in the lampstand, too, and set its lamps aright. <sup>5</sup>Place the golden altar of incense in front of the Ark of Testimony<sup>l</sup> and hang the curtain of the tabernacle door. <sup>6</sup>Set up the altar of burnt-offering in front of the tabernacle,<sup>1</sup> the meeting tent <sup>7</sup>and place the wash basin between the meeting tent and the altar, putting water in it. <sup>8</sup>Fence in the

courtyard all around and hang the curtain at the court entrance.

<sup>9</sup>Take the anointing oil and anoint the tabernacle with everything in it; dedicate<sup>j</sup> it with all its furnishings and it shall become holy. <sup>10</sup>Anoint the altar of burnt offering and all its utensils; dedicate the altar and it shall become the supremely holy altar.<sup>k</sup> <sup>11</sup>Anoint the wash basin, too, with its base and dedicate it. <sup>12</sup>Then lead Aaron and his sons to the entrance of the meeting tent; wash them with water <sup>13</sup>and dress Aaron in the sacred garments. Anoint him and consecrate him to serve Me in the priestly office. <sup>14</sup>Then lead his sons near, dress them in tunics <sup>15</sup>and anoint them as you anointed their father to serve Me in the priestly office; their anointing will be for their unending priesthood through their successive generations.

<sup>16</sup>So Moses did; he did everything as the LORD had ordered him. <sup>17</sup>On the first day of the first month of the second year<sup>1</sup> the tabernacle was erected; <sup>18</sup>Moses raised the Dwelling, put down the sockets, set up the frames, placed the bars in position and erected the columns. <sup>19</sup>He spread the tent cover over the Dwelling and put the roof on top of it, as the LORD had ordered Moses.

<sup>20</sup>He deposited the Testimony<sup>m</sup> inside the Ark, put the poles on the Ark, set the mercy seat over the Ark <sup>21</sup>and brought the Ark inside the tabernacle. He then hung the veil as a curtain to screen off the Ark of Testimony, as the LORD had ordered Moses.

<sup>22</sup>The table he placed inside the meeting tent on the north side of the Dwelling, outside the veil, <sup>23</sup>arranging upon it the bread of the LORD's presence, as the LORD had ordered Moses.

<sup>24</sup>Moses also set the lampstand inside the meeting tent on the south side of the Dwelling opposite the table <sup>25</sup>and arranged the lamps before the LORD as the LORD had ordered Moses.

g) Thus setting apart the Holy of Holies.

h) But not inside the Holy of Holies because it required daily incense, while the high priest must enter the Holy of Holies only once a year.

i) As the sanctuary faced east, the altar stood east of the entrance to the tabernacle and west of the courtyard gate. j) In its secondary meaning—set apart to God; dedicated.

k) Rendering many forms of sacrificial service. The golden altar near the inner veil with its fragrant incense remained most holy.

l) Late March, 1445, B.C. is a probable date. m) The two tablets of the Law.

## EXODUS 40

<sup>26</sup>The golden altar he established in the meeting tent in front of the veil <sup>27</sup>and burned on it fragrant incense, as the LORD had ordered Moses.

<sup>28</sup>He hung the curtain at the tabernacle entrance <sup>29</sup>and placed the altar of burnt-offering by the entrance of the Dwelling, the meeting tent, offering on it the burnt offering and the cereal offering, as the LORD had ordered Moses.

<sup>30</sup>The wash basin he put between the meeting tent and the altar, putting water in it for washing; <sup>31</sup>there Moses and Aaron as well as his sons regularly washed their hands and their feet. <sup>32</sup>They washed before entering the meeting tent and before they approached the altar, as the LORD had ordered Moses.

## *Ministry and Construction Dedicated*

<sup>33</sup>He fenced the courtyard around the Dwelling and the altar and hung the curtain at the court entrance. Thus Moses completed the work.

<sup>34</sup>The cloud then covered the meeting tent and the glory of the LORD filled the tabernacle; <sup>35</sup>Moses was unable to enter the meeting tent because the cloud rested upon it and the glory of the LORD filled the Dwelling. <sup>36</sup>Whenever the cloud arose from the Dwelling the children of Israel would move ahead on their trek; <sup>37</sup>but when the cloud did not lift, they would not move on until the day when it lifted. <sup>38</sup>For the cloud of the LORD rested on the tabernacle by day and in it there was fire by night for the whole house of Israel during all their travels.

# THE BOOK OF LEVITICUS<sup>1</sup>

**1** AND FROM THE TENT OF MEETING the LORD called Moses<sup>b</sup> and said to him: Speak to the children of Israel; tell them, When any one of you would bring the LORD an offering, then you will present your offering of livestock from the herd or from the flock. <sup>3</sup>In case his offering is a burnt sacrifice from the cattle, then he shall bring a flawless male, which he shall present at the entrance of the meeting tent so as to be pleasing before the LORD. <sup>4</sup>He shall lay his hand on the head of the burnt sacrifice and on his behalf it shall be acceptable to make atonement for him<sup>c</sup>. <sup>5</sup>He shall then kill the bullock in the LORD's presence, and the priests, Aaron's sons, shall take the blood and shall sprinkle it all around against the sides of the altar, which is by the entrance of the tabernacle<sup>d</sup>. <sup>6</sup>He shall skin the burnt sacrifice and cut it into portions; <sup>7</sup>then the sons of Aaron the priest shall place fire upon the altar and arrange wood on the fire. <sup>8</sup>The priests, Aaron's sons, shall also arrange the portions, the head and the fat on top of the wood that lies on the altar fire. <sup>9</sup>But its intestines and its legs he shall wash with water and the priest shall burn all of it, a burnt sacrifice, a fire offering, a pleasing fragrance to the LORD.

<sup>10</sup>If his offering is from the flock, from sheep or from goats for a burnt sacrifice, then he shall present a flawless male,<sup>e</sup> <sup>11</sup>which he shall kill on the north side of the altar in the presence of the LORD. Aaron's sons, the priests, shall sprinkle its blood all around upon the altar. <sup>12</sup>He shall then cut it into portions with its head and its fat, and the priest shall arrange them upon the wood that is on the altar fire; <sup>13</sup>but he shall wash the intestines and the legs with water and the priest shall bring it all and burn it as incense upon the altar. It is a burnt sacrifice, a fire offering, a pleasing fragrance to the LORD.

<sup>14</sup>In case his burnt offering to the LORD is of birds, then he shall present his offering of turtle doves or of young pigeons. <sup>15</sup>The priest shall take it to the altar, wring off its head and burn it upon the altar; its blood shall be squeezed out upon the side of the altar. <sup>16</sup>He shall remove its crop and feathers and throw them on the ash-heap just east of the altar. <sup>17</sup>He shall tear it by its wings without severing those and the priest shall burn it upon the altar on top of the wood that is on the altar fire; it is a burnt sacrifice, a fire offering, a pleasing fragrance to the LORD.<sup>f</sup>

a) Instructions for Levites, specially priests, at Mt. Sinai, between May, 1446, and May, 1445, B.C.

b) There is mention 56 times in these 27 chapters of God speaking to Moses. In Exodus God spoke from Mount Sinai; now He speaks from the Holy of Holies in the Dwelling from above the mercy seat of the Ark of the Covenant; for between Jehovah and Israel the Covenant had been made.

c) The worshiper kills the victim that represents him, as Christ represented us on the cross.

d) Without the shedding of blood no remission of sins.

e) The animals must be as perfect as earthly creatures can be, for they are prophetic of our perfect Sacrifice and are offered to our perfect God.

f) The poor man's offering, such as Mary and Joseph brought to the temple with the Child Jesus [Lk. 2:22-24], was as pleasing as the other.

**2** WHEN A PERSON PRESENTS A FOOD offering to the LORD, then his offering shall consist of fine flour. He shall pour oil on it, add incense to it <sup>2</sup>and present it to the priests, the sons of Aaron, who shall take out a handful of the fine flour and oil, together with all its incense, and the priest shall burn it on the altar as a memorial incense, a fire offering, a fragrance agreeable to the LORD. <sup>3</sup>The remainder of the food offering is for Aaron and for his sons, the holiest portion of the fire offerings to the LORD.<sup>g</sup>

<sup>4</sup>When you present a food offering baked in the oven,<sup>h</sup> it shall consist of unleavened cakes of fine flour mixed with oil, or of thin unleavened cakes overspread with oil. <sup>5</sup>If your gift is a food offering from the griddle, then it shall be composed of unleavened<sup>i</sup> bread mixed with oil. <sup>6</sup>You shall divide it into portions and pour oil on them; it is a food offering. <sup>7</sup>But if your gift is a food offering from the roaster, then it shall be of fine flour prepared with oil. <sup>8</sup>Bring the food offering composed of these things for the LORD to the priest, <sup>9</sup>who shall take up from the food offering a memorial portion and burn it on the altar, a pleasing fragrance to the LORD. <sup>10</sup>The remainder of the food offering is for Aaron and for his sons, the most holy of the fire offerings to the LORD.

<sup>11</sup>No food offering which you present to the LORD shall be prepared with leaven, for you must never burn leaven or honey in any fire offering to the LORD. <sup>12</sup>You may bring them as an offering from the first fruits for the LORD, but not for a pleasing fragrance upon the altar.<sup>j</sup> <sup>13</sup>Season your every food offering with salt; do not omit the Cove-

nant salt of your God from your food offering. Offer salt with every offering.<sup>k</sup>

<sup>14</sup>If you bring the LORD a food offering of first fruits, present roasted heads of grain, broken to grits from fresh grain, <sup>15</sup>add oil to it and spread incense over it; it is a food offering. <sup>16</sup>The priest shall burn a portion of the broken grain and of the oil with the incense;<sup>l</sup> it is a fire offering to the LORD.

**3** IF THE GIFT IS A PEACE OFFERING and he offers it from the herd, whether male or female, he must offer a flawless animal before the LORD.<sup>m</sup> <sup>2</sup>He shall lay his hand on the head of his sacrifice and kill it at the entrance of the meeting tent; Aaron's sons, the priests, shall sprinkle the blood all around upon the altar.<sup>n</sup> <sup>3</sup>Of the peace offering to the LORD with fire he shall offer the fat that covers the intestines and all the fat that lies on the intestines; <sup>4</sup>also both kidneys and the fat on them at the loins and the lobe of the liver which he shall take away with the kidneys. <sup>5</sup>The sons of Aaron shall kindle it upon the altar over the burnt offering, a pleasing fragrance to the LORD.<sup>o</sup>

<sup>6</sup>If his present is from the flock for a peace offering to the LORD, then he shall bring a flawless animal, either male or female. <sup>7</sup>If he presents a lamb<sup>p</sup> for his offering, <sup>8</sup>then to offer it before the LORD he shall lay his hand on the head of his sacrifice and kill it in front of the meeting tent and the sons of Aaron shall sprinkle its blood all around upon the altar. <sup>9</sup>From the peace offering made with fire to the LORD he shall present its fat,<sup>q</sup> the whole fat tail which he should cut off close to

g) Fine flour means white flour, which might be offered as unleavened bread or as cakes or as wafers. A food offering might also consist of roasted heads of grain, always with salt, to which sometimes olive oil was added. Often white flour went with animal sacrifices. Only from the poorest was it accepted as a sin offering or as a trespass offering, because of the basic blood requirement.

h) The burnt offering symbolized dedication of life, such as was perfected in our Lord's sacrifice on the Cross. As food is the product of God's earth and man's labor, it is a thank offering, acknowledging God's chief part in the process. i) Leaven, for fermentation, can be symbolic of sin.

j) The burning of leaven or of honey produces no agreeable fragrance.

k) Salt preserves from corruption; it helps edibles to last; it is a token of a lasting Covenant.

l) Incense is symbolic of hearty, voluntary dedication.

m) God is worthy of our best in our service, our gifts and ourselves.

n) Blood for life; altar for dedication; all to the glory of God. Better than Abel's blood [Heb. 12:24], which accused of murder; this speaks forgiveness in view of the coming Redeemer.

o) As through Christ our lives may please God.

p) Usually a yearling; always prophetic of "The Lamb of God."

q) The animal's fat betokens abundant life; lean animals' bodies were not rich enough.

the backbone; also the fat that covers the intestines and all the fat that lies on the intestines; <sup>10</sup>the two kidneys and the fat on them at the loins and the lobe of the liver, which he shall remove with the kidneys. <sup>11</sup>The priest shall burn this on the altar, a food offering by fire for the LORD.

<sup>12</sup>If his present is a goat, he shall, to offer it before the LORD, <sup>13</sup>lay his hand on its head and slaughter it in front of the meeting tent and the sons of Aaron shall sprinkle its blood all around on the altar. <sup>14</sup>From it he shall bring his gift, an offering by fire to the LORD, the fat that covers the intestines, all the fat that lies on the intestines, <sup>15</sup>also the two kidneys, the fat on them at the loins and the lobes of the liver which he shall remove with the kidneys. <sup>16</sup>The priest shall burn it as incense on the altar, a burnt offering of food, an agreeable fragrance; all the fat is the LORD's. <sup>17</sup>Let this be an everlasting ordinance for your successive generations wherever you live, to eat no fat or blood whatever.

**4** THE LORD SAID TO MOSES: <sup>2</sup>TELL the Israelites: When a person sins ignorantly against any of the LORD's commandments and acts contrary to any of them, <sup>3</sup>if the anointed priest has sinned and thus involved the people in guilt, then he shall offer for his sin which he has committed a flawless young bull as a sin offering to the LORD. <sup>4</sup>He shall bring the bullock to the entrance of the meeting tent before the LORD, shall lay his hand on the bullock's head and slaughter the young bull before the LORD.<sup>r</sup> <sup>5</sup>The anointed priest shall take some of the young bull's blood and bring it to the meeting tent. <sup>6</sup>The priest shall dip his finger in the blood and shall sprinkle some of the blood seven times before the LORD in front of the veil of the holy place.<sup>s</sup> <sup>7</sup>The priest shall also apply

some of the blood to the horns of the incense altar that stands before the LORD within the meeting tent. All the remaining blood he shall pour at the foot of the altar of burnt offering that stands by the entrance of the meeting tent. <sup>8</sup>All the fat of the sin offering bullock he shall remove from it, the fat that covers the intestines, <sup>9</sup>the two kidneys and the fat on them at the loins and the lobe of the liver, to be removed with the kidneys, <sup>10</sup>just as it is removed from the bullock of the peace offering. The priest shall burn them as incense on the altar of burnt offering,<sup>t</sup> <sup>11</sup>but the bullock's hide, all its meat with its head and its legs, its intestines and its dung, <sup>12</sup>the whole bullock he shall convey outside the camp to a clean place where the ashes are poured out, and shall burn it on the wood fire. It shall be burned where the ashes are poured out.

<sup>13</sup>If the whole congregation of Israel sins ignorantly and the affair escapes the notice of the people, if they have trespassed any of the LORD's commandments, doing what should not be done and are guilty, <sup>14</sup>then the congregation, when the sin they have committed has become evident, shall offer for a sin offering a bullock, which they shall bring before the tabernacle of the congregation<sup>u</sup> <sup>15</sup>and the elders of the congregation shall lay their hands on the bullock's head before the LORD and the young bull shall be slaughtered in the LORD's presence. <sup>16</sup>The anointed priest shall take some of the bull's blood to the meeting tent <sup>17</sup>and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. <sup>18</sup>Some of the blood he shall apply to the horns of the altar that is before the LORD in the meeting tent and all the remaining blood he shall pour out at the base of the altar of burnt offering by the entrance to the meeting tent. <sup>19</sup>He shall take away from it all its

r) Usually a bullock and young bull are identical.

s) There was a curtain over the entrance to the tabernacle, of which the first room was the holy place; but this refers to the veil between the holy place and the Holy of Holies, for the golden altar of incense is being used, which stood near the Holy of Holies and formed part of it.

t) The incense altar, of pure gold, served for the burning of pure incense to the LORD; but the fat, burned on the great altar, was incense, too, "a pleasing fragrance for the LORD."

u) The simpler name is meeting tent; another name is Tent of Testimony, for the two tablets of the Decalogue within the Ark of the Covenant; but choicest to us is the Dwelling, for God's unique presence between the cherubim above the mercy seat.

fat and shall burn it as incense on the altar. <sup>20</sup>He shall do with the bullock as he did with the bullock of the sin offering, which is the proper way. The priest shall make atonement for the people and they shall be forgiven. <sup>21</sup>He shall carry the bullock outside the camp and burn it as he burned the first bullock. It is the sin offering for the congregation.

<sup>22</sup>When a ruler has sinned, has ignorantly done something contrary to one of the commandments of the LORD his God, he is guilty. <sup>23</sup>When he grows aware of the sin he has committed he shall present for his sin offering a flawless he-goat; <sup>24</sup>he shall lay his hand upon the goat's head<sup>v</sup> and butcher it at the place where usually they kill the burnt offering before the LORD: it is a sin offering. <sup>25</sup>With his finger the priest shall take some of the blood of the sin offering and apply it to the horns of the altar of burnt offering and the remaining blood he shall pour out at the base of the altar of burnt offering. <sup>26</sup>But all the fat he shall burn as incense on the altar, similar to the fat of the peace offering. Thus the priest shall make atonement on his behalf for his sin and it shall be forgiven him.

<sup>27</sup>When one among the people of the land sins ignorantly,<sup>w</sup> doing one of the things which God has forbidden and is thus guilty, <sup>28</sup>when his sin is brought to his attention, then he shall present as his offering for the sin which he has committed a flawless she-goat. <sup>29</sup>He shall lay his hand upon the head of the sin offering and butcher the sin offering at the burnt offering place. <sup>30</sup>The priest shall with his finger take some of the blood and apply it to the horns of the altar of burnt offering and shall pour out all the remaining blood at the base of the altar. <sup>31</sup>He shall remove all its fat, just as the fat is taken

away from the peace offerings, and the priest shall burn it as incense on the altar, an agreeable fragrance to the LORD. Thus the priest shall make atonement for him and it shall be forgiven him.

<sup>32</sup>If he presents a lamb<sup>x</sup> as his sacrifice for a sin offering, then he shall bring a flawless female. <sup>33</sup>He shall lay his hand on the head of the sin offering and shall slaughter it for a sin offering at the place where they slay the burnt offering. <sup>34</sup>With his finger the priest shall take some of the blood from the sin offering and apply it to the horns of the altar of burnt offering. All the remaining blood he shall pour out at the base of the altar. <sup>35</sup>All its fat he shall remove, just as the fat is removed from the lamb of the peace offering. The priest shall burn it as incense on the altar like the offering to the LORD by fire. In this way the priest shall make atonement for him, for the sin which he committed and it shall be forgiven him.

**5** WHEN A PERSON SINS BY BEING adjured to testify and has seen or has learned of the matter, but fails to inform, he assumes his iniquity.<sup>y</sup> <sup>2</sup>Or when a person contacts an unclean thing, either the carcass of an unclean wild beast or of unclean livestock, or of unclean creeping things, although he is unaware of it, he is unclean and guilty. <sup>3</sup>Or if he contacts human uncleanness of whatever sort, that renders him unclean without being aware of it, when he knows, he shall be guilty.<sup>z</sup> <sup>4</sup>Or if a person unthinkingly utters an oath to do something, either evil or good, any rash oath that people swear, and he grows conscious of it, then he shall be guilty in any of these, <sup>5</sup>and when a person is guilty in any of these instances he shall confess the sin he has committed <sup>6</sup>and shall present his

v) As each worshiper, from Aaron down, comes with a living sacrifice and puts his hand upon its head, it meant, "This animal represents me; I have forfeited my life by sinning. I do not hold it back, it is Thine, LORD. Grateful that Thou lettest me live, I surrender myself to Thee."

w) All these offerings were brought by those sinning ignorantly; no forgiveness is offered those going knowingly and willfully against God's will.

x) The great majority offered a lamb, which was within their means, thus rendering the name "Lamb of God" so appropriate for our Redeemer.

y) In two ways the silent witness becomes guilty — he fails to warn the transgressor, who needs correction, and he fails to warn society which needs protection from the evildoer — an issue which is still much alive among us in dealing with subversives.

z) Symbolic of personal influence. "Handle pitch and you get black."

trespass offering to the LORD for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering, and the priest shall make atonement for his sin.

<sup>7</sup>However, if he cannot afford a lamb, then he shall present to the LORD as his trespass offering for the sin he has committed two turtle doves or two young pigeons, one for a sin offering, the other for a burnt offering.<sup>a</sup>

<sup>8</sup>He shall bring them to the priest, who shall offer first the one for the sin offering and shall nip the head from the neck without severing it. <sup>9</sup>Some of the blood of the sin offering he shall sprinkle on the side of the altar and what remains he shall drain out on the altar base; it is a sin offering.

<sup>10</sup>He shall then prepare the second for a burnt offering according to directions.<sup>b</sup> In this way the priest shall make atonement for him and the sin shall be forgiven him. <sup>11</sup>If he cannot afford<sup>c</sup> two turtle doves or two young pigeons, then he shall present as his offering a tenth of a bushel of white flour for a sin offering. He shall put no oil upon it and no frankincense on it, for it is a sin offering. <sup>12</sup>He shall bring it to the priest and the priest shall take a handful of it, a memorial portion, and shall burn it as incense on the altar like the offerings made by fire to the LORD; it is a sin offering.<sup>d</sup> <sup>13</sup>In this way the priest shall make atonement for him for the sin which he committed and the sin shall be forgiven him. The remainder shall be the priest's as in the food offering.

<sup>14</sup>The LORD said to Moses: <sup>15</sup>When a person behaves unfaithfully and sins unintentionally in matters that are holy to the LORD, then to make good he shall bring the LORD a flawless ram of the flock, evaluated by you in silver coin according to sanctuary standards; it is a trespass offering. <sup>16</sup>He must also

make amends for whatever harm was done in the sacred thing, adding a fifth of its value, which he shall hand the priest. The priest shall make atonement for him with the ram of the trespass offering and his sin shall be forgiven him.<sup>e</sup> <sup>17</sup>If a person sins, doing anything that the LORD has forbidden to be done, although he is ignorant of it, yet he is guilty and answerable for his iniquity.<sup>f</sup> <sup>18</sup>He shall bring a flawless ram of the flock as a trespass offering to the priest and the priest shall make atonement on his behalf for the mistake he made unknowingly, and it shall be forgiven him. <sup>19</sup>It is a trespass offering; he has unquestionably trespassed against the LORD.

**6** THE LORD SAID TO MOSES: <sup>2</sup>IF A person sins by unfaithfulness to the LORD, and he lies to his neighbor about storage, or a deposit, or a robbery, or in extortion, <sup>3</sup>or he has found what was lost and denies it upon oath;<sup>4</sup> in all these actions of a person in which he sins and becomes guilty, <sup>4</sup>he must restore what he robbed or what he extorted, or what was entrusted to him, or the lost which he found, <sup>5</sup>or anything about which he swore falsely; he must reimburse it in full and add one fifth of its value to it, giving it to whom it belongs on the day of his trespass offering. <sup>6</sup>He shall present to the priest as a trespass offering to the LORD a flawless ram from the flock with its value estimated by you. <sup>7</sup>The priest shall make atonement for whatever he did to render him guilty.

<sup>8</sup>The LORD further said to Moses: <sup>9</sup>Order Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall remain on the altar's hearth all night until morning and the altar fire shall keep burning upon it. <sup>10</sup>Then the priest shall put on his linen garment with his linen trunks on

a) Rich and poor alike in God's presence.

b) The second bird took the place of the fat in animal offerings, burned as incense to the LORD.

c) Literally, if his hand does not reach.

d) No forgiveness without blood-shedding? But God is gracious and allows exceptions — for His salvation is for the most wretched, too.

e) Trespassing, well illustrated by our signs, "NO TRESPASSING," is invading the rights of others, dealing unfairly with them, which may be done also toward God. When worship is disturbed or God is dishonored, confession and reconciliation are needed; but also among men there must be restoration, repair of damages.

f) Ignorantly we may cause great harm; it is but fair that we make good so far as in us lies.

g) A false oath calls upon God to witness to what is not true.

his loins; he shall take up the ashes to which the fire has consumed the burnt offering on the altar and deposit them beside the altar. <sup>11</sup>Then stripping off these garments and putting on others, he shall carry out the ashes to a cleared spot outside the camp. <sup>12</sup>The fire must be kept burning on the altar; it must not die down. The priest shall refuel it with wood every morning, arrange the burnt sacrifice upon it and on top of it the fat of the peace offering. <sup>13</sup>A fire shall continually burn upon the altar; it must never go out.<sup>b</sup>

<sup>14</sup>This is the law of the food offering: The sons of Aaron shall present it in the LORD's presence in front of the altar <sup>15</sup>and a priest shall take a handful of it, from the flour of the food offering and of its oil; also all the incense that lies upon the food offering, and he shall burn it on the altar, an agreeable fragrance, a memorial to the LORD. <sup>16</sup>What is left of it Aaron and his sons shall eat.<sup>1</sup> With unleavened bread it shall be eaten in a sacred place; in the court of the meeting tent they shall eat it. <sup>17</sup>It shall not be baked with leaven;<sup>1</sup> I have given it as their portion of My burnt offerings; it is most holy like the sin offering and the trespass offering. <sup>18</sup>All the males among Aaron's offspring may eat it, an everlasting decree among your generations about the LORD's burnt sacrifices; whoever touches them shall be set apart.

<sup>19</sup>The LORD said to Moses: <sup>20</sup>This is the offering of Aaron and his sons which they shall offer to the LORD on the day of his anointing,<sup>k</sup> the tenth of a bushel of white flour for a daily food offering, half of it each morning and half each evening. <sup>21</sup>It shall be prepared with oil on a griddle; bring it in well baked and offer the baked pieces of the food offering as an agreeable fragrance to the LORD. <sup>22</sup>The priest who, of his

sons,<sup>1</sup> shall be the anointed in his place, shall do this. It is an everlasting statute to the LORD: all of it shall be burned; <sup>23</sup>every food offering of the priest shall be completely burned; it shall not be eaten.

<sup>24</sup>The LORD said to Moses: <sup>25</sup>Tell Aaron and his sons, This is the law of the sin offering: At the place where the burnt offering is killed there too the sin offering shall be slaughtered before the LORD; it is most holy. <sup>26</sup>The priest who offers it for sin shall eat it; it shall be eaten in a sacred place, in the court of the meeting tent. <sup>27</sup>Whoever touches its flesh shall be holy,<sup>m</sup> and if any of its blood has spattered on any garment, the piece on which it spattered shall be washed in a sacred place. <sup>28</sup>The earthen pottery in which it was cooked shall be shattered; but if it was boiled in a bronze vessel, that shall be well scoured and rinsed with water. <sup>29</sup>All males among the priests may eat of it; it is most holy.<sup>n</sup> <sup>30</sup>However, no sin offering of which the blood is taken into the meeting tent for atonement in the sanctuary shall be eaten; it shall be burned with fire.<sup>o</sup>

**7** THIS IS THE LAW OF THE TRESPASS offering; it is most holy. <sup>2</sup>At the place where they kill the burnt sacrifice they shall kill the trespass offering and its blood they shall sprinkle all around upon the altar. <sup>3</sup>They shall offer all its fat, the fat tail and the fat that covers the entrails; <sup>4</sup>the two kidneys and the fat on them by the loins,<sup>p</sup> also the liver-lobe, which he shall take away with the kidneys. <sup>5</sup>The priest shall burn them as incense on the altar, an offering by fire to the LORD; it is a trespass offering. <sup>6</sup>All the males among the priests may eat it at a sacred place; it is most holy. <sup>7</sup>As with the sin offering so with the trespass offering,<sup>q</sup> the

h) Typical of God's constant care and of Christ's undying love.

i) As reflected in I Cor. 9:13 — those who conduct the temple service make their living from the temple, which remains true today.

j) No fermentation in the holy place, for that suggests impurity.

k) Of Aaron's anointing to begin with; later the same for his successors in the high priesthood.

l) Aaron's successor, normally his oldest son, the next high priest and so for successive generations.

m) In this case "set apart," for holiness is contagious.

n) Because it is God's therefore His ministers may have it.

o) Its blood will be sprinkled on the mercy seat within the Holy of Holies; therefore the flesh, also, is too sacred for human food.

p) Fat was highly treasured, for only few could secure it; fat-tailed sheep brought high prices.

q) "Trespass" is a better name for this offering than "guilt," for the selfish, inconsiderate aspect of sin is kept in view.



same law holds for both; the priest who makes atonement through it shall have it. <sup>8</sup>Besides, the priest who offers anyone's burnt offering, that priest shall have the hide of the burnt offering he has offered.<sup>r</sup> <sup>9</sup>So every food offering that is baked in the oven and everything prepared in a pan or on a griddle is for the priest who offers it; it shall be his. <sup>10</sup>But every other food offering, whether mixed with oil or dry, shall be for all the sons of Aaron for all alike.<sup>s</sup>

<sup>11</sup>This is the law of the peace offering which one may bring to the LORD. <sup>12</sup>If he presents it as a thank offering, then with the thank offering he shall bring unleavened cakes mixed with oil, and thin unleavened cakes daubed with oil; also cakes of fine flour well mixed with oil. <sup>13</sup>With the cakes he shall offer leavened bread for his thank offering besides his peace sacrifice.<sup>t</sup> <sup>14</sup>Out of each offering he shall present a portion for a heave offering to the LORD; it shall be for the priest who sprinkles the blood of the peace offering before the LORD. <sup>15</sup>The flesh of the thank offering, presented as a peace offering, shall be eaten on the day it is presented; nothing of it shall be left until morning. <sup>16</sup>If the sacrifice he offers is for a vow or is a free-will offering,<sup>u</sup> then the day on which he presents his offering it shall be eaten and whatever is left of it shall be eaten next day. <sup>17</sup>But what still remains of the sacrificial meal on the third day must be consumed by fire.<sup>v</sup> <sup>18</sup>Should any meat of the peace offering nevertheless be eaten on the third day, then the one who brought it shall not be acceptable; it will be no credit to him; it will be disgusting and the person who eats it must answer for his sin.

<sup>19</sup>The flesh that comes in contact with anything unclean shall not be

eaten; it must be consumed by fire. Every clean person may eat flesh,<sup>w</sup> but the person who, while tainted with uncleanness, eats flesh of the peace offering, which belongs to the LORD, that person shall be eliminated from his people. <sup>21</sup>The person who contacts anything unclean, human uncleanness or an unclean animal or unclean creeping creatures and then eats of the flesh of the peace offering, which belongs to the LORD, that person shall be eliminated from his people.<sup>x</sup>

<sup>22</sup>The LORD said to Moses, <sup>23</sup>Tell the children of Israel: Eat no fat of bullock, sheep or goat. <sup>24</sup>You may make use of the fat of an animal that died naturally or that was torn by beasts for any other purpose, but you certainly must not eat it,<sup>y</sup> for whoever eats the fat of the animal of which one offers a portion as a burnt offering to the LORD shall be eliminated from his people. <sup>26</sup>Neither shall any kind of blood be eaten whether of fowl or of animal in any of your homes. <sup>27</sup>The person who eats any blood,<sup>z</sup> that person shall be eliminated from his people.

<sup>28</sup>The LORD said to Moses: <sup>29</sup>Tell the Israelites: Whoever wants to present his peace offering as a sacrifice to the LORD must bring a portion of his peace offering as a donation; <sup>30</sup>with his own hands he shall bring to the LORD that sacrifice that is to be burned. He shall bring the fat with the breast for a wave offering to be waved before the LORD.<sup>y</sup> <sup>31</sup>The priest shall burn the fat as incense on the altar, but the breast<sup>z</sup> shall be for Aaron and for his sons. <sup>32</sup>The right thigh you will give the priest as a contribution out of the peace offering. <sup>33</sup>Whoever among the sons of Aaron offers the blood and the fat of the peace offering shall have the right thigh for his share; <sup>34</sup>because the breast that is waved and the thigh of-

r) Hides, of which sandal soles, straps and belts were made, were valuable.

s) Descendants of Aaron, unfitted for the priesthood, were included.

t) When this harmonious relationship with God has been reached, the use of leaven becomes acceptable.

u) Like a free will offering so a vow is made voluntarily, hence the similarity of method.

v) In both offerings there is an element of spontaneity that should not be lost.

w) Not executed but removed, excommunicated. The marvel is that a Holy God will commune with any of us; which is made possible by our Redeemer.

x) Because blood is the animal's life and God, not man, is the Life-giver.

y) The offering was lifted toward heaven to acknowledge God as the Giver and to dedicate the offering to Him. It was also waved toward the altar, according to Rabbinical tradition, because the altar stood for God's redeeming grace.

z) Breast and thigh were considered the choicest meats, awarded the priests as the LORD's ministers.

ferred I have taken from the Israelites and given to Aaron, the priest, and to his sons by an everlasting statute from the children of Israel. <sup>35</sup>Out of the LORD's burnt offerings this is the remuneration set apart for Aaron and for his sons at their anointing when He anointed them to minister to the LORD in the priest's office. <sup>36</sup>The LORD ordered this to be given them at the time when He anointed them from among the Israelites, an everlasting statute throughout their generations. <sup>37</sup>This is the law of the burnt offering, of the food offering, of the sin offering, of the trespass offering, of the consecration offering and of the peace offering, <sup>38</sup>which the LORD ordered Moses on Mount Sinai on the day when He commanded the children of Israel to bring their offerings to the LORD in the Sinai desert.<sup>a</sup>

**8** THE LORD SAID TO MOSES: <sup>2</sup>TAKE with you Aaron and his sons; also the garments, the anointing oil, the bullock for the sin offering, the two rams and a basket of unleavened bread, <sup>3</sup>and convene the whole congregation at the entrance of the meeting tent. <sup>4</sup>So Moses did as the LORD had ordered him and when the congregation was assembled at the entrance of the meeting tent,<sup>b</sup> <sup>5</sup>Moses told the assembly, "This is what the LORD has commanded to be done." <sup>6</sup>Moses then had Aaron and his sons come near and he washed them with water.<sup>c</sup> <sup>7</sup>He put on him<sup>d</sup> the undergarment, girded him with the sash, dressed him with the upper garment, put on the ephod over it, which he tightened with the artistic girdle of the ephod, <sup>8</sup>then put on him the breastplate and fastened to it the Urim and Thummin. <sup>9</sup>He placed the turban on his head and attached the golden plate, the sacred diadem at its front, as the LORD had ordered Moses.

<sup>10</sup>Moses then took the anointing oil, anointed the tabernacle and everything it contained and consecrated it. <sup>11</sup>He also sprinkled some of the oil on the altar seven times,<sup>e</sup> anointing the altar and all its utensils; also the basin and its base, to sanctify them. <sup>12</sup>He then poured some of the anointing oil on Aaron's head and anointed him to consecrate him. <sup>13</sup>Then Moses had Aaron's sons come near. He put tunics on them, girded them with sashes and bound the turbans on them as the LORD had commanded Moses. <sup>14</sup>He then had the bullock for the sin offering led forward and Aaron and his sons laid their hands on the head of the bullock for the sin offering. <sup>15</sup>Moses killed it, took some of the blood and applied it with his finger to the horns of the altar all around; he purified the altar. The remaining blood he poured on the base of the altar; he sanctified it to make atonement for it.<sup>f</sup> <sup>16</sup>Moses also took all the fat that lay upon the intestines, the lobe of the liver, the two kidneys and the fat on them and burned them as incense on the altar. <sup>17</sup>But the bullock with its hide, its meat and its dung he cremated outside the camp as the LORD had commanded Moses.

<sup>18</sup>He further brought forward the ram of the burnt offering and Aaron and his sons laid their hands upon the ram's head. <sup>19</sup>Moses killed it and sprinkled the blood all around against the altar. <sup>20</sup>Moses divided the ram into sections and the head, the sections and the fat he burned as incense. <sup>21</sup>The entrails and the legs Moses washed with water and he cremated the entire ram, an offering by fire for the LORD, as the LORD had ordered Moses.

<sup>22</sup>Next he brought forward the other ram, the ram for the consecration, and Aaron and his sons laid their hands on the head of the ram. <sup>23</sup>Moses killed it, took some of the blood and applied

a) God wants order and tells His people how to achieve it.

b) During the seven days not only leaders of the people but the rest as well got a chance to be near the tabernacle's entrance. c) Water was typical of purifying from sin.

d) Aaron wore the white linen garments all priests wore and for his special duties the high-priestly garments over them, described fully in Ex. 28 and 39.

e) In the consecration of the altar the number seven is significant for it combines three, the divine number, with four, the human number.

f) Washing with water did not suffice for the removal of sin; the sin offering was required and after it the burnt offering, the complete consecration of the redeemed sinner. Aaron the high priest needed it for himself before he could administer it to the people.

it to the tip of Aaron's right ear, to the thumb of his right hand, and to the big toe of his right foot. <sup>24</sup>Moses also had Aaron's sons come forward and he applied some of the blood to the tips of their right ears, to the thumbs of their right hands and to the big toes of their right feet.<sup>25</sup> And Moses sprinkled the blood all around against the altar. <sup>25</sup>He then took the fat, the fat tail, all the fat on the intestines, the lobe of the liver, the two kidneys, the fat on them and the right thigh, <sup>26</sup>and he took, out of the basket of unleavened bread before the LORD, one unleavened cake, one bread cake with oil and one thin cake, which he placed upon the fat portions and on the right thigh. <sup>27</sup>All these together he laid in the hands of Aaron and in the hands of his sons who waved them as a wave offering before the LORD. <sup>28</sup>Moses then took these out of their hands<sup>g</sup> and burned them on the altar on top of the burnt offering; an ordination offering, an agreeable fragrance to the LORD. <sup>29</sup>Moses also took the breast and waved it as a wave offering before the LORD, the portion of the ordination ram that was his as the LORD had commanded Moses. <sup>30</sup>Moses further took some of the anointing oil and of the blood that was on the altar and sprinkled it upon Aaron and on his clothes,<sup>i</sup> on his sons and on his sons' clothes to consecrate Aaron and his clothes, also his sons and his sons' clothes together. <sup>31</sup>Moses told Aaron and his sons, "Boil the meat at the entrance of the meeting tent and eat it there with the bread in the basket of consecration offerings, as I ordered, saying, 'Aaron and his sons shall eat it. <sup>32</sup>What is left over of the meat and the bread you shall cremate. <sup>33</sup>You shall not leave the entrance of the meeting tent for seven days until your consecration period is completed, for seven days are required for your con-

secration. <sup>34</sup>What happened today the LORD has ordered to make atonement for you; <sup>35</sup>day and night<sup>j</sup> for seven days you will remain at the entrance of the meeting tent, observing the LORD's instructions, lest you die; for so I am ordered.'" <sup>36</sup>So Aaron and his sons did everything the LORD commanded through Moses.

**9** ON THE EIGHTH DAY MOSES summoned Aaron and his sons; also the elders of Israel, <sup>2</sup>and told Aaron, "Select for you a bull calf for a sin offering and a ram for a burnt offering, both flawless, and present them before the LORD. <sup>3</sup>You will also tell the Israelites, 'Take a he-goat for a sin offering and a calf and a lamb both a year old and in perfect condition for a burnt offering; <sup>4</sup>also a bullock and a ram for a peace offering, to offer them before the LORD with a food offering mixed with oil, because today the LORD will appear to you.'" <sup>k</sup>

<sup>5</sup>They brought to the front of the tabernacle what Moses had ordered and the whole congregation approached and stood in the presence of the LORD. <sup>6</sup>Moses said, "This is what the LORD ordered for you to do so that the glory of the LORD may be manifested to you." <sup>7</sup>Moses then told Aaron, "Come to the altar; prepare your sin offering and your burnt offering and make atonement for yourself and for the people; then prepare the people's sacrifice and make atonement for them in agreement with the LORD's injunction."<sup>l</sup>

<sup>8</sup>So Aaron approached the altar and killed the calf that was intended for his sin offering. <sup>9</sup>The sons of Aaron handed him the blood; he dipped his finger in the blood and applied it to the horns of the altar; then poured the blood at the altar base. <sup>10</sup>The fat, the kidneys and the lobe of the liver from the sin offering he burned on the altar

g) Thought, activity and purpose are offered to God in their sacred ministry.

h) Moses had filled the hands of Aaron and of his sons with the offerings which they waved before the LORD. i) Their being set apart included their clothes.

j) Their holy office required disciplinary preparation. The Eli-Samuel incidents of I Samuel 3 show there were conveniences for lodging in or near the tabernacle.

k) Aaron, typical of Christ as high priest, could not perfectly typify Him, because he was not sinless; he had to find atonement for his own sins first.

l) To sense the presence of God both priest and people must themselves be fully consecrated, as Rom. 12:1 has it, "living sacrifices, holy, acceptable."

as incense, as the LORD had ordered Moses, <sup>11</sup>but the meat and the hide he cremated outside the camp.

<sup>12</sup>He then slaughtered the burnt offering and Aaron's sons conveyed to him the blood, which he sprinkled all around on the altar. <sup>13</sup>They also handed him in sections the burnt offering including the head and he burned them on the altar. <sup>14</sup>But he washed the intestines and the legs and burned them upon the burnt offering on the altar.

<sup>15</sup>He then presented the people's sacrifice; he took the he-goat of the sin offering on the people's behalf, killed it and prepared it for a sin offering like the first one. <sup>16</sup>He presented the burnt offering according to directions, <sup>17</sup>then had the food offering brought, took a handful of it and burned it on the altar alongside the morning's burnt sacrifice. <sup>18</sup>He also slaughtered the bullock and the ram as a peace offering for the people.<sup>m</sup> The sons of Aaron handed him the blood which he sprinkled all around on the altar; <sup>19</sup>but the fat of the bullock and of the ram, the fat tail, the fat on the intestines, the kidneys and the lobe of the liver, <sup>20</sup>these fat pieces they laid upon the breast pieces and they burned the fat pieces as incense on the altar, <sup>21</sup>while Aaron waved the breast and the right thigh as a wave offering before the LORD, as Moses had ordered.

<sup>22</sup>Aaron then raised his hands toward the people and blessed them.<sup>n</sup> After sacrificing the sin offering, the burnt offering and the peace offering he came down.<sup>o</sup> <sup>23</sup>Moses and Aaron entered the meeting tent and as they came out and blessed the people, the glory of the LORD appeared to all the people. <sup>24</sup>Fire went out from the presence of the LORD and consumed on the altar the burnt offering and the fat portions. All the people saw it; they rejoiced and fell on their faces.

**10** BUT NADAB AND ABIHU, SONS of Aaron, took each his censer, put fire in it, laid incense on it and offered strange fire before the LORD, such as He had not ordered them. <sup>2</sup>Then fire issued forth from the presence of the LORD and consumed them; they died before the LORD. <sup>3</sup>Moses said to Aaron, "This is what the LORD meant when He said, 'Among those in My presence I will be hallowed and in the sight of all the people I will be honored.'"

<sup>4</sup>Moses summoned Mishael and Elzaphan, sons of Uzziel, Aaron's uncle and told them, "Come, carry your brothers away from the sanctuary outside the camp." <sup>5</sup>They came and carried them out dressed in their tunics as Moses had mentioned. <sup>6</sup>Moses told Aaron and his sons Eleazar and Ithamar, "Neither let your hair hang loose nor tear your clothes<sup>p</sup> lest you die and indignation come upon the whole congregation; but your brothers, the whole house of Israel, shall bemoan the flame which the LORD has kindled. <sup>7</sup>Do not leave the entrance of the meeting tent, lest you die; for the LORD's anointing oil is upon you." And they did as Moses told them.

<sup>8</sup>The LORD said to Aaron: <sup>9</sup>Neither you nor your descendants shall drink wine or liquor as you are about to enter the tabernacle, lest you die;<sup>q</sup> it shall be an ordinance throughout your generations, <sup>10</sup>so you may distinguish between holy and secular, between clean and unclean, <sup>11</sup>and that you may teach the Israelites all the ordinances which the LORD has conveyed<sup>r</sup> to them through Moses.

<sup>12</sup>Moses said to Aaron and to Eleazar and Ithamar, his surviving sons, "Take the food offering that is left over from the offerings to the LORD by fire and eat it unleavened beside the altar, for it is most holy. <sup>13</sup>Eat it at the holy

m) The sin offering always first, typical of our atonement wrought for us by Christ; then the burnt offering as Christ offered Himself for our purifying; then the food offering, acknowledging His gift of salvation; finally the peace offering, which is also a thank offering, for by His life and death we enjoy fellowship with God and with one another.

n) The blessing written Num. 6:24-26. o) The altar was built on an elevation.

p) A sign of deep distress and mourning, such as the people may observe, but not the priests, because their relationship was supremely with God.

q) This injunction suggests that Nadab and Abihu had disobeyed under alcoholic influence.

r) Divine instructions were clear and for the welfare of the worshipers. We cannot break His laws; disobedience breaks us.

place because it is legally yours and legally your sons' from the LORD's burnt offerings, for so I ordered. <sup>14</sup>But the wave breast and the thigh you may eat at any clean place, you with your sons and your daughters, for they are designated for you and for your sons, granted out of the peace offerings of the Israelites. <sup>15</sup>They shall bring the thigh for the heave offering and the breast for a wave offering along with the offerings by fire of the fat, to wave them in the presence of the LORD for a wave offering. It shall be yours and your sons' by an everlasting statute, as the LORD has commanded."

<sup>16</sup>Moses searched and searched for the goat of the sin offering, to find that it had been burned up. He felt angry toward Eleazar and Ithamar, the surviving sons of Aaron, and said, <sup>17</sup>"For what reason did you not eat the sin offering<sup>a</sup> at the sanctuary? For it is most holy and He gave it to you to take away the iniquity of the people, to make atonement for them in the LORD's presence. <sup>18</sup>See here! Its blood has not been brought inside the sanctuary. You should without fail have eaten the meat in the sanctuary as I ordered."

<sup>19</sup>Aaron answered Moses, "Observe that today they have offered their sin offering and their burnt offering before the LORD and yet these are my experiences. If I had eaten the sin offering, would it have been pleasing in the sight of the LORD?" <sup>20</sup>Moses listened and fully agreed.

**11** THE LORD SAID TO MOSES AND to Aaron: <sup>2</sup>Tell the Israelites, these are the creatures you may eat among all the earth's animal life<sup>t</sup>: <sup>3</sup>All that have cloven hoofs cleft through, and chew the cud, these among the animals you may eat. <sup>4</sup>But of those that chew the cud or part the hoof you

must not eat the camel because while it chews the cud it has no cleft hoofs; for you it is unclean. <sup>5</sup>So the rock badger, for though it chews the cud it has no cloven hoof; it is for you unclean. <sup>6</sup>The hare, too, that chews the cud but has no cleft hoof, is unclean for you. <sup>7</sup>The hog, while it splits hoofs cloven through, does not chew the cud; it is unclean for you; <sup>8</sup>you must neither eat their meat, nor touch their carcass; they are unclean to you.<sup>u</sup>

<sup>9</sup>Of all that are in the waters you may eat whatever has fins and scales in any waters—seas or streams; you may eat them. <sup>10</sup>But all that have no fins or scales in seas or streams among all that move in the waters, of all creatures in the waters they shall be offensive to you. <sup>11</sup>They shall in fact be abhorrent to you; you must not eat their meat, and their dead bodies you shall loathe. <sup>12</sup>Everything in the waters without fins or scales shall be repulsive to you.<sup>v</sup>

<sup>13</sup>Among the birds these you shall loathe, they shall not be eaten, they are detestable—the eagle, the fish hawk, the black eagle, <sup>14</sup>the vulture, every species of buzzard, every kind <sup>15</sup>of crow, the ostrich, <sup>16</sup>the owl, the sea-gull, every kind of hawk, <sup>17</sup>the white owl, the cormorant, the horned owl, <sup>18</sup>the marsh hen, the pelican, the carrion eagle, <sup>19</sup>the stork, every kind of heron, the lapwing and the bat.<sup>w</sup>

<sup>20</sup>All winged insects going on all fours shall be repulsive to you. <sup>21</sup>You may, however, among the winged insects that go on all fours, eat those that have thighs above their feet with which to leap upon the ground. <sup>22</sup>Of these you may eat every kind of locust, every kind of traveling locust, every kind of cricket and every kind of grasshopper; <sup>23</sup>but all other winged, four-footed insects shall be repulsive to you;<sup>x</sup> <sup>24</sup>in contact with them you become un-

s) Neither Aaron nor his sons could bring themselves under those grievous circumstances to eat anything, not even what had been divinely assigned to them and He "knows our frame; He remembers that we are dust."

t) The regulations that follow have religious and sanitary aims; they are prescriptions for physical and spiritual health.

u) As man is soul and body, the one influencing the other, what we eat and drink affects our whole being. An abundance of wholesome food was allowed the Hebrews.

v) The forbidden fish was mostly of the snake-like type — conger, moray, lamprey and other eels.

w) The forbidden birds are birds of prey and of carrion, which we, too, would not care to eat.

x) The insects mentioned were never intended for human food.

clean. Whoever touches their dead bodies shall be unclean until evening<sup>26</sup> and he who picks up any part of their body must wash his clothes and is unclean till evening.

<sup>26</sup>Every animal with parted hoof, not split through, and those not chewing the cud are unclean to you; whoever touches them shall be unclean.<sup>27</sup>All of the quadrupeds, that walk on their paws,<sup>y</sup> are unclean to you; whoever touches their carcass shall remain unclean until evening.<sup>28</sup>Whoever carries their carcass shall wash his clothes and be unclean till evening; they are unclean to you.

<sup>29</sup>These are unclean to you among the roving creatures that ramble on the ground—the weasel, the mouse, every species of turtle,<sup>30</sup>the ferret, the chameleon, the lizard, the snail and the mole.<sup>31</sup>These are unclean among all that rove; whoever touches their dead bodies shall be unclean until evening<sup>32</sup> and anything upon which one of these falls when dead shall be unclean. Each wooden vessel, each piece of clothing or skin or sack, each utensil in use shall be placed in water; it remains unclean till evening; then it will be clean.<sup>33</sup>But an earthen vessel into which one of them falls—all its contents are unclean; it must be broken into fragments.<sup>34</sup>All edible food which its water contacts shall be unclean and all drinkable liquid in every such vessel shall be unclean.<sup>35</sup>Everything on which part of their carcass falls shall be unclean, whether an oven or a baking pan, it must be broken to pieces; they are unclean; to you they are unclean.<sup>36</sup>But a fountain, a cistern or a water reservoir shall be clean, while whatever (in it) touches their dead body shall be unclean.<sup>37</sup>If such a dead body falls on seed grain that is to be sown, that remains clean; <sup>38</sup>but if any part of their dead body falls on

it after water has been put on it, then to you it is unclean.<sup>a</sup>

<sup>39</sup>When one of the animals of which you may eat dies, then the one who contacts the carcass shall be unclean till evening.<sup>40</sup>He who eats of the dead body shall wash his clothes and remain unclean until evening; he also who carries the carcass shall wash his clothes and remain unclean till evening.<sup>b</sup>

<sup>41</sup>Every creeping thing that creeps on the ground is repulsive; it shall not be eaten.<sup>42</sup>All that move on their belly; all that move on all fours; also all many-legged among creepers, all that creep on the ground you must not eat; for you they are loathsome.<sup>43</sup>Do not defile yourselves through any creeping creature so as to become unclean;<sup>44</sup>for I am the LORD your God. Set yourselves apart; be holy, for I am holy. Never defile yourselves through any creeping creature that crawls on the ground,<sup>45</sup>for I am the LORD who had you leave the land of Egypt to be your God. Be holy because I am holy.

<sup>46</sup>This is the law regarding the animal, the bird, everything that moves in the waters and every living creature that moves upon the ground,<sup>47</sup>to discriminate between the unclean and the clean, between the creatures that may be eaten and the creatures that must not be eaten.<sup>c</sup>

**12** THE LORD SAID TO MOSES:  
<sup>2</sup>Tell the Israelites: When a woman has conceived and has given birth to a boy, she shall be unclean seven days, unclean as at the time of her menstruation.<sup>3</sup>On the eighth day the flesh of his foreskin shall be circumcised.<sup>4</sup>She shall then continue for 33 days in the blood of purification. She shall contact nothing holy and shall not attend the sanctuary till the days of her purification are completed.<sup>5</sup>If

y) Lacking hoofs altogether — cats, dogs and the like.

a) No-fruits or vegetables of any kind are forbidden. The virility of the Hebrew race witnesses to the hygienic value of these regulations. Through opposition, poverty and epidemics they have come, such as made "Gentiles" die like flies.

b) Death and sin are closely related. Jesus was deeply indignant, John 11:33, 38, as He approached the tomb of Lazarus; He came to conquer and destroy death. Dead bodies we put out of sight; dead animals are repulsive.

c) With Christ's coming these Mosaic regulations became obsolete. What enters the mouth does not pollute the person, says Jesus, Matt. 15:11, and Paul, Col. 2:16, reaffirms it.

she gives birth to a girl, then she shall be unclean for two weeks as in her monthly separation and for yet 66 days, while bleeding, she shall stay at home, the purification period.<sup>d</sup> <sup>6</sup>At the completion of the purifying she shall bring to the priest at the door of the meeting tent for a son or for a daughter a yearling lamb for a burnt offering and a young pigeon or a turtle dove for a sin offering. <sup>7</sup>The priest shall offer it before the LORD and make atonement for her; she shall be cleansed from her blood issue. This is the law for her who has given birth, whether to a boy or to a girl. <sup>8</sup>But if she cannot afford a lamb, then she shall bring two turtle doves or two young pigeons, the one for a burnt offering, the other for a sin offering. The priest shall make atonement for her and she shall be clean.<sup>e</sup>

**13** THE LORD SAID TO MOSES AND Aaron: <sup>2</sup>When a person has a swelling or an eruption or a white spot on the skin of his body and it suggests the plague of leprosy in his skin, then he shall be taken to Aaron or to one of his sons, the priests. <sup>3</sup>The priest shall examine the affected spot in the skin of his body and if the hair on the affected spot has turned white and it shows that the disorder goes deeper than his skin, then it is the leprosy plague; the priest who inspects it shall pronounce him unclean. <sup>4</sup>But if the white spot in the skin of his flesh is evidently no deeper than the skin and the hair has not turned white, then the priest shall quarantine the patient for seven days. <sup>5</sup>On the seventh day the priest shall take a second look and if he finds that the disorder seems arrested and has not spread in the skin, then the priest shall quarantine him for another seven days. <sup>6</sup>On the seventh day the priest shall examine him again and if the spot has paled and

has not spread in the skin, the priest shall pronounce him clean; it is only an eruption; he shall wash his clothes and be clean. <sup>7</sup>But in case the eruption keeps on spreading in the skin after he has shown himself to the priest to be pronounced clean, then he must show himself to the priest again; <sup>8</sup>the priest shall examine him and if he sees that the eruption has been spreading, then the priest must pronounce him unclean; it is leprosy.<sup>f</sup>

<sup>9</sup>When the plague of leprosy attacks any person he must be taken to the priest. <sup>10</sup>The priest shall examine him and if it develops that there is a white swelling in the skin which turns the hair white, or that white flesh is growing in the swelling, <sup>11</sup>then it is chronic leprosy in the skin of the body; the priest shall pronounce him unclean; he shall not quarantine him, for he is unclean.<sup>g</sup> <sup>12</sup>But if the leprosy breaks out all over the skin so that the leprosy covers the afflicted person's skin from head to foot as the priest looks at it, <sup>13</sup>then the priest shall investigate and if the leprosy has covered the entire body,<sup>h</sup> he shall declare the afflicted person clean; it has all turned white; he is clean. <sup>14</sup>But the moment raw flesh shows on him he is unclean; <sup>15</sup>when the priest observes the raw flesh he shall pronounce him unclean; it is leprosy. <sup>16</sup>But if the raw flesh changes again and turns white, then he shall go to the priest; <sup>17</sup>the priest shall look him over, and see if the patient has turned white, the priest shall declare him cleansed of the plague; he is clean.

<sup>18</sup>When in the skin of the body there has been inflammation which has healed, <sup>19</sup>and instead of the sore there comes a white swelling, or a pale reddish spot, then it must be shown the priest. <sup>20</sup>The priest shall examine it and if it is evidently beneath the skin and its hair has turned white, the priest must pronounce him

d) As loss of blood was involved in giving birth to a child, the laws of purity  
e) The purification of the mother became the occasion for the dedication of t.  
who had already been entered into God's gracious Covenant with the rite of c  
istered by the father on the eighth day.

f) Leprosy may be in the body without appearing until maturity; but it is p

g) There were then and there are now diseases that bear similarity to but an  
scrofula, eczema and ringworm, so that the priest needed to identify each part

h) Whiteness over the whole body without that body being fatally corrupt  
different from leprosy.

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is a leprosy attack, broken out in the boil. <sup>21</sup>But if the priest, observing it, detects no white hairs on it, neither is it beneath the skin and it is fading, then the priest shall quarantine him for seven days <sup>22</sup>and if it has spread in the skin, the priest shall pronounce him unclean; it is the disease. <sup>23</sup>If, however, the affected spot remains where it is without spreading, then it is a scar from the eruption; the priest shall declare him clean.<sup>1</sup>

<sup>24</sup>Or when the skin of the body has been scorched and the raw flesh has become a light spot, reddish and white, <sup>25</sup>the priest shall examine it and, see, if the hair on the bright spot has turned white and it shows to be deeper than the skin, it is leprosy broken out in the burn. The priest shall pronounce him unclean; it is a leprous affliction. <sup>26</sup>But in case the priest examines him and the hair on the spot is not white, neither does the spot go deeper than the skin, but is fading, then the priest shall quarantine him for seven days. <sup>27</sup>On the seventh day the priest shall look him over and if it has spread further in the skin, the priest shall pronounce him unclean; it is leprosy. <sup>28</sup>But if the bright spot has stayed in its place, has not spread in the skin and has faded, then it is a scar from the burn. The priest shall pronounce him clean; for it is a scar from the burn.<sup>1</sup>

<sup>29</sup>When a man or a woman has a sore on the head or in the beard, <sup>30</sup>the priest shall examine the sore and if it looks deeper than the skin and there is on it yellowish, thin hair, then the priest shall pronounce him unclean; it is an eruption, a leprosy of the head or beard. <sup>31</sup>But if the priest notices that the spot, attacked by the eruption, does not show deeper than the skin and there is no dark hair on it, then he shall quarantine the patient for seven days. <sup>32</sup>On the seventh day the priest shall examine the affected spot and when there is evidence that the erup-

tion has not spread, neither is there yellow hair on it, nor does the sore go deeper than the skin, <sup>33</sup>then he shall shave himself — not shaving the eruption — and the priest shall quarantine the affected patient another seven days. <sup>34</sup>On the seventh day the priest shall examine the eruption and if evidently the eruption has not spread in the skin and it shows that it does not go beneath the skin, the priest shall pronounce him clean; then he shall wash his clothes; he is clean. <sup>35</sup>But if the disease keeps spreading in the skin after he has been pronounced clean, <sup>36</sup>then the priest must look him over and if the disease has spread in the skin, the priest does not look for yellow hair; he is unclean. <sup>37</sup>But if the eruption, so far as he can see, is inactive and no dark hair is growing on it, then the eruption has healed; the priest shall pronounce him clean.<sup>k</sup>

<sup>38</sup>In case a man or a woman has spots on the skin of the body, white spots, <sup>39</sup>the priest shall make an examination. If the spots on the skin are a faint white, it is ordinary eruption broken out in the skin; he is clean. <sup>40</sup>When a man's head is hairless, he is just bald, but he is clean. <sup>41</sup>When a man's hair falls out in front, he has baldness of the forehead and he is clean. <sup>42</sup>But if on the bald head or on the bald forehead there is a white-reddish spot, then there is leprosy broken out on his bald head or on his bald forehead. <sup>43</sup>The priest shall examine him and if the affected swelling on the bald head or on the forehead is reddish-white in appearance, like leprosy in the skin of the body, <sup>44</sup>then he is a leprous man; he is unclean. The priest must pronounce him unclean; the disease is on his head. <sup>45</sup>The clothes of the leper who has been attacked by the plague shall be torn; he shall let the hair of his head hang loose; he shall cover his upper lip and cry, "Unclean, unclean." <sup>46</sup>So long as he has the plague he re-

i) When the activity of the disease is visible, the priest can determine its virulence by its depth, color and spread.

j) Every precaution is taken to guard against mistakes; repeated examinations will prevent the ostracizing of any but the real leper.

k) The fatal nature of leprosy mentioned here and elsewhere in the Bible has been doubted and denied, but when, Num. 12, Miriam was struck with leprosy, Aaron pleaded, "Let her not be as one dead, of whom the flesh is half consumed." He certainly thought of leprosy in a horrible form.



mains defiled; he is unclean. He shall be isolated; His abode shall be outside the camp.<sup>1</sup>

<sup>47</sup>The garment, too, that has in it the plague of leprosy, whether a woolen or a linen garment, <sup>48</sup>whether in the warp or in the woof of linen or wool, whether in leather or in anything made of skin, <sup>49</sup>if the plague shows up greenish or reddish in the garment in either warp or woof, or in any leather or in anything made of leather, this is the plague of leprosy, and it must be shown to the priest. <sup>50</sup>The priest shall examine the affected spot and shall isolate the affected part for seven days. <sup>51</sup>On the seventh day he shall examine the affected part. If the affected part in the garment has spread in warp or woof or in leather or in any product made of leather, then the plague is malignant leprosy; it is unclean. <sup>52</sup>He shall burn the spotted garment, warp or woof, wool or linen, or anything of leather in which the plague is; for it is malignant leprosy; it must be burned in the fire. <sup>53</sup>But if the priest looks and sees that the plague is not spreading in the garment, or in the warp or in the woof, or in anything of hide, <sup>54</sup>then the priest shall order that they wash the affected object, and he shall isolate it for another seven days. <sup>55</sup>The priest shall examine the affected object after it is washed and if to him the affected spot looks unchanged, even if it has not spread, it is unclean. You shall burn it up; it is eating inward on the inner or the outer side. <sup>56</sup>But if, on examination, the priest finds that the affected spot is pale after its washing, then he shall tear the portion out of the garment or the leather, the warp or the woof.<sup>m</sup> <sup>57</sup>If it reappears in the garment, in warp or woof, or in any of the leather, then it is a spreading leprosy;

burn up what has the plague in it. <sup>58</sup>But the garment, the warp or woof, or anything of leather, which you wash, you shall wash the second time when the plague has gone out of it, and it shall be clean. <sup>59</sup>This is the law of the leprosy plague in a woolen or a linen garment, or in anything of leather; pronounce it clean or unclean.

**14** THE LORD SAID TO MOSES <sup>2</sup>THIS shall be the law for the leper on the day of his cleansing.<sup>n</sup> He shall be taken to the priest, <sup>3</sup>and the priest shall go out beyond the camp.<sup>o</sup> As the priest examines him and it shows that the leprosy attack is cured, has left the leper, <sup>4</sup>then the priest shall order to get for him who is to be cleansed two living, clean birds, cedar wood, a scarlet string, and hyssop. <sup>5</sup>The priest shall give orders to kill one bird over an earthen pot with running water. <sup>6</sup>The living bird he shall take with the cedar wood and the scarlet string with hyssop and dip these with the living bird in the blood of the bird that was killed above the living water. <sup>7</sup>Seven times he shall sprinkle the one to be cleansed of leprosy and he shall pronounce him clean. The living bird he shall let fly in the open country. <sup>8</sup>The one to be cleansed shall wash his clothes, have a close hair cut, and take a water bath; then he shall be clean. After that he shall come into the camp but stay outside his tent for seven days. <sup>9</sup>On the seventh day he shall cut off all the hair on his head, his beard, his eyebrows, all his hair he must cut off. He shall then wash his clothes and bathe his body in water and he shall be clean.

<sup>10</sup>On the eighth day he shall take two flawless he-lambs and one flawless yearling ewe-lamb, also a food offering of six quarts white fine flour mixed

l) Every person on reaching maturity begins physically to die; but this fatal course is fearfully accelerated in the leper; he is definitely dying. But death involves uncleanness. Leprosy puts the patient outside the camp as sinners are excluded from heaven. Rev. 21:27.

m) As the garment is not an organism but a fabric, the removal of the affected spot was likely to end the trouble. There was a resemblance to leprosy in the change of color to greenish or reddish, due probably to attacking fungi. Cleanliness and hygiene demanded arrest and removal.

n) To be cleansed meant to start life anew, symbolic of the new birth in the Spirit.

o) The leper could neither heal himself nor pronounce himself clean. He could not even go to God's minister; the priest had to meet him outside the camp. The killed bird typifies the need of a life to heal him and the freed bird pictures his own new life after cleansing, but not until it has been dipped in the killed bird's blood. The cut and shaven hair suggest thorough riddance of the old, so as to enter the new unhindered. And the anointing is the dedication of this new life to the Great Physician.

with oil and a pint of oil. <sup>11</sup>The priest who attends to the cleansing shall present the man to be cleansed together with all this before the LORD at the entrance of the tabernacle. <sup>12</sup>The priest shall take one he-lamb and offer it with the pint of oil as a trespass offering and wave it as a wave offering before the LORD. <sup>13</sup>He shall kill the he-lamb at the place where they kill the sin offering and the burnt offering in the holy place, because as the sin offering is the priest's so is the trespass offering; it is most holy. <sup>14</sup>The priest shall take some of the blood of the trespass offering and the priest shall apply it to the tip of the right ear of the one to be cleansed, to the thumb of his right hand and to the big toe of his right foot. <sup>15</sup>The priest shall also take some of the pint of oil and drip it into the palm of his own left hand. <sup>16</sup>The priest shall then dip his right finger in the oil that is in his left palm and sprinkle of the oil with his finger seven times in the presence of the LORD. <sup>17</sup>From the remaining oil in his palm the priest shall apply some to the tip of the right ear of the one to be cleansed, to the thumb of his right hand, to the big toe of his right foot and upon the blood of the trespass offering. <sup>18</sup>The priest shall apply the rest of the oil that is in the palm of his hand to the head of the one to be cleansed; so shall the priest make atonement for him before the LORD. <sup>19</sup>The priest shall then offer the sin offering and atone for the one to be cleansed from his uncleanness. Afterward he shall slaughter the burnt offering. <sup>20</sup>The priest shall offer the burnt offering and the food offering on the altar; so shall the priest make atonement for him and he shall be clean.

<sup>21</sup>But if he is poor and cannot afford so much, then he shall take one he-lamb for a trespass offering, to be waved, to make atonement for him before the LORD; also three quarts of fine

flour mixed with oil<sup>p</sup> for a food offering, and a pint of oil; <sup>22</sup>besides two turtle doves or two young pigeons, according to his ability, the one for a sin offering, the other for a burnt offering. <sup>23</sup>On the eighth day he shall bring them to the priest for his purification, to the entrance of the meeting tent in the LORD's presence. <sup>24</sup>The priest shall take the lamb of the trespass offering and the pint of oil and the priest shall wave them as a wave offering before the LORD. <sup>25</sup>He shall kill the lamb of the trespass offering and the priest shall take some of the blood of the trespass offering and apply it to the tip of the right ear of the one to be cleansed, to the thumb of his right hand and the big toe of his right foot. <sup>26</sup>The priest shall pour some of the oil into his own left palm and <sup>27</sup>the priest shall sprinkle with his right forefinger some of the oil seven times before the LORD. <sup>28</sup>The priest shall also put some of the oil that is in his left palm on the tip of the ear of the one to be cleansed, on the thumb of his right hand and on the big toe of his right foot,<sup>q</sup> where the blood of the trespass offering had been put. <sup>29</sup>What is left of the oil in the priest's palm he shall apply to the head of the one to be cleansed to make atonement for him before the LORD. <sup>30</sup>One of the turtle doves or young pigeons, <sup>31</sup>such as he is able to secure and can afford, he shall offer, the one for a sin offering, the other for a burnt offering with a food offering.<sup>r</sup> So the priest shall make atonement for the one to be cleansed in the presence of the LORD. <sup>32</sup>This is the law for one who suffered from leprosy, who cannot afford the regular cleansing process.

<sup>33</sup>The LORD said to Moses and to Aaron: <sup>34</sup>When you enter the land of Canaan, which I give you for a possession, and I put leprosy infection in a house in the land you possess, <sup>35</sup>then the owner of the house must come

<sup>p</sup>) Not the sacred priestly oil but olive oil dedicated for this service was being used, to dedicate this renewed life.

<sup>q</sup>) Both oil and blood were applied at this juncture. The healed man must not readily forget this blessed experience. Impressive ministrations have their place in our Christian fellowship, if performed reverently with God in view.

<sup>r</sup>) The food offering resembles to some degree our Communion Service. The LORD is the real Host, and ties of friendship are felt if he who offers is sincere and understands the meaning. Often a peace offering, which always implies gratitude, follows it; but the food offerings also indicate peace.

and report to the priest. "In my house something like a plague is showing up." <sup>36</sup>The priest shall then give orders to empty the house before the priest goes to examine the house, so that not everything in the house is declared unclean; thereafter the priest shall go to inspect the house; <sup>37</sup>He shall examine the infection. If it shows that the infection in the walls of the house is in greenish, or reddish cavities that penetrate the walls, <sup>38</sup>then the priest shall go out to the door of the house and lock the door for seven days. <sup>39</sup>On the seventh day the priest shall come back and observe if the infection has spread, <sup>40</sup>the priest shall order to remove the infected stones and they shall throw them outside the city in an unclean place. <sup>41</sup>He shall also have the inside of the house scraped all around and the plaster they have scraped off they shall put down<sup>s</sup> in an unclean place outside the city. <sup>42</sup>They shall take other stones to set in the places of the former stones and he shall get other mortar to plaster the house.

<sup>43</sup>In case the infection breaks out anew in the house after he has removed the stones and has scraped and plastered it, <sup>44</sup> the priest shall go and make examination. If the infection has spread in the house, then it is a malignant plague in the house; it is unclean. <sup>45</sup>They must pull down the house, its stones, its timber and all the mortar of the house and convey it to an unclean place outside the city. <sup>46</sup>Anyone who enters the house while it is closed up shall be unclean until evening. <sup>47</sup>Whoever lies down in the house shall wash his clothes and whoever eats in the house shall wash his clothes.<sup>t</sup>

<sup>48</sup>However, if the priest comes, makes examination and finds that the plague has not spread inside the house after the house was plastered, then the

priest shall pronounce the house clean, because the plague is healed. <sup>49</sup>For the purifying of the house he shall take two birds, cedar wood, a scarlet string with hyssop, <sup>50</sup>and kill one bird in an earthen vessel over running water. <sup>51</sup>He shall then take the cedar wood, the hyssop with the scarlet string and the living bird and dip them in the blood of the killed bird—also in the living water and sprinkle the house seven times. <sup>52</sup>He shall purify the house with the bird's blood, with the living water and with the living bird, the cedar wood, the scarlet string and the hyssop. <sup>53</sup>He shall release the living bird in the open field and shall make atonement for the house; it shall be clean.

<sup>54</sup>This is the law for all sorts of leprous infection, for eruptions <sup>55</sup>and for leprosy of garment and house, for a swelling, <sup>56</sup>for an eruption and for a pale spot, <sup>57</sup>to indicate when it is unclean and when it is clean. This is the law of leprosy.

**15** THE LORD SAID TO MOSES AND to Aaron: <sup>2</sup>Speak to the children of Israel; tell them: When any person has a discharge from his body, his discharge is unclean.<sup>u</sup> <sup>3</sup>This is the situation regarding his uncleanness from the discharge; whether his body lets the issue flow or whether his body stops the flowing, it is his uncleanness. <sup>4</sup>Every couch on which the person with the discharge reclines shall be unclean and every object on which he sits shall be unclean. <sup>5</sup>Everyone who contacts his couch shall wash his clothes, take a water bath and be unclean till evening. <sup>6</sup>So he, who sits on an object on which he sat who has the issue, shall wash his clothes, take a water bath and be unclean till evening. <sup>7</sup>Whoever contacts the body of the one with the flowing shall wash his clothes, take a water

s) Today we know that many diseases are due to bacteria. This was, of course, known to God, who ordered measures taken to eliminate infection through clothes and dwellings. Slums are not in harmony with His city planning.

t) To us the idea of an infected house seems even more odd than that of infected clothes; but what about our slums and our poor tenements? Are they wholesome breeding places? No patching suffices; there is need of tearing down and building afresh. So are used clothes, uncleaned, dangerous for the next wearer. There is a basis for the adage, "Cleanliness is next to godliness."

u) The discharge that renders one unclean seems to concern the reproductive organs. Pus may come from a boil, or matter from a festering wound, but that does not come under the unclean category. The springs of life are concerned. Adam and Eve covered those organs with fig leaves after they had sinned; innocence had turned to shame.

bath and be unclean until evening. <sup>8</sup>In case the one with the flowing spits upon a clean person, that one must wash his clothes, take a water bath and be unclean till evening. <sup>9</sup>Any saddle too on which he sits who has the issue is unclean. <sup>10</sup>So every one who touches what was under him shall be unclean until evening and he who picks it up shall wash his clothes, take a water bath and be unclean till evening. <sup>11</sup>Anyone whom the one with the discharge touches without having his hands rinsed in water must wash his clothes, take a bath and be unclean till evening. <sup>12</sup>The pottery that he with the issue touches must be broken and every wooden vessel rinsed with water.

<sup>13</sup>When he who has the flowing is cleansed from his discharge, then he shall count seven days for his purification. He shall wash his clothes, bathe his body in running water and shall be clean. <sup>14</sup>On the eighth day he shall get two turtle doves or two young pigeons, bring them to the entrance of the tabernacle before the LORD and present them to the priest. <sup>15</sup>The priest shall offer them, the one for a sin offering, the other as a burnt offering, and the priest shall make atonement for him in the presence of the LORD on account of his discharge.

<sup>16</sup>When a man has an emission of sperm, he shall take a complete bodily water bath and be unclean until evening. <sup>17</sup>Every garment and all leather on which sperm settled shall be washed in water and be unclean until evening. <sup>18</sup>The woman and the man who has lain with her, if sperm is spilled, shall both take a water bath and be unclean until evening.<sup>v</sup>

<sup>19</sup>When a woman has a discharge, a flowing of blood of the body, then she shall be in separation for seven days. Whoever touches her shall be unclean till evening. <sup>20</sup>Everything on which she lies during her uncleanness shall be un-

clean and everything on which she sits is unclean. <sup>21</sup>Whoever contacts her couch shall wash his clothes, take a water bath and be unclean till evening. <sup>22</sup>Whoever touches any article on which she sat shall be unclean till evening. <sup>23</sup>If he touches anything on her bed or on the seat she occupied, he shall be unclean till evening. <sup>24</sup>If a man lies beside her so that her menstruation comes on him, then for seven days he shall be unclean and so shall every couch on which he lies be unclean.

<sup>25</sup>If a woman has a flowing of her blood not connected with her menstrual period, or if she has bloody discharge beyond her menstruation, then during all the time of her discharge she shall remain as in her period of uncleanness; she is unclean. <sup>26</sup>Every couch on which she lies during all the days of her flux shall be to her as the couch of her menstruation and every object on which she sits shall be unclean like the uncleanness of her separation. <sup>27</sup>All who touch those things that are unclean shall take a water bath and be unclean until evening.<sup>w</sup>

<sup>28</sup>When she is cleansed of her issue then she shall count seven more days and after that she is clean. <sup>29</sup>She shall get two turtle doves or two young pigeons and shall bring them to the priest at the entrance of the meeting tent. <sup>30</sup>The priest shall offer the one for a sin offering and the other for a burnt offering; thus the priest shall make atonement for her before the LORD on account of the unclean issue.

<sup>31</sup>In this way you will purify the Israelites from their impurities so they may not die in their uncleanness by defiling My Dwelling which is among them. <sup>32</sup>This is the law for him who has a discharge and for him who has an emission of sperm that renders him unclean; <sup>33</sup>also for her who suffers from her menstruation and for anyone,

<sup>v</sup>) These rules entered vitally into the ways and plans of men and even more into those of women. The incident of Mark 5:25-34, where Jesus healed a woman who for twelve years had been isolated, remains impressive. The normal woman, however, enjoyed through these regulations periodic rest. <sup>w</sup>) The Hebrews were blessed with distinct revelations from God, the Holy One, whom alone they were to worship. Moral impurity separates the worshiper from the LORD. Physical impurity is not sin, but neither does it come in the category of holiness; it is typical of sin. The worshiper must never forget with whom he has to do; therefore the required sacrifices for purification.

male or female, who experiences discharges and for the man who lies with an unclean woman.

**16** AFTER THE DEATH OF THE TWO sons of Aaron when they had approached the presence of the LORD and died, <sup>2</sup>the LORD said to Moses: Tell your brother Aaron that he must not just any time enter the holy place inside the veil that fronts the mercy seat upon the Ark, lest he die; for in the cloud I manifest Myself above the mercy seat. <sup>3</sup>Only this way shall Aaron enter the holy place: with a young bullock for a sin offering and a ram for a burnt offering. <sup>4</sup>He shall put on the sacred linen tunic and on his loins the linen trunks; he shall gird himself with the linen sash and wear the linen turban. These are the sacred garments he shall put on after bathing his body in water. <sup>5</sup>From the congregation of the Israelites he shall get two he-goats for a sin offering and one ram for a burnt offering.

<sup>6</sup>Aaron shall bring the young bull as a sin offering for himself and shall make atonement for himself and for his household.<sup>x</sup> <sup>7</sup>He shall take the two he-goats and set them before the LORD at the entrance of the Dwelling <sup>8</sup>and Aaron shall cast lots over the two goats, one lot for the LORD and the other for Azazel.<sup>y</sup> <sup>9</sup>Aaron shall bring the goat on which the lot for the LORD fell and shall prepare it for a sin offering; <sup>10</sup>but the goat on which the lot for Azazel fell, shall be presented alive before the LORD to make atonement with it by sending it for a scapegoat into the desert.

<sup>11</sup>Aaron shall bring the bullock as a sin offering for himself to make atonement for himself and for his household; he shall slay the young bull for himself as a sin offering. <sup>12</sup>He shall then take a censer full of burning coals from the altar before the LORD, shall fill his

hands with finely ground, fragrant incense, take it inside the veil <sup>13</sup>and place the incense on the fire before the LORD<sup>z</sup> so that the incense cloud covers the mercy seat on the Ark, lest he die. <sup>14</sup>He shall take of the blood of the bullock and sprinkle it with his finger on the east part of the mercy seat and seven times he shall sprinkle the blood with his finger in front of the mercy seat. <sup>15</sup>He shall then slaughter the he-goat of the sin offering on behalf of the people, bring the blood inside the veil and do with the blood as he did with the blood of the bullock; he shall sprinkle it upon the mercy seat and in front of the mercy seat. <sup>16</sup>Thus he shall make the atonement for the holy place because of the uncleanness of the Israelites, all their sinful transgressions. He shall do the same for the Dwelling, which stays with them in the midst of their impurities. <sup>17</sup>Not a person shall be in the Dwelling, when he enters to make atonement in the holy place, until he comes out and has made atonement for himself, for his own household and for the whole congregation of Israel. <sup>18</sup>He shall then go out to the altar that stands before the LORD, shall make atonement for it and take of the bullock's blood, also of the goat's blood and apply it to the horns of the altar all around. <sup>19</sup>He shall also sprinkle upon it of the blood with his finger seven times to cleanse and sanctify it for the uncleanness of the Israelites.<sup>a</sup>

<sup>20</sup>When he has completed the atoning of the holy place and of the tabernacle then he shall bring the living goat <sup>21</sup>and Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the Israelites, all their transgressions and all their sins; he shall lay them upon the head of the goat and send it away into the desert by a man at hand. <sup>22</sup>The goat shall carry away upon itself all

<sup>x</sup>) At all other occasions the sons of the high priest assist him, but on Atonement Day he alone conducts the service after taking care of atonement for himself. As high priest he typifies Christ, who "has trodden the winepress alone."

<sup>y</sup>) The name Azazel is derived from Azazel (dismissed one) thus properly thought of as the scapegoat. <sup>z</sup>) The incense altar, standing outside the veil, belonged to the Holy of Holies, but could not stand inside it because incense was offered on it daily. On the Atonement Day the high priest took the burning incense in his censer behind the veil into the Holy of Holies.

<sup>a</sup>) Atonement Day is annually celebrated by Orthodox and Reformed Jews as Yom Kippur, and outsiders may attend, separated from the congregation. It is a three-hour service, every moment of it impressive.

their iniquities to a desolate region and in the desert he shall let the he-goat go free.<sup>b</sup>

<sup>23</sup>Aaron shall then enter the meeting tent, take off his linen garments which he had put on when he went to the Holy Place<sup>c</sup> and shall leave them there. <sup>24</sup>He shall wash his body with water in the sanctuary, put on his clothes, come out and offer his burnt offering and the burnt offering of the people; he shall make atonement for himself and for the people. <sup>25</sup>The fat of the sin offering he shall burn as incense on the altar. <sup>26</sup>The one who let the goat go as scapegoat shall wash his clothes and bathe his body in water, after which he may enter the camp. <sup>27</sup>The bullock of the sin offering and the he-goat of the sin offering, whose blood was brought into the holy place to make atonement, they shall carry outside the camp; they shall consume with fire their hides, their flesh and their dung. <sup>28</sup>Whoever cremates them shall wash his clothes and bathe his body in water, after which he may enter the camp.

<sup>29</sup>This shall be an everlasting ordinance to you, that in the seventh month on the tenth of the month you shall humble yourselves, do no work whatever, neither the native nor the foreigner who lives among you, <sup>30</sup>because on that day atonement shall be made for you to cleanse you. You will be cleansed from all your sins in the presence of the LORD. <sup>31</sup>It shall be a Sabbath of complete rest for you; you shall humble your souls. This is an everlasting ordinance. <sup>32</sup>The anointed priest, who has been consecrated priest to succeed his father, shall make atonement. He shall put on the linen garments, the sacred garments. <sup>33</sup>He shall make atonement for the Holy of Holies, for the tabernacle and for the altar; he shall make atonement for the priests

and for all the people of the congregation. <sup>34</sup>This shall be an everlasting ordinance for you so that atonement will be made for the children of Israel for all their sins once a year. And what the LORD commanded Moses did.<sup>d</sup>

**17** THE LORD SAID TO MOSES: <sup>2</sup>Tell Aaron, his sons and all the Israelites; say to them: This is what the LORD commanded: <sup>3</sup>Every man of the house of Israel who butchers a bullock, a sheep, or a goat in the camp, or who butchers it outside the camp, <sup>4</sup>who does not bring it to the entrance of the meeting tent to offer it as a gift to the LORD, that man shall be counted guilty of bloodshed; he has spilled blood. The man shall be eliminated from among his people, <sup>5</sup>in order that Israelites may bring their sacrifices which they butcher in the open field to the LORD at the entrance of the meeting tent, to the priest to offer them to the LORD as peace offerings. <sup>6</sup>The priest shall sprinkle the blood on the LORD's altar at the entrance of the meeting tent and burn the fat for a pleasing fragrance to the LORD. <sup>7</sup>They shall no longer present their offerings to field spirits whom they are adulterously courting.<sup>e</sup>

<sup>8</sup>Tell them: Every man of the house of Israel or any stranger who lives among you, who offers a burnt offering or a sacrifice <sup>9</sup>and does not come to the entrance of the meeting tent to present it to the LORD, that man shall be eliminated from his people. <sup>10</sup>And every man of the house of Israel and every immigrant who stays among you, who eats any blood, I will set My face against the person who eats the blood and will eliminate him from among My people, <sup>11</sup>because the life of a living creature is in the blood and I have given it to you upon the altar to make atonement for your souls; for the blood

b) The slain goat typified our Savior as suffering for us; the dismissed goat typified Him as bearing away our sins, which was made possible by His dying for us.

c) Usually, "the holy place" means the first and larger room or the whole tabernacle; but here it means the Holy of Holies which, behind the veil contained the Ark of the Covenant.

d) Many Hebrews fancied that the animal they brought so took their place that they needed not to surrender themselves to God; but God did want them, and their sacrificed animals should be the tokens of their self-surrender.

e) The whole Hebrew nation had been married to Jehovah [Deut. 4:13,23] at Sinai, and again [Deut. 29:1], a new generation on the plains of Moab.

through the life in it serves for expiation. <sup>12</sup>I have therefore said to the Israelites, None of you shall eat blood, neither shall any alien who stays among you eat blood. <sup>13</sup>Every man of the Israelites or of strangers who settle among you, who catches any game or fowl that may be eaten, shall pour out its blood and cover it with earth, <sup>14</sup>for blood is the life of every creature. I therefore told the Israelites, eat no blood of any living thing; the life of every creature is its blood.<sup>f</sup> Whoever eats it shall be eliminated. <sup>15</sup>And every person who eats what died of itself or what was torn to death, be he a native or a foreigner, shall wash his clothes, take a water bath and be unclean until evening. Then he shall be clean. <sup>16</sup>If he neither washes (his clothes) nor bathes his body, he shall be burdened with his iniquity.

**18** <sup>1</sup>THE LORD SAID TO MOSES: <sup>2</sup>Tell the Israelites, say to them: I am the LORD your God.<sup>g</sup> <sup>3</sup>You shall not behave as they behaved in the land of Egypt where you lived, nor as they do in the land of Canaan where I am taking you; you will not follow their rules. <sup>4</sup>You will practice My regulations and observe My statutes and live them; I am the LORD your God. <sup>5</sup>Therefore keep My law and My ordinances; whoever practices them enjoys life through them. I am the LORD.

<sup>6</sup>None of you shall get close to any of his near of kin to expose her nakedness. I am the LORD. <sup>7</sup>The nakedness of your father, that is, the nakedness of your mother, you shall not expose. <sup>8</sup>The nakedness of your father's wife you shall not expose; it is your father's nakedness. <sup>9</sup>The nakedness of your sister, your father's daughter, or your mother's daughter, whether she is born at home or born elsewhere, her nakedness you shall not expose. <sup>10</sup>You must not expose the nakedness of your son's

daughter or of your daughter's daughter; for it is your nakedness. <sup>11</sup>Do not expose the nakedness of your father's wife's daughter, born to your father; she is your sister; do not expose her. <sup>12</sup>Do not expose the nakedness of your father's sister; she is your father's near kin. <sup>13</sup>Do not expose the nakedness of your mother's sister; she is your mother's near kin. <sup>14</sup>Do not expose the nakedness of your father's brother; do not lie with his wife; she is your aunt. <sup>15</sup>Do not expose the nakedness of your daughter-in-law; she is your son's wife; do not expose her. <sup>16</sup>Do not expose the nakedness of your brother's wife; it is your brother's nakedness. <sup>17</sup>Do not expose the nakedness of both a woman and her daughter; neither take her son's daughter or her daughter's daughter to expose her; they are blood relatives. It is incest.<sup>h</sup>

<sup>18</sup>While your wife is still living do not take her sister for a rival to expose her nakedness. <sup>19</sup>Do not approach a woman to uncover her nakedness during her separation for uncleanness. <sup>20</sup>You shall not lie carnally with your neighbor's wife to defile yourself with her.

<sup>21</sup>Do not have your offspring pass through the fire to Molech; neither profane the name of your God. I am the LORD.

<sup>22</sup>Do not lie with a male as with a woman; it is detestable. <sup>23</sup>You shall lie with no animal whatever and defile yourself with it; neither shall a woman stand before an animal to commit lewdness with it; it is perversion. <sup>24</sup>Do not defile yourselves in any of these ways, for by all these practices the nations whom I am driving out before you are defiled. <sup>25</sup>The land became unclean and I brought down its iniquities upon it so that the land threw up its inhabitants. <sup>26</sup>But you shall observe My laws and My regulations; you must not practice those abominations, neither the

f) The command to Noah for his family and for all future generations, Gen. 9:4, includes abstaining from eating of blood, which the Christian Council in Jerusalem enjoined, Acts 15:20,29, upon all Christians. The use of blood in the sacrifices strengthened its meaning.

g) Thrice in these five verses and often later God reminds them of His sovereign lordship and of His holiness, of which Israel had grown aware at Mt. Sinai.

h) Sexual purity is essential for health of body and soul. The Canaanites had by their sexual sins forfeited their rights to their country, and their excuse for living. The sins just enumerated were common to them.

native nor the foreigner who resides among you, <sup>27</sup>because all these abominations the men of the land practiced before you and they rendered the country unclean, <sup>28</sup>lest the land throw you out, too, when you defile it, as it disgorged the nation that preceded you. <sup>29</sup>For whoever commits any of these offenses, the persons who commit them shall be eliminated from among their people.<sup>1</sup> <sup>30</sup>You therefore observe My instructions so as to avoid what was practiced before you. Do not defile yourselves by them; I am the LORD, your God.

# 19 THE LORD SAID TO MOSES:

<sup>2</sup>Address the whole congregation of Israel and tell them: You must be holy because I the LORD your God am holy.<sup>1</sup> <sup>3</sup>Every one of you must have respect for his mother and his father and keep My Sabbaths; I am the LORD your God. <sup>4</sup>You must not turn to idols, nor make for yourselves molten gods. I am the LORD, your God.

<sup>5</sup>When you offer the LORD a peace offering, so offer it that you will be pleasing Him. <sup>6</sup>It shall be eaten on the day you offer it and on the next day. If anything remains till the third day, it must be burned with fire. <sup>7</sup>If nevertheless it is eaten on the third day, it is offensive, not acceptable. <sup>8</sup>The one who eats it shall be burdened with his sin, for he has rendered unclean what had been dedicated to the LORD. That person shall be eliminated from among his people.

<sup>9</sup>When you harvest the produce of your field, do not completely mow the edge of your field or gather the gleanings of your harvest. <sup>10</sup>Do not glean your vineyard bare or gather scattered grapes; leave them for the poor and for the stranger. I am the LORD your God.<sup>k</sup>

<sup>11</sup>Neither steal, nor cheat, nor lie to

one another. <sup>12</sup>Do not deceitfully swear by My name and thus dishonor the name of God; I am the LORD.<sup>1</sup> <sup>13</sup>Neither use extortion toward your neighbor, nor rob him. Do not retain the hired man's wages with you till morning. <sup>14</sup>Do not curse the deaf or put obstruction before the blind; but revere your God; I am the LORD.

<sup>15</sup>Practice no unfairness in a court decision; you shall neither favor the poor nor show deference to the influential; judge your neighbor with fairness.<sup>m</sup> <sup>16</sup>You must not go around among your people as a gossip or take your stand against your neighbor's life; I am the LORD. <sup>17</sup>Do not in your heart hate your brother; yet correct your fellow man lest you incur sin on his account. <sup>18</sup>Do not avenge yourself or bear a grudge against the children of your people, but love your neighbor as yourself.<sup>n</sup> I am the LORD.

<sup>19</sup>Observe My laws. Do not have your cattle breed with a different kind. Do not sow seed of two kinds in the same field, nor wear a garment made of two kinds of material.

<sup>20</sup>If a man cohabits with a slave girl, who is betrothed to a husband, but neither ransomed nor redeemed, a court inquiry shall be conducted. They shall not be executed, because she was not free; <sup>21</sup>and he shall bring his trespass offering before the LORD at the entrance of the meeting tent, a trespass offering ram.<sup>o</sup> <sup>22</sup>The priest shall make atonement for him with the trespass offering ram before the LORD for the sin which he has committed, and the sin he has committed will be forgiven him.

<sup>23</sup>When you come into the land and have planted all kinds of fruit trees, then you must consider their fruit inedible for you. For three years it shall be inedible for you; you shall not eat

i) As a malignant tumor must be removed to save the body, so must the habitually unchaste be eliminated from the community. Joshua and his warriors were to free the land from iniquity for servants of the holy God.

j) The holiness of God is the basis and the goal of all lofty endeavor. Jesus put it [Matt. 5:48], "You are to be perfect as your Father in heaven is perfect."

k) God never forgets the poor and the foreigner; widow and orphan, too, are remembered.

l) Practice of deceit thwarts personality; it is a kind of suicide.

m) Addressed to the court and judges of the people. n) As Jesus puts it [Matt. 22:39].

o) The slave girl, too, had rights, but her position made exercise of them difficult. The man had to seek atonement.



it.<sup>p</sup> <sup>24</sup>In the fourth year all the fruit shall be dedicated, a praise offering to the LORD. <sup>25</sup>But in the fifth year you may eat of its fruit, so that its produce may enrich you. I am the LORD your God.

<sup>26</sup>Eat nothing that contains the blood. Make use of neither fortune telling nor witchcraft practice. <sup>27</sup>Do not clip the corners of the hair on your head, nor rut the edge of your beard.<sup>q</sup> <sup>28</sup>There must be no cutting into your flesh for the dead, or tattoo marks on you. I am the LORD.<sup>r</sup>

<sup>29</sup>Do not defile your daughter by making her a prostitute, lest the land be licentious and the country thoroughly wicked.<sup>s</sup> <sup>30</sup>Observe My Sabbaths and revere My sanctuary.<sup>t</sup> I am the LORD. <sup>31</sup>Do not turn to mediums and seek no wizards to defile yourselves by them. I am the LORD your God.<sup>u</sup> <sup>32</sup>Stand up before the gray-haired person; honor the face of the aged and revere your God. I am the LORD.

<sup>33</sup>When a stranger lives among you in your land, do not maltreat him; <sup>34</sup>the foreigner who lives among you shall be like a native among you. You shall love him as your own, because you were strangers in the land of Egypt. I am the LORD your God.<sup>v</sup>

<sup>35</sup>You shall practice no injustice in court, in measurements, in weights or in quantity; <sup>36</sup>you shall use honest scales, honest weights, an honest bushel and an honest gallon.<sup>w</sup> I am the LORD your God who brought you out of the land of Egypt. <sup>37</sup>Observe all My laws and all My ordinances and do them. I am the LORD.

**20** THE LORD SAID TO MOSES: <sup>2</sup>Tell the children of Israel: Every Israelite and every foreigner who resides in Israel, who presents any of

his offspring to Molech,<sup>x</sup> shall certainly be executed; the people of the land shall stone him. <sup>3</sup>I Myself will set My face against that man; I will eliminate him from among his people because he presented of his offspring to Molech, to the defilement of My sanctuary and the dishonor of My holy name. <sup>4</sup>If the people of the land close their eyes for the man who presents his offspring to Molech, without putting him to death, <sup>5</sup>then I will set My face against that man and against his family and I will eliminate both them and all who followed them in their harlotry after Molech; I will eliminate them from among their people.

<sup>6</sup>The person who turns to spirits and to wizards, harloting after them, against that person I will set My face and I will eliminate him from his people. <sup>7</sup>Set yourselves apart, therefore, and be holy, for I am the LORD your God. <sup>8</sup>Observe all My laws and practice them. I am the LORD who sets you apart.

<sup>9</sup>If there is anyone who curses his father or his mother,<sup>y</sup> he shall surely be executed; he has cursed his father or his mother; his bloodguilt rests upon him.

<sup>10</sup>If a man commits adultery with another's wife, adulterating with the wife of his neighbor, both the adulterer and the adulteress shall be put to death. <sup>11</sup>When a man cohabits with his father's wife, he exposes his father's nakedness; they shall both be executed; their bloodguilt is upon them. <sup>12</sup>When a man cohabits with his daughter-in-law, both shall be executed; they committed incest; their bloodguilt rests upon them.<sup>z</sup> <sup>13</sup>When a man lies with a male as with a woman, both have committed something perverse; they will certainly be put to death; their

p) For three years newly planted trees bear no well developed fruit. In the original Hebrew it is termed uncircumcised. The fourth crop is used to acknowledge God as the Owner.

q) Pagans cut hair of head and beard certain ways to honor their idols.

r) Pagans cut into their bodies to show grief.

s) Pagans placed daughteis in temples to serve the lusts of men.

t) LORD's Day observance is essential for true worship. u) God's revelation suffices.

v) Respect for age goes with reverence for God. w) Worship of God and dishonesty do not mix.

x) Molech, also named Moloch or Milcom or Malcom, meaning king or lord, was worshiped by the Ammonites, descendants of Lot. The acme of their worship was to throw children into the fire for Molech.

y) God pays more attention to words than we do, for words are expressive of the speaker, "The Word was God." The curser of father or mother was essentially their murderer.

z) Incest, here mentioned in various forms, is destructive to family life.

bloodguilt rests upon them.<sup>a</sup> <sup>14</sup>When a man takes a wife and her mother, too, it is incest; they shall be burned with fire, he and they so that no incest remains among you. <sup>15</sup>If a man lies with an animal, he shall unquestionably be executed and you shall kill the animal. <sup>16</sup>If a woman moves up to a beast to lie with it, you shall kill the woman and the beast; they must without fail be put to death; their bloodguilt rests upon them.<sup>b</sup> <sup>17</sup>If a man takes his sister, his father's daughter or the daughter of his mother and they cohabit, it is shameful; they shall be eliminated in the presence of their people. He has exposed his sister's nakedness; he shall bear his guilt. <sup>18</sup>If a man lies with a woman during her menstruation and cohabits with her, he has exposed her fountain and she has exposed the fountain of her blood; both shall be eliminated from among the people. <sup>19</sup>You shall not expose the nakedness of your mother's sister or of your father's sister, for that exposes a near relative; they shall bear their iniquity. <sup>20</sup>If a man cohabits with his uncle's wife, he has uncovered his uncle's nakedness; they shall suffer for their sins; they shall die childless. <sup>21</sup>If a man takes his brother's wife, it is incest; he has uncovered his brother's nakedness; they shall die childless.

<sup>22</sup>Observe well all My laws and all My ordinances and practice them, so that the land to which I bring you to live may not throw you up. <sup>23</sup>You must not behave in agreement with the customs of the nation which I expel ahead of you, for they have done all these things and I abhor them. <sup>24</sup>But to you in particular I have said: You shall inherit their soil and I will give it you to possess it, a land flowing with milk and honey. I am the Lord your God who has separated you from the other peoples.<sup>c</sup> <sup>25</sup>You therefore must distinguish between clean and unclean

animals and between unclean and clean birds. Do not render yourselves offensive through beast or bird or whatever crawls on the ground, which I have separated as unclean to you. <sup>26</sup>You shall be holy to Me because I the Lord am holy and I separate you from the peoples to belong to Me. <sup>27</sup>A man or a woman who is a medium or a fortune teller shall certainly be put to death; they shall stone them; their bloodguilt rests upon them.

**21** THE LORD SAID TO MOSES: Speak to the priests, the sons of Aaron and tell them: None of them must incur uncleanness on behalf of the dead among his people, <sup>2</sup>except for his nearest kin, for his mother, for his father, for his son, for his daughter, for his brother <sup>3</sup>and for his virgin sister, who without a husband is close to him; for her he may render himself unclean.<sup>d</sup> <sup>4</sup>As a family man he shall not render himself unclean among the people so as to profane himself. <sup>5</sup>They must by no means shave their heads or shave the edges of their beards or make cuttings in their bodies. <sup>6</sup>They shall be holy to the Lord their God and not desecrate the name of their God; for they bring the fire offerings of the Lord, their God's bread; they therefore shall be holy.

<sup>7</sup>They shall marry neither a prostitute nor a woman who has been violated, nor a woman put away by her husband, for the priest is set apart for his God.<sup>e</sup> <sup>8</sup>Set him apart, for he offers God's food. He is holy to you, for I the Lord am holy, who sanctifies you. <sup>9</sup>In case the daughter of a priest defiles herself by playing the harlot, she defiles her father; she shall be burned with fire.

<sup>10</sup>The high priest among his brothers, upon whose head the anointing oil has been poured and who has been consecrated so as to wear the garments,

a) Homosexuality was Sodom's fatal sin [Gen. 19:5] and was practiced also in Israel [Judg. 19:22] by Benjamites; but punished by all other tribes of Israel.

b) No incident is related of such sin in Israel, but verse 23 of this chapter gives it as a chief reason for the expulsion and extermination of the Canaanites.

c) God has in store for His people a more wholesome and joyous life.

d) An ordained minister of God has many privileges and duties peculiar to his sacred office; he does well to refrain from doing certain things a Christian layman may do. Our Lord did not rub ripe ears of wheat on the Sabbath as His disciples did [Matt. 12:1-8].

e) The minister's wife is the making or breaking of him. Fortunately the majority possess qualities at least equal to those of their husband.

shall not let his hair hang loose, nor tear his clothes. <sup>11</sup>He shall not get near a corpse or defile himself even for his father or for his mother. <sup>12</sup>He shall not leave the sanctuary or desecrate the holy place of his God; for upon him is the consecration of the anointing oil of his God. I am the LORD. <sup>13</sup>He shall take a virgin for wife; <sup>14</sup>he shall not marry a widow or a divorced woman, or one violated, or a prostitute, but he shall take to wife a virgin of his own people <sup>15</sup>so that he may not dishonor his offspring among the people,<sup>f</sup> for I am the LORD who sanctifies him.

<sup>16</sup>The LORD said to Moses: <sup>17</sup>Tell Aaron: Whoever among your offspring in successive generations has a physical blemish shall not come near to offer the food of his God; <sup>18</sup>for no one with a blemish shall draw near — no blind person, or lame, or of facial deformity, or with limbs too long <sup>19</sup>or with broken foot or hand, <sup>20</sup>or a hunchback, or a dwarf, or with defective eyesight, or with itch or skin trouble or with imperfect testicles. <sup>21</sup>No descendant of Aaron the priest with physical infirmity shall come near to offer the LORD's offerings with fire. He has a blemish, he shall not approach to offer the food of his God; <sup>22</sup>but he may eat both the holy and the most holy food.<sup>g</sup> <sup>23</sup>Only, he shall neither get near the veil nor approach the altar, for he has a blemish, so he may not profane My sanctuaries; for I am the LORD who sanctifies them.<sup>h</sup> <sup>24</sup>Thus Moses spoke to Aaron, to his sons and to all the children of Israel.

## 22 THE LORD SAID TO MOSES:

<sup>2</sup>Tell Aaron and his sons: In order not to desecrate My holy name, behave guardedly about the sacred gifts of the Israelites, which they dedicate to Me; I am the LORD. <sup>3</sup>Tell them,

Whoever of all your offspring in your generations takes care of the sacred gifts which the Israelites dedicate to the LORD, while uncleanness is upon him, that person shall be removed from My presence. I am the LORD. <sup>4</sup>Not a single one of Aaron's offspring, who is a leper, or has a discharge shall eat of the sacred things till he is clean. Similarly one who contacts what is rendered unclean by a corpse; or one who has an emission; <sup>5</sup>or one who touches a creeping creature that renders him unclean, or contacts a person who defiles him because he has some kind of uncleanness; <sup>6</sup>or who contacts something of this kind shall remain unclean until evening; he shall not eat of the sacred gifts unless he washes his body with water. <sup>7</sup>At sunset he shall be clean and afterward he may eat of the sacred gifts because it is his nourishment. <sup>8</sup>What naturally dies or is torn, he must not eat to his defilement; I am the LORD. <sup>9</sup>They shall observe My ordinance, lest they load themselves with sin by profaning it and die from desecrating it. I am the LORD who sets them apart.

<sup>10</sup>No one unqualified shall eat of anything sacred.<sup>i</sup> One living with the priest, or his hired man, shall not eat what is holy; <sup>11</sup>but a person whom the priest buys for his money may eat of it. Also those born in his house may eat of his food. <sup>12</sup>But a priest's daughter who is married to a layman shall not eat of what is set apart as a sacred offering. <sup>13</sup>However, when a priest's daughter has become a widow or has been divorced and is childless and has returned to her father's house as in her youth, she may eat of her father's food; but no outsider shall eat of it. <sup>14</sup>If ignorantly anyone eats something sacred, then he must repay it to the priest, adding one fifth of the amount of the holy food. <sup>15</sup>They<sup>j</sup> must not

f) Certainly an Israelite; preferably of Aaronic ancestry. Elizabeth was "of Aaron's daughters"; she also was a cousin of Mary, Luke 1:5,36.

g) Anything like complete performance of the priestly functions, required as does the ministry today, a healthy body, a clear mind, a sympathetic heart and a consecrated will — an extraordinary person spiritually endued.

h) Forever the marvel remains that God, the HOLY ONE was and is willing to make use of humans for His service. Only the Holy Spirit can bring about the requisite ability and the humble inclination.

i) This guarding of holy edibles is carried over in the celebration of The Lord's Supper, of which only those who humbly seek cleansing from sin and whose desire is to serve the LORD may partake.

j) The priests. Only our best, coming from a grateful, willing heart, is acceptable to God; it made the widow's mite [Mk. 12:42-44] so worthy of attention.

desecrate the holy gifts of the Israelites, which they shall set apart to the LORD, <sup>16</sup>lest they burden those who eat their holy things with the sin of their transgression, for I the LORD sanctify them.

<sup>17</sup>The LORD said to Moses: <sup>18</sup>Speak to Aaron, to his sons and to all the children of Israel and tell them: Whoever of the house of Israel and of the foreigners in Israel brings any offering in agreement with all their vows and free will offerings, which they offer to the LORD as a burnt offering, <sup>19</sup>shall offer it of his own free will, a sound male of the cattle, of the sheep or of the goats. <sup>20</sup>Whatever has a blemish you shall not offer; it would not render you acceptable. <sup>21</sup>Whoever offers a peace offering sacrifice to the LORD to fulfil a vow or for a freewill offering from herd or flock, it must be flawless to be pleasing; there must be no blemish in it. <sup>22</sup>Never offer the LORD what is blind, or fractured or maimed or with infected sores or itch or skin disease; of them make no offering by fire on the altar to the LORD. <sup>23</sup>For a freewill offering you may present a bullock or a lamb with members overgrown or shrunk, but for a vow it will not be satisfactory. <sup>24</sup>Nor shall you offer the LORD what has been damaged by bruising, by crushing, by fracturing or by cutting; make of them no sacrifice within your borders. <sup>25</sup>Neither shall you offer as food to your God any such as came from a foreigner's hand, for they are defective; they are mutilated; they will not render you pleasing.

<sup>26</sup>The LORD said to Moses: <sup>27</sup>When a bullock or a sheep or a goat is born, it shall remain with its dam for seven days, but from the eighth day on it shall be acceptable as a burnt offering to the LORD, <sup>28</sup>But do not slaughter a cow or a ewe and her young on the same day.<sup>k</sup> <sup>29</sup>When you offer the LORD

a sacrifice of thanksgiving, let it be pleasing. <sup>30</sup>It shall be eaten on that same day; leave nothing of it until morning. I am the LORD.

<sup>31</sup>Heartily accept My commandments and practice them; I am the LORD. <sup>32</sup>Do not desecrate My holy name; I will be revered in the midst of the children of Israel. I am the LORD who makes you holy; <sup>33</sup>who had you leave the land of Egypt to be God to you. I am the LORD.

**23** THE LORD SAID TO MOSES: <sup>2</sup>Tell the Israelites: The appointed feasts of the LORD which you shall proclaim as holy convocations — my appointed feasts — are these: <sup>3</sup>For six days labor may be performed, but the seventh day is a Sabbath of complete rest, a holy convocation when you do no work at all. It is a Sabbath to the LORD in all your dwellings.<sup>1</sup> <sup>4</sup>These are the LORD's appointed feasts, the sacred convocations which you shall broadcast at their appointed times. <sup>5</sup>On the fourteenth of the first month in the evening begins the LORD's Passover. <sup>6</sup>On the fifteenth of the same month is the feast of unleavened bread to the LORD; for seven days you shall eat unleavened bread. <sup>7</sup>On the first day you shall have a sacred gathering. Perform no strenuous labor,<sup>8</sup> but for seven days present fire offerings to the LORD. On the seventh day hold a holy convocation; do no hard work.

<sup>9</sup>The LORD said to Moses: <sup>10</sup>Tell the Israelites: When you have come into the land which I give you and you harvest its crop, bring the first sheaf of your harvest to the priest,<sup>m</sup> <sup>11</sup>who shall wave the sheaf before the LORD to render you acceptable. On the morning after the Sabbath the priest shall wave it <sup>12</sup>and on the day of waving the sheaf you shall offer a flawless yearling he-lamb for a burnt offering to the LORD. <sup>13</sup>The accompanying food offer-

k) To do so would tend toward cruelty, not so much to the animals concerned as within the heart of the owner. God would train His sons and daughters in gentleness.

l) The seventh day stands first among God's appointments. Rich and poor alike shall enjoy rest, with none to rule them but God, not merely thrice a year but every week.

m) Each of the three feasts was related to their crops, even the Passover that had been established to commemorate their exodus from Egypt, for it also was their feast of unleavened bread. At the first feast the first sheaf of grain was waved before the LORD. At Pentecost, fifty days later, loaves baked from the harvests were waved before the LORD. The feast of tabernacles was a week of thanksgiving, with all harvests gathered in, and it commemorated the desert years of their fathers.

ing shall be a fifth of a bushel of fine flour mixed with oil — a fire offering, a pleasing fragrance to the LORD; also with it a drink offering, three pints of wine. <sup>14</sup>Until the very day when you have brought an offering to your God, you shall eat neither bread, nor parched nor fresh grain. This shall be an ordinance for your successive generations in all your dwellings.

<sup>15</sup>Count for yourselves from the morning after the Sabbath, from the day when you brought the sheaf of the wave offering, seven full weeks; <sup>16</sup>until the morning after the seventh Sabbath you will count fifty days and bring a new cereal offering to the LORD. <sup>17</sup>Bring along from your homes two loaves to be waved, made from a fifth bushel of fine flour; they shall be baked with leaven, the firstfruits to the LORD. <sup>18</sup>With the bread offer seven flawless yearling lambs, one young bull and two rams to be a burnt offering to the LORD with their food offering and their drink offering — a fire offering, a pleasing fragrance to the LORD. <sup>19</sup>You shall then sacrifice one he-goat for a sin offering and two yearling lambs for a peace offering. <sup>20</sup>The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest. <sup>21</sup>On that same day you shall broadcast a call; you will conduct a holy gathering; you shall do no strenuous work whatever.<sup>n</sup> It is an everlasting ordinance in all your dwellings through your successive generations.

<sup>22</sup>When you harvest the crop of your land neither mow to the very edges of your field nor glean what has been dropped in harvesting; leave it for the poor and for the foreigner. I am the LORD your God.<sup>o</sup>

<sup>23</sup>The LORD said to Moses, <sup>24</sup>Tell the Israelites: In the seventh month,<sup>p</sup> on the first day of the month enjoy a

day of complete rest, a memorial day, announced by the blowing of trumpets, a sacred convocation. <sup>25</sup>You will do no hard work and will offer a fire offering to the LORD.

<sup>26</sup>The LORD said to Moses: <sup>27</sup>The tenth day of the seventh month shall be the Day of Atonement; you will hold a holy meeting. You will humble yourselves and present a fire offering to the LORD.<sup>q</sup> <sup>28</sup>On the same day you shall do no work of any kind, because it is Atonement Day, to make atonement for you in the presence of the LORD your God; <sup>29</sup>for whoever does not humble himself on this particular day, that person shall be eliminated from among his people. <sup>30</sup>Anyone who does work of any kind on this same day, that person I shall destroy from the midst of his people. <sup>31</sup>You shall do no work whatever; it is an everlasting ordinance throughout your generations in all your dwellings.<sup>r</sup> <sup>32</sup>It shall be for you a perfect Sabbath. You will humble your souls on the ninth of the month at eventide; from one evening to the next you will celebrate your Sabbath.

<sup>33</sup>The LORD said to Moses: <sup>34</sup>Tell the Israelites: On the fifteenth of this seventh month, the feast of booths to the LORD begins, lasting seven days, <sup>35</sup>with a holy convocation on the first day; you will do no strenuous work. <sup>36</sup>For seven days you will present your offerings by fire to the LORD and on the eighth day you shall have a sacred gathering and bring the LORD a fire offering. It is a festive gathering; you shall do no hard work. <sup>37</sup>These are the LORD's appointed festivals, which you shall publish as holy gatherings to present sacrifices by fire to the LORD — burnt offerings, food offerings, sacrifices and drink offerings, each according to the day's program <sup>38</sup>in addition to the LORD's Sabbaths and your gifts, all your votive offerings and your free-

n) Throughout sacred history the LORD has practiced and has ordered making known; the prophets published His messages; Christ commissioned His disciples to be witnesses. We call it advertising, a vital element in evangelization.

o) In the midst of worship suggestions God remembers the poor and the immigrant.

p) Named Ethanim (Incessant Rains). It corresponds to our late September and much of October.

q) Humility is indispensable in devotions, as our LORD points out [Luke 18:9-14] in the Pharisee and tax collector parable.

r) One reason for resting, bodily relaxation; another, time for worship; a third, centering of thought on God as Redeemer, Friend and Sovereign, as they could not so concentrate while working.

will offerings which you will give the LORD.

<sup>39</sup>On the fifteenth of the seventh month, when you are bringing in the produce of your field, you shall celebrate a feast to the LORD lasting seven days, a Sabbath on the first day and a Sabbath on the eighth day. <sup>40</sup>On the first day bring the produce of splendid trees, palm branches, twigs of leafy trees and water willows.<sup>a</sup> You will be glad in the presence of the LORD your God for seven days. <sup>41</sup>You will observe it as a festival to the LORD your God annually for seven days; it is an ordinance forever through all your generations; observe it in the seventh month. <sup>42</sup>For seven days you shall live in booths; all native Israelites shall live in booths <sup>43</sup>in order that your generation may know that I made the children of Israel live in booths when I brought them out of the land of Egypt. I am the LORD your God. <sup>44</sup>In this way Moses acquainted the Israelites with the appointed festivals of the LORD.

**24** <sup>1</sup>THE LORD SAID TO MOSES: <sup>2</sup>Order the Israelites to bring you pure oil from crushed olives for the lamp to keep the light continually burning. <sup>3</sup>Outside the veil of the Testimony in the meeting tent Aaron shall keep it continually supplied from evening till morning before the LORD; it shall be an everlasting regulation throughout your generations. <sup>4</sup>He shall continually supply the lamps upon the lampstand of pure gold before the LORD.<sup>b</sup>

<sup>5</sup>You will take fine flour and bake it into twelve loaves, each loaf prepared from the fifth of a bushel. <sup>6</sup>You will place them in two rows, six in each row on the table of pure gold before the LORD. <sup>7</sup>You will lay pure frankincense on each row to go with the bread<sup>c</sup> as a memorial, as an offering to

the LORD by fire. <sup>8</sup>Regularly each Sabbath day he<sup>v</sup> shall arrange it anew before the LORD, an everlasting covenant on the part of the Israelites. <sup>9</sup>It shall be for Aaron and his sons; they shall eat it in a holy place, because to him it is most holy of the LORD's offerings made by fire, due to Him forever.

<sup>10</sup>Now the son of an Israelite woman, whose father was an Egyptian among the Israelites, went out and this son of an Israelite woman and an Israelite quarreled in the camp. <sup>11</sup>The son of the Israelitish woman blasphemed the Name and cursed; so they brought him to Moses. His mother's name was Shelomith, daughter of Dibri of the tribe of Dan. <sup>12</sup>They put him in custody awaiting revelation of the LORD's will. <sup>13</sup>The LORD then said to Moses: <sup>14</sup>Take the blasphemer out of the camp; have all who heard him lay their hands upon his head and the whole congregation shall stone him. <sup>15</sup>To the Israelites you shall say, Whoever curses his God shall be burdened by his load of sin <sup>16</sup>and whoever blasphemes the Name shall certainly be put to death. The whole congregation shall stone him, the stranger as well as the native, in case he blasphemes the Name.<sup>w</sup>

<sup>17</sup>Whoever wounds a person fatally shall be executed; <sup>18</sup>but he who wounds livestock shall compensate, a life for a life. <sup>19</sup>When a man hurts his neighbor physically, then as he has done so shall it be done to him, <sup>20</sup>fracture for fracture, eye for eye, tooth for tooth; with the hurt that he has done to a man he shall be hurt. <sup>21</sup>Whoever kills an animal shall refund it and whoever kills a man shall be executed. <sup>22</sup>I have an identical law for foreigner and native, for I am the LORD your God.<sup>x</sup> <sup>23</sup>Moses so spoke to the Israelites; they took the blasphemer outside the camp and stoned him. The chil-

s) Of such branches booths were constructed and to a measure the desert journeys were relived, as our national and religious holidays may, with God in view, become holy days.

t) The lamps were typical of God's revelation through the ages and prophetic of Christ, the Light of the world.

u) The showbread stood for man's acknowledgment of God's care and of communion with Him, made perfect in Christ, the Bread of Life. v) The officiating priest.

w) The man, half Egyptian and half Hebrew, obviously not well trained in Hebrew lore and worship, had spoken the Name insultingly. The Rabbis, when copying the Sacred Writings, put Adonai instead of Jehovah to guard against further abuse of the Name, and so read it in the Services.

x) This law is still in force in our courts and justly; but should not be applied to private relationships.

dren of Israel did as the LORD had commanded Moses.

**25** THE LORD SAID TO MOSES on Mount Sinai: <sup>2</sup>Speak to the Israelites, and tell them: When you come into the land which I give you, then the land shall have a Sabbath rest to the LORD. <sup>3</sup>Six years you will sow your acreage; six years you will prune your vineyard and gather in the produce, <sup>4</sup>but in the seventh year there shall be a restful Sabbath for the land, a rest toward the LORD: you shall neither sow your field nor prune your vineyard.<sup>5</sup> <sup>5</sup>The volunteer growth of your crop you shall not harvest; the grapes of your unpruned vines you must not gather; it will be a year of rest for the land. <sup>6</sup>The Sabbath produce of the land shall be your nourishment, for you, for your male and female servants, for your hired hands and for the stranger with you. <sup>7</sup>For your livestock and for the wild beasts in your land all the produce shall be food.<sup>4</sup>

<sup>8</sup>You shall count seven weeks of years for you, seven times seven years; the seven weeks of years period shall be 49 years. <sup>9</sup>On the tenth of the seventh month, on the Day of Atonement you will have the trumpet sounded to broadcast throughout the whole country. <sup>10</sup>You shall consecrate the fiftieth year and PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF.<sup>a</sup> It shall be a jubilee to you. Every one of you shall go back to his own property and each to his family. <sup>11</sup>That fiftieth year shall be a jubilee for you. During it you shall neither sow, nor harvest the volunteer crop, nor gather the grapes from the unpruned vines, <sup>12</sup>for this is a jubilee. It shall be holy to you; you shall eat from what the field yields.

<sup>13</sup>In this jubilee year every one of you shall return to his property. <sup>14</sup>In case you sell to your neighbor or buy from your neighbor; do not exploit one another. <sup>15</sup>You shall buy from your neighbor according to the number of years after the jubilee and he shall sell to you according to the number of years and crops. <sup>16</sup>The greater the number of years the higher the price and the fewer the number of years the lower the price,<sup>b</sup> for the number of crops is being sold. <sup>17</sup>Do not exploit one another but revere God, for I am the LORD your God.<sup>c</sup>

<sup>18</sup>You shall practice My laws, carefully observe My ordinances and apply them, then you will live securely in the land. <sup>19</sup>The land shall yield its produce; you will eat your fill and dwell in safety. <sup>20</sup>If you say, "What shall we eat during the seventh year? See, we may neither sow nor harvest our crop," <sup>21</sup>I will order My blessing upon you in the sixth year so that it will yield produce for three years. <sup>22</sup>You will sow in the eighth year, but still eat of the old crop. Until the ninth year, till its harvest comes in you will eat of the old.<sup>d</sup>

<sup>23</sup>No land shall be sold in perpetuity, because the land belongs to Me and you are lodgers and tenants with Me.<sup>e</sup> <sup>24</sup>For all the land you have, for that land you must allow redemption. <sup>25</sup>When your brother is impoverished and sells some of his property, then his nearest relative shall come and buy back what he has sold. <sup>26</sup>But if a man is without a redeemer and he himself gains ability to buy it back, <sup>27</sup>then let him count the years since its sale and pay back the remaining value to the man to whom he had sold it. <sup>28</sup>But if he has not gained enough to buy it back, then what he sold remains in the hands of the one who bought it until the year of jubilee and in the jubilee

y) Land not so rested loses its fertility. Crop rotation helps, pasturing helps more; but Sabbatical rest has proven best, especially when cultivated [Jer. 4:3; Hosea 10:12].

z) Every seventh day recuperation; every seventh year a vacation with food provided for all; every fiftieth year a return of the ancestral estate. Not much chance for fabulous riches or extreme poverty.

a) The capitalized clause is cast around the rim of our Liberty Bell.

b) The number of crops till the next jubilee decided the cash value.

c) God remained the Owner; the Hebrew leased the land from Him. Had the Israelites observed these divine orders, the captivity would never have occurred.

d) It required faith to act on these assurances and few seem to have practised the ordinances completely. e) A theocratic government of the people, with God as Sovereign and as Landowner.

it will be released; he will get his property back.<sup>f</sup>

<sup>29</sup>If a man sells a residence in a walled city, then its redemption right continues for a full year after the sale; the right of redemption shall last a year. <sup>30</sup>If it is not redeemed within a full year, then title to a house in a walled city shall go in perpetuity to the buyer and to his descendants; it shall not be released in the jubilee.<sup>g</sup>

<sup>31</sup>But houses in unwalled villages shall be considered in the category of country farms; they may be redeemed and shall be redeemed at the jubilee. <sup>32</sup>As for the cities of the Levites, the houses of the cities which they possess the Levites may redeem at any time, <sup>33</sup>and if anyone buys a house from a Levite, the sold house in the city they possess shall be released in the year of jubilee, for the city houses of the Levites are their property among the Israelites. <sup>34</sup>The pasture lands that belong to their cities shall not be sold forever.<sup>h</sup>

<sup>35</sup>If your brother becomes poor and unable to meet his obligations to you, then you shall sustain him, foreigner or neighbor, so he may keep alive with you. <sup>36</sup>Charge no interest or gain from him, but revere your God so that your brother may keep alive with you. <sup>37</sup>Neither lend him money at interest nor give him food for profit. <sup>38</sup>I am the LORD your God who brought you out of the land of Egypt to give you the land of Canaan and to be your God.<sup>i</sup>

<sup>39</sup>If your brother near you<sup>j</sup> gets so poor, he sells himself to you, then do not make him serve you as a slave; <sup>40</sup>but he shall be with you as a hired hand, as a temporary resident until the year of jubilee. <sup>41</sup>Then he shall leave you, he with his children and go back to his relatives and to his ancestral property. <sup>42</sup>Because they are My servants whom I brought out of the land of Egypt, they shall not be sold as

slaves, <sup>43</sup>neither shall you lord it over him with severity. You shall revere God.<sup>k</sup> <sup>44</sup>Your slaves, male and female, whom you shall own, shall be from the nations around you; of them you shall buy male and female slaves. <sup>45</sup>You may also buy from among the children of the strangers who live among you and from their relatives in your environs, who were born in your country; those you may own, <sup>46</sup>and you may leave them as a legacy to your children after you, so that they become their property, for you will retain them in perpetual servitude. But over your brothers, the children of Israel, you must not lord it with severity.

<sup>47</sup>When a foreigner or a temporary dweller among you grows rich and your brother near him becomes poor and sells himself to the foreigner or to the sojourner or to offspring of a foreign race, <sup>48</sup>then the one who has sold himself shall retain the right of redemption.<sup>l</sup> One of his brothers may buy him free, <sup>49</sup>or his uncle or his cousin may redeem him, or anyone close kin to him in the family may redeem him, or if his income suffices he may redeem himself. <sup>50</sup>With his buyer he shall count from the year when he was sold to him until the coming year of jubilee and the price of his release shall be according to the number of years, rating his time as that of a hired hand. <sup>51</sup>If many years are still required, the price shall be adjusted accordingly in refunding his original cost. <sup>52</sup>If but a few years are left till the year of jubilee, then they must come to terms and he shall pay back a corresponding redemption price. <sup>53</sup>He shall treat him as a wage earner; make sure he shall not severely lord it over him. <sup>54</sup>If in these ways he is not redeemed, then he shall go free in the year of jubilee, he and his children with him; <sup>55</sup>because the children of Israel are servants to

f) Ruth 4:1:12 shows the law of redemption in operation, with Boaz, ancestor of Jesus, as redeemer.  
g) As sales transactions were adjusted in view of the number of crops before the next jubilee, the values of city property were not affected by jubilee arrangements.

h) Levites inherited no tribal territory; they were distributed among the eleven tribes to be their teachers; his house was the Levite's only property. To remain in the family it must be returned at jubilee.

i) Christians might well observe these injunctions, specially those related to interest on borrowed money and on sales without profit, known scripturally as usury.

j) Brother, not because of the same father or mother, but of the same Hebrew nation.

k) To be an Israelite and to be a slave were incompatible terms; for Israel was God's people.

l) No jubilee availed for their non-Hebrew slaves and such slavery was allowed.



Me; My servants they are whom I led out of the land of Egypt.<sup>m</sup> I am the LORD your God.

**26** YOU SHALL NEITHER MAKE idols for yourselves nor set up a carved image or a devoted pillar, nor erect for yourselves a sculptured stone for worship in your land, for I am the LORD your God. <sup>2</sup>You shall observe My Sabbaths and revere My sanctuary; I am the LORD. <sup>3</sup>If you walk by My laws and obey My orders so as to practice them, <sup>4</sup>then I will grant you your rains in their season; the land shall yield its produce and the trees shall bear their fruit. <sup>5</sup>Your threshing shall last until vintage time and your vintage until sowing time; you shall eat your food to the full and live in your land safely. <sup>6</sup>I will grant peace in the land so that you will lie down without anyone to frighten you. I will clear the land of ferocious beasts and no sword shall move through your country. <sup>7</sup>I will chase your enemies who shall fall before you by the sword; <sup>8</sup>five of you shall chase a hundred and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword. <sup>9</sup>I shall be leaning toward you, rendering you fruitful and numerous and My covenant with you I will confirm.<sup>n</sup> <sup>10</sup>You shall eat what had long been stored, then clear it out for the new. <sup>11</sup>I will set My dwelling among you and My soul will not reject you; <sup>12</sup>I will be walking in your midst;<sup>o</sup> I will be your God and you will be My people. <sup>13</sup>I am the LORD your God who brought you out of the land of Egypt, so that you should be slaves no longer; I have burst the thongs of your yoke and made you walk erect.<sup>p</sup>

<sup>14</sup>But if you will not listen to Me

and will not practice all these commandments; <sup>15</sup>if you despise My laws; if your soul abhors My injunctions, so that you fail to put all My orders into practice and break My covenant, <sup>16</sup>then I will do this to you — I will visit you with terror, with tuberculosis and burning fever that destroys the eye and saps the life. You will sow vainly, for your enemies will eat it. <sup>17</sup>I will set My face against you and you will be beaten when facing your enemies. Your haters will lord it over you.<sup>q</sup> You will flee when no one pursues you. <sup>18</sup>If nevertheless you will not listen to Me, I will go on disciplining you sevenfold on account of your sins. <sup>19</sup>I will break down the pride of your might; I will make your heaven as iron and your earth as brass. <sup>20</sup>You will then apply your strength uselessly, for neither will your land produce a crop nor will the trees of the land bear fruit.<sup>r</sup>

<sup>21</sup>If you behave contrary to Me, unwilling to listen to Me, then I will plague you according to your sins seven times worse. <sup>22</sup>I will unleash among you the wild beasts, which shall bereave you of your children, destroy your livestock and decimate your number so that your roads shall be deserted. <sup>23</sup>And if by this discipline you do not turn to Me, but still walk adversely to Me, <sup>24</sup>then I will personally walk adversely to you and I Myself shall punish you sevenfold for your sins. <sup>25</sup>I will bring a sword upon you that shall administer retribution for the Covenant.<sup>s</sup> When you have concentrated within your cities I will send pestilence among you and you will be delivered into the power of the enemy. <sup>26</sup>When I have broken your staff of bread<sup>t</sup> then ten women shall bake your loaves in a single oven and they will return your

m) Hebrews who within their country became slaves to non-Hebrews, were released at the jubilee. Redeeming and buying back were the same; always redemption prefigured our LORD's redemptive work.

n) Confirmation of His promise to Abraham [Gen. 12:2; 13:16; 15:5; 17:5,6; 18:18; 22:17,18.]

o) Particularly by His Presence, the Shekinah, between the cherubim above the mercy seat in the Holy of Holies.

p) As slaves in Egypt their backs had been bent; like oxen in the yoke they had pulled and carried burdens. God made them walk erect, as He had man walk from the start.

q) Which has been true wherever God has been forsaken.

r) The purpose of discipline is improved behavior, usually upon some measure of repentance. Forgiveness on God's part follows repentance on our part.

s) A covenant always involves more than one. God and Israel had pledged mutual loyalty.

t) Usually bread means any food, but here it means oven-baked flour as with us, of which there would not be enough.

loaves weighed out; you will eat and not be satisfied.

<sup>27</sup>If in spite of all this you do not listen to Me, but behave in opposition to Me, <sup>28</sup>then I will with indignation take measures against you; I will personally punish you sevenfold for your sins. <sup>29</sup>You shall eat the flesh of your sons; you shall also eat the flesh of your daughters.<sup>u</sup> <sup>30</sup>I will ruin your high places and tear up your incense altars. I will pile your corpses on the breakage of your idols and My soul shall loathe you. <sup>31</sup>Your cities I will turn into ruins; your chapels I will lay waste and I will no longer smell your pleasant odors. <sup>32</sup>I will personally so thoroughly lay waste the land, that your enemies who settle in it shall be astonished at it. <sup>33</sup>But you I will disperse among the nations, unsheathing the sword after you. Your land shall be desert and your cities ruins.

<sup>34</sup>Then shall the land enjoy its Sabbaths, during the period while the land lies waste and you live in the enemies' land. Then the land shall rest and enjoy its Sabbaths.<sup>v</sup> <sup>35</sup>During the whole period of its desolation it shall rest, a rest which it did not get on your Sabbaths when you lived in it. <sup>36</sup>Into the hearts of your survivors I will send faintness, so that the sound of a shaken leaf will startle them and they will flee as when they take flight from the sword; they shall fall when none is after them. <sup>37</sup>They shall stumble over each other as if facing a sword when none is pursuing and you will not be able to stand up to your enemies. <sup>38</sup>You shall perish among the nations and the land of your enemies shall absorb you. <sup>39</sup>Those of you who survive shall pine away in the land of your enemies because of their guilt, and because of the guilt of their fathers,<sup>w</sup> too, they shall like them, pine away.

<sup>40</sup>But if they acknowledge their iniquity and the iniquity of their fathers, the treason they perpetrated against Me; <sup>41</sup>also that they set themselves

against Me so that I opposed them and brought them into their enemies' country — if now their uncircumcised heart is humbled; if they accept the punishment for their sins, <sup>42</sup>then I will remember My covenant with Jacob; My covenant also with Isaac and My covenant with Abraham will I remember and I will remember the land. <sup>43</sup>However, the land shall be left behind by them and shall enjoy its Sabbaths while in their absence it lies desolate, and they must accept the penalty for their sins, because they despised My ordinances and their souls abhorred My laws. <sup>44</sup>Yet even when they are in the land of their enemies I will not cast them off, neither will I abhor them so as to annihilate them completely and to break My covenant with them, for I am the LORD your God. <sup>45</sup>On their behalf I will remember<sup>x</sup> My covenant with their forefathers; whom in sight of the nations I brought out of the land of Egypt to be their God. I am the LORD.

<sup>46</sup>These are the statutes, the ordinances and the laws which the LORD established between Him and the children of Israel on Mount Sinai by the ministry of Moses.

**27** THE LORD SAID TO MOSES:  
<sup>2</sup>Speak to the Israelites; say to them: When one sets apart a vowed offering to the LORD that involves the evaluating of a person, <sup>3</sup>then your estimate of a male from 20 to 60 years of age shall be 50 dollars by sanctuary standards <sup>4</sup>and the evaluation of a female, 30 dollars. <sup>5</sup>From 5 to 20 the evaluation of a male shall be 20 dollars and of a female, 10. <sup>6</sup>From a month to 5 years the estimate shall be 5 dollars for the male and 3 dollars for the female. <sup>7</sup>From 60 years up the estimate shall be 15 dollars for the male and 10 for the female. <sup>8</sup>But if he is too poor to pay the evaluation, then he shall present himself to the priest and the priest shall evaluate him in propor-

u) This plumbs the depths of misery; it could not be worse.

v) In spite of their disobedience God provided sabbatical rest for the land.

w) As early as the days of the Judges divine punishments came; they repented, were forgiven and delivered; but the next generation backslid again.

x) God never goes back on covenant or promise and He requires the same from us.

tion to the ability of him who vowed.<sup>7</sup>

<sup>9</sup>If it is cattle of which they bring the LORD a sacrifice, then all of it that they give to the LORD shall be holy. <sup>10</sup>They shall not replace it or exchange it, good for bad or bad for good, and if one animal is exchanged for another then this one as well as the other shall be dedicated. <sup>11</sup>If it is an unclean animal, such as is not brought to the LORD for an offering, then they shall present that animal to the priest. <sup>12</sup>The priest shall estimate its value, whether good or bad, and according as you, the priest,<sup>2</sup> value it, so shall it be. <sup>13</sup>If the man wants to buy it back, he shall add one fifth to its value.<sup>a</sup>

<sup>14</sup>When a man dedicates his house to be set apart for the LORD, the priest shall evaluate it, whether good or bad, and as the priest values it, so shall it stand. <sup>15</sup>If he who set it apart, wants to buy back his house, then he shall add one fifth to your estimate and it shall be his.

<sup>16</sup>When a man sets apart to the LORD a field he owns, then your estimate of it shall be according to the amount of seed required,<sup>b</sup> ten bushels of barley means fifty silver dollars. <sup>17</sup>If he dedicated his field from the year of jubilee on, then it shall start at your full estimate, <sup>18</sup>but if he dedicates his field after the jubilee, then the priest shall compute the value in proportion to the years remaining till the next jubilee and so deduct from the evaluation. <sup>19</sup>If the owner of the field wants to buy it back, then he shall add one fifth of the value in money to redeem it and it remains his. <sup>20</sup>If he does not wish to buy back the field, or has sold the field to another man, then it cannot be redeemed anymore <sup>21</sup>and the field shall in the jubilee year, when it comes free, be holy to the LORD as a field set apart to Him. It shall be the priest's property.

<sup>22</sup>If he dedicates to the LORD a field he bought, a field that is not his property by inheritance, <sup>23</sup>then the priest shall compute to him its value in view of the year of jubilee and on that day he shall give the estimated value as holy to the LORD. <sup>24</sup>In the year of jubilee the field returns from him who bought it to the original owner. <sup>25</sup>All estimates shall be by sanctuary silver standards; the dollar shall equal ten dimes.<sup>c</sup>

<sup>26</sup>The first-born of livestock, whether cattle or sheep, belongs to the LORD; it shall not be dedicated.<sup>d</sup> <sup>27</sup>But if it is an unclean animal, then he shall redeem it at the estimated price and add a fifth to it, or if it is not bought back then it shall be sold at your estimate.

<sup>28</sup>However, nothing devoted, nothing that a man has set apart to the LORD of everything he has, be it man or animal or inherited land, shall be sold or redeemed. Everything devoted is most holy to the LORD.

<sup>29</sup>Among people no one who is under human doom can be bought off; he must certainly be executed.

<sup>30</sup>All the tithe of the land, of the grain of the field and of the fruit of the trees is the LORD's; it is holy to the LORD. <sup>31</sup>If a man wants to buy any of his tithes, he must add its fifth to it. <sup>32</sup>The whole tithe of cattle and flocks, every tenth animal that passes under the rod shall be holy to the LORD.<sup>e</sup> <sup>33</sup>He shall not investigate whether it is good or bad; he shall make no exchanges. If he exchanges one for another then both animals shall be dedicated; it shall not be redeemed.

<sup>34</sup>These are the commandments which the LORD commanded Moses at Mt. Sinai for the children of Israel.

y) Previous regulations do not cover or touch these voluntary vows, yet, once made, they should be fully and heartily carried out. But children, vowed by their parents or any other persons not of the tribe of Levi, were not acceptable for sacred service, hence the need of evaluation.

z) Instructions are directed to the priests, for they must handle all offerings.

a) The fifth added served to keep worshippers from vowing hastily.

b) The acreage that required 10 bushels of barley to be sown on it would be worth 50 silver dollars.

c) It is risky to compare our money values with those of the Hebrews, but as modern Bible readers we need these items also translated into our own terms.

d) What has already been divinely appointed as being the LORD's cannot be vowed to Him.

e) Sheep were counted one by one as they passed under the shepherd's staff on entering the fold.

# THE BOOK OF NUMBERS<sup>c</sup>

April/May, 1445 B.C.

**1** ON THE FIRST DAY OF THE SECOND month, in the second year after Israel's migration from Egypt, the LORD spoke with Moses in the wilderness of Sinai as he was in the meeting tent<sup>b</sup> saying: <sup>2</sup>Take a census<sup>c</sup> of the entire assembly of the people of Israel, according to their families and clans, name by name; and get a record of every male <sup>3</sup>from 20 years of age and upward, all who are subject to military service in the nation. You and Aaron conscript them according to their respective armies. <sup>4</sup>Moreover there shall be a man, the leader of his clan, from each tribe to assist you. <sup>5</sup>The names of these assistants are: from Reuben, Elizur the son of Shedeur; <sup>6</sup>from Simeon, Shelumiel the son of Zurishaddai; <sup>7</sup>from Judah, Nahshon the son of Amminadab; <sup>8</sup>from Issachar, Nethaneel the son of Zuar; <sup>9</sup>from Zebulun, Eliab the son of Helon; <sup>10</sup>from the people of Joseph, first from Ephraim, Elishama the son of Ammihud; then from Manasseh, Gamaliel the son of Pedahzur; <sup>11</sup>from Benjamin, Abidan the son of Gideon; <sup>12</sup>from Dan, Ahiezer the son of Ammishaddai; <sup>13</sup>from Asher, Pagiel the son of Ochran; <sup>14</sup>from Gad, Eliasaph the son of Deuel; <sup>15</sup>and from Naphtali, Ahira the son of Enan. <sup>16</sup>These are the national representatives, princes of their fathers' tribes

and chiefs of the family divisions of Israel.

<sup>17</sup>So Moses and Aaron took these men who were designated by name, <sup>18</sup>and when they had summoned the entire congregation on the first day of the second month, they registered them by ancestry according to their clans, name by name, from 20 years of age and upward <sup>19</sup>in the way the LORD had directed Moses. In this manner Moses conscripted them in the wilderness of Sinai.

<sup>20</sup>As for the descendants of Reuben, Israel's eldest son, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service; <sup>21</sup>those who were conscripted of the tribe of Reuben totaled 46,500.

<sup>22</sup>Of the descendants of Simeon, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward who were subject to military service, <sup>23</sup>those who were conscripted of the tribe of Simeon totaled 59,300. <sup>24</sup>Of the descendants of Gad, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old and upward, who were subject to military service; <sup>25</sup>those who

<sup>a</sup>) This Book is called "Numbers" because of the two censuses it records. The Hebrew name is 'in the wilderness,' a key phrase in the opening verse. Numbers records the history of Israel from their stay at Mount Sinai to their arrival at the east bank of the Jordan. Chapters 1-10:10 continue the Sinaitic legislation and the rest takes up the journeyings. Instructions appear in this latter portion of the book, the last few chapters containing directions for the conquest and settlement of Canaan. <sup>b</sup>) The meeting place of God and man. <sup>c</sup>) A military census.

were conscripted of Gad totaled 45,650.

<sup>26</sup>Of the descendants of Judah, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service; <sup>27</sup>those who were conscripted of Judah totaled 74,600.

<sup>28</sup>Of the descendants of Issachar, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old and upward, who were subject to military service; <sup>29</sup>those who were conscripted of the tribe of Issachar totaled 54,400.

<sup>30</sup>Of the descendants of Zebulun their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service; <sup>31</sup>those who were conscripted of the tribe of Zebulun totaled 57,400.

<sup>32</sup>Of the descendants of Joseph, of the sons of Ephraim, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service; <sup>33</sup>those who were conscripted of the tribe of Ephraim totaled 40,500.

<sup>34</sup>Of the sons of Manasseh, their genealogical registration went according to their families and clans, name by name, all the males from 20 years old upward, who were subject to military service; <sup>35</sup>those who were conscripted of the tribe of Manasseh totaled 32,200.

<sup>36</sup>Of the descendants of Benjamin their genealogical registration went according to their families and clans, name by name, all the males from 20 years upward, who were subject to military service; <sup>37</sup>those who were conscripted of the tribe of Benjamin totaled 35,400.

<sup>38</sup>Of the descendants of Dan their genealogical registration went according to their families and clans, name

by name, all the males from 20 years upward who were subject to military training; <sup>39</sup>those who were conscripted of the tribe of Dan totaled 62,700.

<sup>40</sup>Of the descendants of Asher, their genealogical registration went according to their families and clans, name by name, all the males from 20 years upward who were subject to military training; <sup>41</sup>those who were conscripted of the tribe of Asher totaled 41,500.

<sup>42</sup>Of the descendants of Naphtali, their genealogical registration went according to their families and clans, name by name, all the males from 20 years of age and upward who were subject to military service. <sup>43</sup>Those who were conscripted of the tribe of Naphtali totaled 53,400.

<sup>44</sup>These are the people who were conscripted by Moses and Aaron and the princes of Israel, those twelve men who came each from his respective family. <sup>45</sup>The grand total of those who were conscripted of the people of Israel by their families, from twenty years of age and upward who were subject to military service in the nation, <sup>46</sup>was 603,550.

<sup>47</sup>The Levites, however, in their tribal lineage, were not included in this census, <sup>48</sup>because the LORD had instructed Moses: <sup>49</sup>As for the tribe of Levi, do not conscript them<sup>d</sup> or take their census with the other people in Israel. <sup>50</sup>Rather, see that you put them in charge of the Dwelling that contains the Testimony, its furniture and all its belongings; they shall carry it with all its equipment, take care of it, and camp around it. <sup>51</sup>When it is time for the Dwelling to be moved, the Levites shall dismantle it, and when it encamps they shall set it up; but any layman<sup>e</sup> who approaches it shall be executed.<sup>f</sup> <sup>52</sup>The people of Israel shall camp in their assigned positions under their standards, according to their armies; <sup>53</sup>but the Levites shall camp around the Dwelling that contains the Testimony to avert any indignation against the assembly of the people.

d) They were to be the spiritual warriors of the LORD, a more important position.

e) Any unauthorized persons, for even the Levites were restricted in their association with the tabernacle. See ch. 16, esp. vs. 40.

f) This is the first mention of the majestic sacredness of the LORD's Dwelling.

Moreover, the Levites shall take complete charge of this structure. <sup>54</sup>So the people of Israel acted in accordance with all that the LORD had commanded Moses.

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**2** THE LORD ALSO DIRECTED MOSES and Aaron: <sup>2</sup>The people of Israel are to camp around the tent of meeting<sup>g</sup> though at a distance,<sup>h</sup> each under his respective standard and by their clans' ensigns. <sup>3</sup>Those under the standard of the division of Judah are to camp according to their armies on the east side toward the sunrise. The prince of Judah's descendants is Nahshon<sup>i</sup> the son of Amminadab, <sup>4</sup>and his army made up of their conscriptees totals 74,600. <sup>5</sup>Camping beside him shall be the tribe of Issachar, whose prince is Nethaneel the son of Zuar, <sup>6</sup>whose conscript army totals 54,400. <sup>7</sup>Next is the tribe of Zebulun, their prince being Eliab the son of Helon; <sup>8</sup>his army, 57,400. <sup>9</sup>The total number that were conscripted of Judah's divisions is 186,400 by their respective armies; they are to be the first to break camp and march.<sup>j</sup> <sup>10</sup>In like manner, on the south side shall be the standard of the division of Reuben according to their armies. The prince of Reuben's descendants is Elizur the son of She-deur; <sup>11</sup>his army, 46,500. <sup>12</sup>Camping beside him shall be the tribe of Simeon, their prince, Shelumiel the son of Zurishaddai; <sup>13</sup>his army, 59,300; <sup>14</sup>then the tribe of Gad; their prince, Eliasaph the son of Reuel; <sup>15</sup>his army, 45,650. <sup>16</sup>The total number that were conscripted of Reuben's divisions is 151,450 by their respective armies; they are to break camp and march second. <sup>17</sup>Then the tent of meeting with the ranks of the Levites is to move forward in the central position. As they camp, so shall they march, each in his own position, under the standards.

<sup>18</sup>To the west shall be the standard of the division of Ephraim according to

their armies. The prince of Ephraim's descendants is Elishama the son of Ammihud, <sup>19</sup>and his army made up of their conscriptees totals 40,500. <sup>20</sup>Camping beside him shall be the tribe of Manasseh, their prince being Gamaliel the son of Pedahzur; <sup>21</sup>his army, 32,200; <sup>22</sup>then the tribe of Benjamin; their prince, Abidan the son of Gideon; <sup>23</sup>his army, 35,400. <sup>24</sup>The total number that were conscripted of Ephraim's divisions is 108,100 according to their respective armies. They are to break camp and march third.

<sup>25</sup>In like manner on the north side shall be the standard of the division of Dan according to their armies. The prince of Dan's descendants is Ahiezer the son of Ammishaddai; <sup>26</sup>his army, 62,700. <sup>27</sup>Camping beside him shall be the tribe of Asher; their prince, Pagiel the son of Ochran; <sup>28</sup>his army, 41,500; <sup>29</sup>Then the tribe of Naphtali; their prince, Ahira the son of Enan; <sup>30</sup>his army, 53,400. <sup>31</sup>The total number of those conscripted of Dan's divisions is 157,600. Under their standards they are to break camp and bring up the rear.<sup>k</sup>

<sup>32</sup>The foregoing is a list of those who were conscripted of the divisions of Israel according to their respective armies, the grand total being 603,550. <sup>33</sup>The Levites, however, were not conscripted with the rest of the people of Israel since the LORD had commanded Moses otherwise.<sup>l</sup> <sup>34</sup>So the people of Israel complied with all the LORD's directions to Moses; as they encamped under their standards, so they broke camp and marched, each with his respective family and clan.

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**3** THIS IS THE GENEALOGICAL REGISTER of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai. <sup>2</sup>The names of Aaron's sons are Nadab the oldest, then Abihu, Eleazar, and Ithamar, <sup>3</sup>all of them the sons of Aaron and anointed priests

g) The Dwelling was always to occupy the central position, whether they were camping or trekking [See Ps. 46:5]. h) See Josh. 3:4.

i) He is listed with Christ's genealogy in Matt. 1:4, and appears to have been the most responsible division commander. j) This began the national fulfilment of the prophecy in Gen. 49:8-12.

k) The ancestors of these tribes were Dan and Naphtali, the sons of Jacob by his concubine, Bilhah. Asher was Jacob's son by Zilpah. This seems the main reason they were kept in the rear.

l) See ch. 1:47ff.

whom he installed in priestly office. <sup>4</sup>Nadab and Abihu, however, died in the LORD's presence when they offered improper fire<sup>m</sup> before Him in the wilderness of Sinai. They had no children; consequently, Eleazar and Ithamar served as priests during the lifetime of Aaron their father.

<sup>5</sup>Summon the tribe of Levi, the LORD instructed Moses, <sup>6</sup>and assign them to Aaron the priest that they may assist him; <sup>7</sup>they shall discharge the obligations imposed by him and the duties connected with the entire assembly before the meeting tent as attendants upon the Dwelling. <sup>8</sup>They shall be in charge of all the furnishings of the meeting tent and attend to Israel's service of maintaining the work of the Dwelling. <sup>9</sup>Therefore, assign the men of Levi, yes, everyone of them as dedicated from among the people of Israel, <sup>10</sup>to Aaron and his sons. As for the latter, ordain them that they may attend to their priestly duties, because anyone else who makes such attempts shall be executed. <sup>11</sup>For I, continued the LORD to Moses, <sup>12</sup>even I, have adopted the men of Levi from among the people of Israel as a substitute for all those who are the first to be born of their mothers throughout the nation.<sup>n</sup> The men of Levi shall be Mine <sup>13</sup>on the basis that all the first-born belong to Me; you remember it was when I killed all the first-born in the land of Egypt that I set apart for Myself this similar group in Israel, both man and beast;<sup>o</sup> therefore, they belong to Me. I am Jehovah.

<sup>14</sup>The LORD further directed Moses in the wilderness of Sinai: <sup>15</sup>Take a census of the descendants of Levi according to their clans and families, including every male a month or more old. <sup>16</sup>Moses therefore numbered them at the LORD's command as he was directed. <sup>17</sup>These are Levi's sons by name: Gershon, Kohath, and Merari; <sup>18</sup>and these are the names of Gershon's

sons by families: Libni and Shimei. <sup>19</sup>Those of Kohath by families were Amram, Izhar, Hebron, and Uzziel, <sup>20</sup>and those of Merari by families: Mahli and Mushi. These are the families of the Levites according to their clans.

<sup>21</sup>The clan of Gershon is comprised of the families of Libni and Shimei, these two making up the clan; <sup>22</sup>their number, all the males a month or more old, totaled 7,500. <sup>23</sup>These families of Gershon were to camp behind the tabernacle on the west side, <sup>24</sup>with Elisaph the son of Lael as their clan leader. <sup>25</sup>The men were responsible for the following articles in connection with the meeting tent: the Dwelling and the tent, particularly its covering and the curtain at its entrance, <sup>26</sup>the hangings and the door curtain of the court which is around the Dwelling, the altar and the ropes for all the work connected with the tent.

<sup>27</sup>The clan of Kohath consists of the families of Amram, Izhar, Hebron, and Uzziel, these four making up the clan; their enrollment, <sup>28</sup>likewise reckoned from all the males a month or more old, amounted to 8,600. They were the custodians for the sanctuary. <sup>29</sup>These families of Kohath were to camp by the south side of the tabernacle <sup>30</sup>with Elizaphan the son of Uzziel as the clan leader of their families.

<sup>31</sup>Specifically, they were in charge of the Ark, the table, the lampstand, the altars, the utensils of the sanctuary used in the service, <sup>32</sup>the veil,<sup>p</sup> and all the work entailed with them. Eleazar the son of Aaron, who was the chief leader of the Levites, had the oversight of these sanctuary attendants.

<sup>33</sup>The clan of Merari consists of the families of Mahli and Mushi, these two making up the Merari clan; <sup>34</sup>their number, all the males a month or more old, totaled 6,200. <sup>35</sup>The leader of this clan with its families was Zuriel the

m) An offering of incense which had not been made in the prescribed manner [Lev. 10:1,2]. The LORD's warning [Lev. 10:8-11] against wine or strong drink suggests that their lack of reverence had been due to drinking.

n) By this arrangement, through which the care of the service at the sanctuary became the full-time occupation of one tribe, a more orderly and efficient performance of this service was obtained than could have been rendered by the first-born from all the tribes.

o) See Ex. 13:1,2. p) Between the Holy of Holies and the holy place.

son of Abihail; they were to camp by the north side of the tabernacle. <sup>36</sup>The men of Merari had charge of the frames of the Dwelling, its bars, pillars, sockets, all the accessories, and the work connected with them; <sup>37</sup>also the pillars of the surrounding court with their sockets, pegs and ropes.

<sup>38</sup>Finally, those who were to camp in front of the tabernacle — that is, to the east of the meeting tent<sup>q</sup> — were Moses and Aaron and his sons, who had complete charge of the sanctuary for the service of the people of Israel, and any layman who approached too near was to be executed. <sup>39</sup>The grand total of those who were enrolled by families from Levi by Moses and Aaron in accord with the LORD's command — namely, all the males a month or more old — was 22,000.

<sup>40</sup>The LORD further directed Moses: Take a census of all the first-born males a month or more old in the nation of Israel to determine how many there are. <sup>41</sup>Then as a substitute for these first-born, take the men of Levi for Me — I am the LORD — and Levi's cattle in place of all the first-born cattle belonging to the people. <sup>42</sup>Moses therefore took the number of all the first-born in the nation of Israel as the LORD had directed, <sup>43</sup>and this prescribed group totaled 22,273.<sup>r</sup> <sup>44</sup>The LORD then said to Moses: <sup>45</sup>Take now the men of Levi in place of all the first-born in the nation of Israel, likewise Levi's cattle for their cattle so that the men of Levi may be Mine. I am Jehovah. <sup>46</sup>The ransoms which you are to require from the 273 — that is, from the first-born in Israel over and above the men of Levi — <sup>47</sup>shall be five dollars<sup>s</sup> a head, the standard being the dollar of the sanctuary where twenty

nickels<sup>t</sup> make a dollar. <sup>48</sup>Then give the ransom silver from this excess group to Aaron and his sons. <sup>49</sup>Accordingly, Moses collected the silver for the redemption from those whose number exceeded the total redeemed by the Levites, <sup>50</sup>and the precious metal which he received from these firstborn in Israel amounted to 1,365 sanctuary dollars. <sup>51</sup>Then at the LORD's command, he gave this ransom payment from the ransomed to Aaron and his sons as the LORD had ordered him.

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**4** THE LORD SAID TO MOSES AND AARON: <sup>2</sup>Take a census of the men of Kohath from among the descendants of Levi according to their families and clans, <sup>3</sup>including those from the age of 30 up to those who are 50, all who qualify to enter the service<sup>u</sup> to do the work in the meeting tent. <sup>4</sup>Their responsibilities in this tent shall be in connection with the most holy things. <sup>5</sup>When it is time to break camp, Aaron and his sons shall enter, take down the covering veil,<sup>v</sup> and with it cover the Ark that contains the testimonial evidence. <sup>6</sup>Over this they shall place a covering of treated leather,<sup>w</sup> spread an all-violet cloth on top of that,<sup>x</sup> and then adjust<sup>y</sup> the carrying poles. <sup>7</sup>They shall also cover the table of the Presence with a violet cloth upon which shall be placed the dishes, the spoons, the bowls, and the jars for the libation, and the perpetual bread shall also be on it. <sup>8</sup>Next, they shall spread over them a crimson cloth, wrap it all with a covering of treated leather and insert the carrying poles. <sup>9</sup>They shall then take a violet cloth and cover the lampstand of light, its lamps, snuffers, and trays, and all the oil containers from which they service it. <sup>10</sup>Afterwards

q) This was the most important side, as it guarded the entrance to the Dwelling.

r) All the first-born prior to the exodus had already been redeemed by the paschal lamb [Ex. 12:22,23]; therefore, the command for consecration of the first-born in Ex. 13:2 must refer to the first-born from that time forward. Vss. 11-13 substantiate this conclusion.

s) Heb. — "shekel" — a weight, not a coin. It was made of silver, weighed about two-fifths of an ounce, and would be worth about one dollar today.

t) Heb. — "gerah" — equal to our nickel.

u) This word in the Hebrew means military service. The spiritual battle in which the men of Levi were engaged was of great consequence.

v) Which separated the holy place from the most holy place, see Ex. 26:31-35.

w) Which served as a waterproof covering for the articles in the tabernacle.

x) This special outer covering was to distinguish the Ark from the remainder of the equipment, as it was the LORD's glory throne.

y) The carrying poles of the Ark were not to be removed [Ex. 25:15].



they shall put it and all its accessories in a wrapping of treated leather and place it on a carrying frame. <sup>11</sup>They shall spread a violet cloth over the golden altar, wrap this with a covering of treated leather, and insert its carrying poles. <sup>12</sup>They shall then take all the ministering utensils used in the service of the sanctuary, wrap them first in a violet cloth and next with a covering of treated leather, and place them on the carrying frame.

<sup>13</sup>After cleaning the ashes out of the altar, they shall spread a reddish-purple cloth over it <sup>14</sup>and place on this all the utensils that are used in connection with it; namely, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar. Over this they shall place a wrapping of treated leather and then insert the carrying poles. <sup>15</sup>Finally, after Aaron and his sons have finished packing the sanctuary and all its contents, and the camp is starting to move on, the men of Kohath shall come to carry them; they must not, however, touch the holy things, else they die.<sup>a</sup> The foregoing constitute the load of the meeting tent for the men of Kohath. <sup>16</sup>Now Eleazar, the son of Aaron the priest, shall attend to the oil for the light, the fragrant incense, the continual meal offering, and the anointing oil; moreover, he shall be in charge of the entire Dwelling and everything that is in it, both the sanctuary and its equipment.

<sup>17</sup>The LORD further cautioned Moses and Aaron: <sup>18</sup>Do not destroy the branch of the Kohath families from among Levi; <sup>19</sup>but do this for them in order that they may live and not die when they approach the most holy things: Let Aaron and his sons enter and assign each individual his task and his particular load. <sup>20</sup>They are not, however, to come in to look at the sanctuary, even for a moment, else they will be killed.

<sup>21</sup>The LORD further said to Moses: <sup>22</sup>Take a census, too, of the men of Gershon, according to their clans and families, <sup>23</sup>and enroll those between the ages of 30 and 50, that is, all who

qualify to enter the service for work in the meeting tent. <sup>24</sup>The following shall be the duties of the families of Gershon in serving and carrying: <sup>25</sup>They shall carry the curtains of the Dwelling; the meeting tent with its covering; the covering of treated leather which goes over that, and the curtain for its entrance; <sup>26</sup>the hangings of the court, and the door curtain for the gate of the court which surrounds the tabernacle and the altar; their ropes, and all the accessories for their use. In addition, they are to do everything that has to be done in connection with these articles. <sup>27</sup>All these duties of the men of Gershon, both in total transport and labor, shall be under the supervision of Aaron and his sons; you shall assign to them everything that they are to carry. <sup>28</sup>This is the work of the families of Gershon in connection with the tent of meeting; their tasks shall be under the immediate supervision of Ithamar, the son of Aaron the priest.

<sup>29</sup>As for the men of Merari, you are to enroll them according to their families and clans, <sup>30</sup>those who are between the ages of 30 and 50, all who qualify to enter the service for work in the tent of meeting. <sup>31</sup>Specifically, these are the things which they must carry as all their work in this tent: The boards of the tabernacle and its bars, pillars and pedestals; <sup>32</sup>the pillars of the surrounding court and their pedestals, pegs and ropes, with all their accessories and servicing. Moreover, you leaders point out to each the articles which he is to carry. <sup>33</sup>This is the work of the families of Merari with regard to all their tasks in the meeting tent; all this is under the supervision of Ithamar, the son of Aaron the priest.

<sup>34</sup>So Moses, Aaron and the leaders of the congregation enrolled the men of Kohath according to their families and clans, <sup>35</sup>all those between the ages of 30 and 50 who were qualified to enter the service for work in the meeting tent. <sup>36</sup>The total number of their appointees according to their families was 2,750. <sup>37</sup>These were enrolled from the families of Kohath, everyone who

<sup>a</sup> This was later exemplified in the case of Uzzah, killed for touching the Ark [II Sam. 6:6,7].

## NUMBERS 5

## *Purity of Body, Heart and Environs*

worked in the meeting tent, whom Moses and Aaron appointed at the LORD's command through Moses.

<sup>38</sup>Those enrolled from the men of Gershon in the same manner — by family and clan and from those <sup>39</sup>between the ages of 30 and 50 — for similar service in the meeting tent <sup>40</sup>numbered, according to their families, 2,630. <sup>41</sup>These are the appointees from the families of Gershon: every one who was to work in the meeting tent, those whom Moses and Aaron commissioned under the LORD's direction.

<sup>42</sup>Those who were likewise enrolled from the men of Merari — by family and clan and <sup>43</sup>from those between the ages of 30 and 50 for similar service in the meeting tent numbered, <sup>44</sup>according to their families, 3,200. <sup>45</sup>These appointees from the families of Merari were likewise commissioned by Moses and Aaron at the LORD's command through Moses. <sup>46</sup>The whole enrollment of the men of Levi obtained by Moses, Aaron and the leaders of Israel, when they numbered them by their families and clans, <sup>48</sup>totaled 8,580. <sup>47</sup>This group was made up of all those between the ages of 30 and 50 who were appointed to enter the service for work and burden bearing in the tent of meeting. <sup>49</sup>At the LORD's command they were each assigned their respective duties and burdens; and their enrollment was accomplished after the manner in which the LORD had instructed Moses.

**5** FURTHERMORE THE LORD TOLD Moses: <sup>2</sup>Order the people of Israel to remove from the camp every leper and everyone who has an emission or is defiled by touching a corpse;<sup>a</sup> <sup>3</sup>whether male or female, they shall be expelled from and sent outside the camp, because they are not to defile their camp where I dwell among them. <sup>4</sup>The people of Israel did so and

evicted them from the camp, doing it as the LORD had directed Moses.

<sup>5</sup>The LORD also said to Moses: <sup>6</sup>Tell the people of Israel, If a man or a woman commits any of the crimes of mankind,<sup>b</sup> thus dealing unfaithfully with the LORD, then that person is guilty. <sup>7</sup>He must then confess the crime which he has committed, make full restitution for his wrongdoing with one fifth added, and restore it to the person wronged.<sup>c</sup> <sup>8</sup>But if the man has no next of kin to whom restitution can be made,<sup>d</sup> this reparation, now due to the LORD, shall go for the priest; though it is not to be confused with the ram for atonement with which complete satisfaction is to be made in his behalf. <sup>9</sup>Moreover, every offering of all the sacred gifts presented by the people of Israel<sup>e</sup> shall belong to the priest. <sup>10</sup>The sacred gifts of every man shall belong to him; whatever any man gives to the priest shall be his.

<sup>11</sup>The LORD also said to Moses: <sup>12</sup>Speak to the Israelites and tell them, Any man whose wife shall turn aside and be unfaithful to him <sup>13</sup>so that another man has intercourse with her, even though the affair be concealed from the eyes of her husband and she be undetected though defiled, there being no witness against her since she was not caught in the act; <sup>14</sup>still, if he becomes suspicious and is jealous of his wife because she really is defiled, or if the same doubts come to his mind even though she has not defiled herself, either way, <sup>15</sup>the man shall bring his wife to the priest along with an offering for her — three and one-half quarts of barley flour. He is not, however, to pour oil on it or place incense on it, since it is an offering of suspicion, one for remembering, intended to bring sin to mind.

<sup>16</sup>The priest shall then bring her and present her before the LORD. <sup>17</sup>In addition, he shall take holy water in a clay jar, pick up some dust from off

.a) The period and conditions of their eviction varied; for leprosy see Lev. 13; for emission, Lev. 15:2ff., and for defilement, Num. 19:11ff.

.b) Crimes involving another man's property [Lev. 6:2,3]. c) For details, see Lev. 6:4,5.

.d) In case the person wronged is dead.

.e) Not sacrifices but offerings of dedication, first fruits, etc.

the floor of the tabernacle, and put it in the water. <sup>18</sup>Then after placing the woman before the LORD<sup>f</sup> he shall let her hair down, place in her hands the offering for remembering — the one of suspicion — and hold in his hand the bitter water that brings a curse. <sup>19</sup>Next, the priest shall make her take an oath saying to her, "If a man has not had intercourse with you and you have not had sexual relations with other than your husband, then be free from the effects of this bitter water which brings a curse. <sup>20</sup>But if you have turned to another in place of your husband, if you have defiled yourself, and some man besides your husband has lain with you" — <sup>21</sup>the priest shall make the woman swear with an oath of adjuration and continue — "then may the LORD make you a curse and an oath<sup>g</sup> among your people by making your thighs shrivel and your abdomen swell: <sup>22</sup>this curse-bringing water shall enter your stomach, making your abdomen swell and your thighs shrivel." "Let it be so," she shall acknowledge; "Let it be so."

<sup>23</sup>The priest shall then write these curses in the book and wash them off in the bitter water,<sup>h</sup> <sup>24</sup>and when he gives the woman this water, bitter with curses, to drink, it shall cause bitter pain upon entering her system. <sup>25</sup>Meanwhile, the priest shall take the meal offering of suspicion from her hand and move it back and forth before the LORD bringing it to the altar. <sup>26</sup>Moreover, he shall take a handful of it as a memorial portion and burn it on the altar,<sup>i</sup> after which he shall make the woman drink the water. <sup>27</sup>Once he has given her the water to drink, it shall be that if she has defiled herself and has been unfaithful to her husband, the bitter water which brings the curse, having entered her system, will cause her abdomen to swell and her thighs to shrivel; she shall become

a curse among her people. <sup>28</sup>If, however, she has not defiled herself, but is pure, she will remain unharmed and bear children. <sup>29</sup>This is the law of jealous suspicion in case a wife is unfaithful to her husband and is defiled. <sup>30</sup>When a man gets doubts in his mind and becomes jealous of his wife, then he shall similarly present her before the LORD and the priest shall deal with her according to this entire law. <sup>31</sup>Thus the husband shall be innocent of any sin and the wife shall pay for her crime.

**6** THE LORD FURTHER SAID TO MOSES: <sup>2</sup>Tell the people of Israel, If a man or woman shall do the signal act of making the vow of a Nazarite—namely, to live in consecration to the LORD — <sup>3</sup>he must abstain from wine and intoxicating drink.<sup>j</sup> He must not drink the vinegar of wine nor strong drink, nor any kind of grape juice; neither may he eat fresh or dried grapes. <sup>4</sup>During the entire period of his consecration, he must not eat anything which is prepared from the grapevine, not even the seeds and skins.<sup>k</sup> <sup>5</sup>Furthermore, during the entire period of his consecration vow, no razor must be used on his head; he is to be holy, allowing the locks of hair on his head to grow until the period during which he lives as a Nazarite to the LORD is completed.<sup>l</sup> <sup>6</sup>During this same period he must not come near a dead body; <sup>7</sup>he may not even render himself unclean by his father, mother, brother, or sister when they die, because his consecration to God is upon his head. <sup>8</sup>During his entire period as a Nazarite he must be holy to the LORD.

<sup>9</sup>If someone should die suddenly in his presence and he defile his consecrated head, then he must shave it on his purification day; the seventh day he shall shave it completely. <sup>10</sup>On the eighth day he must bring either two

f) In front of the altar. g) For an example of a person becoming an oath or curse, see Jer. 29:22.

g, God gave it the effects, the aware-

i) Upon the LORD's acceptance of this offering He brought to remembrance the sin of a guilty party, thus imparting the curse to the water. j) Consecration and self-denial cannot be separated.

k) The fruit of the vine stood for all sensual enjoyments.

l) The long hair symbolized dedication of all the forces of his nature, undiminished, to the LORD.

turtle doves or two young pigeons to the priest at the door of the meeting tent, <sup>11</sup>whereupon the priest shall offer the one for a sin offering and the other for a burnt-offering, that he might make atonement for him, since he sinned in the matter of the corpse. <sup>12</sup>He shall anew dedicate his head on that day, that he might live as a Nazarite to the LORD during the period of his consecration. He must also bring a year-old lamb for a guilt-offering, for the previous days cannot be counted because his consecration was rendered unclean.

<sup>13</sup>Now this is the procedure of the Nazarite for the day on which his consecration period is completed: After he has been brought to the door of the meeting tent, <sup>14</sup>he is to present his offering to the LORD; namely, a flawless year-old male lamb for a burnt-offering, a flawless year-old lamb for a sin-offering, a spotless ram for a peace offering, <sup>15</sup>and a basket of unleavened bread — cakes of fine flour mixed with oil, and unleavened wafers daubed with oil — together with their meal offering and libations.<sup>m</sup> <sup>16</sup>The priest shall present these before the LORD and offer his sin-offering and burnt-offering. <sup>17</sup>The ram he shall offer as a sacrifice of peace offering to the LORD, with the basket of unleavened bread; he shall also offer its meal-offering and libation.

<sup>18</sup>The Nazarite shall then shave his dedicated head at the door of the meeting tent, take this hair and put it in the fire which is under the peace-offering sacrifice. <sup>19</sup>The priest shall take the boiled shoulder of the ram along with an unleavened cake and wafer from the basket and put them in the hands of the Nazarite after he has shaved himself of the hair of his consecration. <sup>20</sup>The priest shall wave them as a wave offering before the LORD; they are to be a holy portion for the priest, together with the breast of the wave-offering and the shoulder of the heave-offering.<sup>n</sup> After that, the Nazarite may drink wine. <sup>21</sup>This is the law of the Nazarite, who shall vow to give his

offering to the LORD in accordance with his consecration, not including what extra he may be able to do; according to the vow which he has taken, so must he conform to the law of his consecration.

<sup>22</sup>The LORD further said to Moses: <sup>23</sup>tell Aaron and his sons: This is the way you are to bless the people of Israel. Say to them, <sup>24</sup>"The LORD bless you and keep you; <sup>25</sup>the LORD make His face shine upon you and be gracious to you; <sup>26</sup>the LORD lift up His countenance upon you and give you peace." <sup>27</sup>In this manner they shall invoke My name upon the people of Israel and I Myself will bless them.

**7** NOW IT WAS ON THE DAY WHEN Moses had finished setting up the tabernacle and had anointed and sanctified it with all its equipment, including the altar and its utensils which he likewise anointed and sanctified, <sup>2</sup>that the princes of Israel, the leaders of their tribal houses — these are the tribal princes in charge of those who were enrolled — made a presentation. <sup>3</sup>They brought their gifts before the LORD — six covered wagons and twelve bullocks, a wagon for two princes and a bullock for each, and presented them in front of the Dwelling. <sup>4</sup>The LORD then told Moses: <sup>5</sup>Accept these things from them, that they may be used in effecting the work<sup>o</sup> of the meeting tent and give them to the men of Levi, to each as his work requires. <sup>6</sup>Accordingly, Moses took the wagons and the bullocks and gave them to the Levites. <sup>7</sup>Two wagons and four bullocks he gave to the men of Gershon as their work required; <sup>8</sup>likewise, four wagons and eight bullocks to the men of Merari as their work required, under the supervision of Ithamar, the son of Aaron the priest. <sup>9</sup>To the men of Kohath, however, he gave nothing, because it was their responsibility to attend to the work of the holy things which they had to carry on their shoulders.<sup>p</sup> <sup>10</sup>Now the princes presented the dedicatory gift for the altar

<sup>m</sup>) See Num. 15:3ff. <sup>n</sup>) See Lev. 7:32-34.

<sup>o</sup>) Transporting the Dwelling and all its equipment. <sup>p</sup>) See ch. 4:15.

on the day it was anointed, offering it before the altar. <sup>11</sup>Consequently, the LORD instructed Moses: Have them, each prince on his day,<sup>q</sup> present the dedicatory gift for the altar.

<sup>12</sup>The one who presented his gift on the first day in behalf of the tribe of Judah was Nahshon the son of Amminadab. <sup>13</sup>His gift was one silver dish weighing about  $3\frac{1}{4}$  pounds<sup>r</sup> and one silver basin of about  $1\frac{3}{4}$  pounds,<sup>s</sup> in accordance with the standard weight of the sanctuary — both of them full of fine flour mixed with oil for a grain-offering; <sup>14</sup>one gold pan of about four ounces full of incense; <sup>15</sup>one young bull from the cattle, one ram and one year-old lamb for a burnt-offering; <sup>16</sup>One male goat for a sin-offering; <sup>17</sup>and for the peace offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Nahshon the son of Amminadab.

<sup>18</sup>On the second day Nethaneel, the son of Zuar, the prince of Issachar made his offering. <sup>19</sup>The gift which he presented was likewise one silver dish which weighed about  $3\frac{1}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both of them full of fine flour mixed with oil for a grain-offering; <sup>20</sup>one gold pan of about four ounces full of incense; <sup>21</sup>one young bull from the cattle, one ram, and one year-old male lamb for a burnt-offering; <sup>22</sup>one male goat for a sin-offering; <sup>23</sup>and for the peace offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Nethaneel the son of Zuar.

<sup>24</sup>On the third day, the prince of Zebulun's descendants, Eliab the son of Helon, made his offering: <sup>25</sup>His gift was one silver dish weighing about  $3\frac{1}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary—both full of fine flour mixed with oil for a grain-offering; <sup>26</sup>one gold pan of about

four ounces full of incense; <sup>27</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>28</sup>one male goat for a sin-offering; <sup>29</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Eliab, the son of Helon.

<sup>30</sup>On the fourth day, the prince of Reuben's descendants, Elizur the son of Shedeur, made his offering: <sup>31</sup>His gift was one silver dish weighing about  $3\frac{1}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary—both full of fine flour mixed with oil for a grain-offering; <sup>32</sup>one gold pan of about four ounces full of incense; <sup>33</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>34</sup>one male goat for a sin-offering; <sup>35</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Elizur the son of Shedeur.

<sup>36</sup>On the fifth day, the prince of Simeon's descendants, Shelumiel the son of Zurishaddai, made his offering: <sup>37</sup>His gift was one silver dish weighing about  $3\frac{1}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>38</sup>one gold pan of about four ounces full of incense; <sup>39</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>40</sup>one male goat for a sin-offering; <sup>41</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Shelumiel the son of Zurishaddai.

<sup>42</sup>On the sixth day, the prince of Gad's descendants, Eliasaph the son of Reuel,<sup>t</sup> made his offering: <sup>43</sup>His gift was one silver dish weighing about  $3\frac{1}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the

q) Presumably, because of the nature of the gifts. The limited space in the court would not have allowed the receiving, slaughtering, and preparing for sacrifice of 252 animals all in one day, let alone the burning of 36 whole animals and the fat portions of 216 animals on the altar.

r) 130 shekels. One shekel about one dollar today. s) Seventy shekels.

t) The Samaritan text has Deuel each time the name occurs, while the Septuagint and the Syrian have Reuel. In Hebrew the R and the D may be written much alike.

standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>44</sup>one gold pan of about four ounces full of incense; <sup>45</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>46</sup>one male goat for a sin-offering; <sup>47</sup>and for the peace-offering, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Eliasaph the son of Reuel.

<sup>48</sup>On the seventh day, the prince of Ephraim's descendants, Elishama the son of Ammihud, made his offering; <sup>49</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>50</sup>one gold pan of about four ounces full of incense; <sup>51</sup>one young bull from the cattle, one ram, and one year-old lamb, for a burnt-offering; <sup>52</sup>one male goat for a sin-offering; <sup>53</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Elishama the son of Ammihud.

<sup>54</sup>On the eighth day, the prince of Manasseh's descendants, Gamaliel the son of Pedahzur, made his offering; <sup>55</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>56</sup>one gold pan of about four ounces full of incense; <sup>57</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>58</sup>one male goat for a sin-offering; <sup>59</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Gamaliel the son of Pedahzur.

<sup>60</sup>On the ninth day, the prince of Benjamin's descendants, Abidan the son of Gideoni, made his offering; <sup>61</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanc-

tuary — both full of fine flour mixed with oil for a grain-offering; <sup>62</sup>one gold pan of about four ounces full of incense; <sup>63</sup>one young bull from the cattle, one ram, and one male year-old lamb for a burnt-offering; <sup>64</sup>one male goat for a sin-offering; <sup>65</sup>and for a peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Abidan the son of Gideoni.

<sup>66</sup>On the tenth day, the prince of Dan's descendants, Ahiezer the son of Ammishaddai, made his offering; <sup>67</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>68</sup>one gold pan of about four ounces full of incense; <sup>69</sup>one young bull from the cattle, one ram, and one male year-old lamb for a burnt-offering; <sup>70</sup>one male goat for a sin-offering; <sup>71</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Ahiezer the son of Ammishaddai.

<sup>72</sup>On the eleventh day, the prince of Asher's descendants, Pagiel the son of Ochran, made his offering; <sup>73</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds, and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed with oil for a grain-offering; <sup>74</sup>one gold pan of about four ounces full of incense; <sup>75</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>76</sup>one male goat for a sin-offering; <sup>77</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Pagiel the son of Ochran.

<sup>78</sup>Finally on the twelfth day, the prince of Naphtali's descendants, Ahira the son of Enan, made his offering; <sup>79</sup>His gift was one silver dish weighing about  $3\frac{3}{4}$  pounds, and one silver basin of about  $1\frac{3}{4}$  pounds, in accordance with the standard weight of the sanctuary — both full of fine flour mixed

with oil for a grain-offering; <sup>80</sup>one gold pan of about four ounces full of incense; <sup>81</sup>one young bull from the cattle, one ram, and one male year-old lamb, for a burnt-offering; <sup>82</sup>one male goat for a sin-offering; <sup>83</sup>and for the peace-offering sacrifice, two bullocks, five rams, five he-goats, and five male year-old lambs. This was the gift of Ahira the son of Enan.

<sup>84</sup>The foregoing was the dedicatory gift from the princes of Israel for the altar on the day it was anointed; it included twelve silver dishes, twelve silver basins, twelve gold pans, <sup>85</sup>each silver dish weighed about  $3\frac{3}{4}$  pounds and each silver basin, about  $1\frac{3}{4}$  pounds. The total weight of the silver utensils was about sixty pounds,<sup>u</sup> in accordance with the standard weight of the sanctuary. <sup>86</sup>The twelve gold pans full of incense weighed about four ounces apiece, in accordance with the standard weight of the sanctuary; all the gold of the pans amounted to four pounds.<sup>v</sup> <sup>87</sup>The total number of animals for the burnt-offering was twelve young bulls from the cattle, twelve rams, and twelve male year-old lambs with their grain-offerings; for the sin-offering, twelve male goats; <sup>88</sup>and the total number of animals for the peace offering sacrifice was twenty-four young bulls from the cattle, sixty rams, sixty he-goats, and sixty year-old lambs. This was the dedicatory gift for the altar after it had been anointed. <sup>89</sup>When Moses entered the meeting tent to talk with Him, he heard the Voice speaking to him from between the two cherubim and above the mercy seat<sup>w</sup> which was on the Ark of the Testimony; in this manner He spoke to him.

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**8** THE LORD SAID TO MOSES: <sup>2</sup>SPEAK with Aaron and tell him, When you place the lamps, let the seven lamps shine frontward from the lampstand. <sup>3</sup>Aaron acted accordingly; he

placed the lamps so that they faced outward from the lampstand, just as the LORD had directed Moses. <sup>4</sup>As for the fashioning of the lampstand,\* it was hammered work of gold; it was of hammered work from the base to the flowers. Thus he fashioned the lampstand according to the pattern which the LORD had shown Moses.

<sup>5</sup>The LORD further told Moses: <sup>6</sup>Take the men of Levi from among the people of Israel and cleanse<sup>y</sup> them. <sup>7</sup>To accomplish this cleansing, do this to them: sprinkle the purifying water<sup>z</sup> over them and have them shave their entire bodies with a razor, and have them wash their clothes and cleanse themselves. <sup>8</sup>Then have them procure a young bull from the cattle with its grain-offering — fine flour mixed with oil.<sup>a</sup> Moreover, take another young bull from the cattle for a sin-offering. <sup>9</sup>Next bring the men of Levi to the front of the meeting tent and assemble the entire congregation of the people of Israel. <sup>10</sup>Present the men of Levi before the LORD and let the people of Israel place their hands on them.<sup>b</sup> <sup>11</sup>Aaron shall then offer<sup>c</sup> the Levites as a wave offering before the LORD from the people of Israel so that the Levites may be in position to execute the LORD's service.<sup>d</sup> <sup>12</sup>As for the Levites, have them lay their hands on the heads of the bulls; then offer one as a sin-offering and the other as a burnt-offering to the LORD to atone for the men of Levi. <sup>13</sup>Moreover, place the men of Levi before Aaron and his sons and offer them as a wave offering to the LORD.

<sup>14</sup>In this way you are to separate the Levites from the people of Israel, so they will belong to Me. <sup>15</sup>Hereafter the men of Levi shall enter to perform duties connected with the meeting tent. Cleanse them and offer them as a wave offering, <sup>16</sup>for they must definitely be given to Me from among the people of Israel as a substitute for all who open the womb; the first born of

u) 2400 dollars. v) 120 dollars. w) See Ex. 25:22. x) See Ex. 25:31-37.

y) The word sanctify is used for the priest's cleansing in Ex. 29:1. The Levitical service, in comparison with the priestly service, was of a less solemn and sacred nature.

z) Used symbolically of purification, possibly with water from the laver.

a) For a burnt offering.

b) Presumably representatives of both groups took part in this ceremony. c) Symbolically.

d) The laborious service connected with the Dwelling, see 3:25-26.

all the people of Israel, for I have chosen them for Myself. <sup>17</sup>This is because all the first-born in the nation of Israel are rightfully Mine, both among man and beast, for at the time that I slew all the first-born in the land of Egypt, I set them apart for Myself.<sup>e</sup> <sup>18</sup>I have, however, chosen the Levites as a substitute for all Israel's first-born. In addition, <sup>19</sup>I have given the men of Levi as a gift to Aaron and his sons from among the nation of Israel to perform the service<sup>f</sup> of her people in the meeting tent and to atone for them, so that there may not be a plague in the nation of Israel when her people approach the Holy Place.<sup>g</sup>

<sup>20</sup>Therefore Moses, Aaron, and the entire assembly<sup>h</sup> of the men of Israel dealt with the Levites in accordance with everything that the LORD had commanded Moses concerning them; thus the people of Israel dealt with them. <sup>21</sup>The men of Levi cleansed themselves from sin and washed their clothes; then Aaron offered them as a wave offering in the presence of the LORD and made atonement for them for their purification. <sup>22</sup>From that time on the men of Levi came in to do their work in the meeting tent in the presence of Aaron and his sons. In short, they took the proper steps with the Levites, even as the LORD had directed Moses concerning them.

<sup>23</sup>In addition, the LORD said to Moses: <sup>24</sup>This applies to the men of Levi: Starting at the age of 25, they shall commence to engage in active duty in the service of the meeting tent. <sup>25</sup>At the age of 50, however, they shall retire from active duty in the service and shall not be employed anymore. <sup>26</sup>Hereafter they shall assist<sup>i</sup> their fellow workers in the meeting tent in

keeping with the office, but shall not discharge the regular duties. So shall you deal with the men of Levi in connection with their office.

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**9** IN THE FIRST MONTH OF THE SECOND year after their departure from the land of Egypt, the LORD had instructed<sup>j</sup> Moses in the wilderness of Sinai: <sup>2</sup>The people of Israel are to observe the Passover<sup>k</sup> at its designated time. <sup>3</sup>The fourteenth of this month at dusk<sup>l</sup> is the assigned date for you to keep it, and be sure to observe it according to all its rules and regulations.<sup>m</sup> <sup>4</sup>So Moses directed the nation of Israel to keep the Passover. <sup>5</sup>They observed the Passover in the wilderness of Sinai on the fourteenth day of the first month at dusk; the people of Israel did exactly as the LORD had instructed Moses.

<sup>6</sup>Certain men, however, were not able to observe the Passover that day, because they had been defiled, contacting a person's corpse. Those men, therefore, came to Moses and Aaron the same day <sup>7</sup>and told him<sup>n</sup> their predicament. "We have been defiled by a man's corpse, but why should we be prohibited from presenting among the people of Israel the sacrificial gift<sup>o</sup> of the LORD at its designated time?" <sup>8</sup>Moses replied to them, "Wait while I see what the LORD prescribes in your case."<sup>p</sup>

<sup>9</sup>Then the LORD said to Moses: <sup>10</sup>Speak to the nation of Israel in this manner: If anyone of you or of your descendants is defiled by a corpse or is on a long trip, he too must keep the Passover. <sup>11</sup>Let them, however, observe it on the fourteenth day of the second month<sup>q</sup> at dusk, eating both unleavened bread and bitter herbs with it.

e) See Ex. 13:1,2.

f) Both the work connected with the Dwelling and the service due to the LORD from the first born. g) God's holiness must be revered. h) The main representatives of the people.

i) Doing less exacting, less important work. j) It seems that these instructions were given the same day that the tabernacle was erected, one month prior to the events of chapter one, see 9:15 and Ex. 40:2,17.

k) This was a command. The observance was to remind the people how God had delivered them from the bondage of Egypt, typifying their deliverance through the Redeemer Christ from the bondage of sin [I Cor. 5:7]. l) Heb. — "between the two evenings," probably between sunset and dark. See Ex. 12.

m) An unclean person could not participate in a sacrificial meal [Lev. 7:20,21. Compare I Cor. 11:28,29]. n) Moses. o) The Passover lamb.

p) God always has the right answer to every problem [see James 1:5].

q) The entire nation observed it after the revival under Hezekiah [II Chron. 30:15].



<sup>12</sup>They are not to keep any of it over until morning or break one of its bones;<sup>r</sup> they are to observe carefully every regulation of the Passover. <sup>13</sup>On the other hand, if any individual who is clean and not traveling fails to observe the Passover, that person is to be cut off from his fellowmen because the sacrificial gift for the LORD was not presented at its proper time; that individual must pay for his sin.<sup>s</sup> <sup>14</sup>If a foreigner resides among you and wishes to keep the LORD's Passover, he also must observe it according to its rules and regulations;<sup>t</sup> all must abide by the same rule, both the foreigner and the native.<sup>u</sup>

<sup>15</sup>On the day when the tabernacle was erected, the cloud covered the Dwelling, the tent containing the testimonial evidence,<sup>v</sup> and from evening until morning over the tabernacle it had the appearance of fire. <sup>16</sup>Thus it was continually; the cloud would cover it by day and the form of fire at night. <sup>17</sup>The people of Israel, moreover, would break camp and depart whenever the cloud was taken up from above the tent; and at the place where it stationed itself, there the people would camp. <sup>18</sup>At the LORD's command the people of Israel pulled up stakes, and at His command they halted, remaining encamped as long as the cloud was stationed above the tabernacle.<sup>w</sup> <sup>19</sup>Whenever the cloud remained in this position for some time, the men of Israel would not break camp but would perform the service of the LORD.<sup>x</sup> <sup>20</sup>If the cloud was over the tabernacle for only a few days, still at the LORD's command they would encamp and at His command they would decamp. <sup>21</sup>Sometimes the cloud would remain only from evening until morning; in this case in the morning after the cloud was taken up, they would break camp. Whether it was during

the day or at night, whenever the cloud was removed they would pull up stakes. <sup>22</sup>If the cloud continued to remain over the tabernacle for a day or two, or a month, or even for a longer period, the Israelites would remain in camp and not leave; but when it was taken up, they moved on. <sup>23</sup>At the LORD's command they camped, and again at His command they would leave.<sup>y</sup> They performed the LORD's service as He had directed through Moses.

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**10** THE LORD FURTHER SAID TO Moses: <sup>2</sup>Make you two silver trumpets; fashion them of hammered work; they are for you to use for summoning the assembly and for breaking camp. <sup>3</sup>When they sound both of them, the entire assembly<sup>z</sup> is to gather at the door of the tent of meeting. <sup>4</sup>If, however, they blow only one, then just the princes, the leaders of Israel's thousands, are to assemble before you. <sup>5</sup>When you sound a blast, the camp situated on the east side shall start to break camp and to leave, <sup>6</sup>and at the sound of a second blast, those situated on the south side shall break camp; a blast is given for their departure. <sup>7</sup>If you merely want to summon the assembly, however, then blow,<sup>a</sup> but without giving a blast. <sup>8</sup>Aaron's sons, the priests, are to blow the trumpets, and the use of them shall be continually binding upon you throughout your future generations. <sup>9</sup>When you go to war in your own country against the enemy who oppresses you, then sound an alarm with the trumpets. The LORD your God will take note of your situation and you will be delivered from your enemies.<sup>b</sup> <sup>10</sup>On any celebration day, also on your appointed feasts<sup>c</sup> and on the first day of your months, you are to blow the trumpets over your burnt-offerings and over the sacrifices of your peace-offerings, for they<sup>d</sup> serve

r) See Ex. 12:8,10,46, so with Christ, our Passover Lamb, John 19:33,36.

s) Indifference to God's specific command meant excommunication. Does such indifference today go unnoticed and unpunished? [See Prov. 24:11,12].

t) The foreigner must be circumcised to enjoy those privileges [Ex. 12:48,49]. u) The Hebrew.

v) See Ex. 40:34ff, for similar statement, but including mention of divine glory.

w) Today the church is led by the Spirit through faith more than by sight.

x) The service connected with the tabernacle.

y) The instructions for our daily walk are as definite and binding [see Deut. 30:11-14].

z) The nation's representatives. a) Blowing in short, sharp tones rather than in a steady blast.

b) Any true victory must be gained through God's strength [Ps. 44:5-7].

c) The three annual feasts [see Chap. 28,29]. d) The trumpets.

## NUMBERS 10

for your remembrance before your God; I am the LORD.

<sup>11</sup>On the twentieth day of the second month in the second year, the cloud ascended from above the Dwelling containing the testimonial evidence, <sup>12</sup>and the Israelites broke camp and departed in prescribed groups<sup>e</sup> from the wilderness of Sinai, and the cloud came to a halt in the wilderness of Paran.<sup>f</sup> <sup>13</sup>This was the first time they broke camp at the LORD's command under Moses' ministry. <sup>14</sup>The first to start out, in accord with the LORD's command through Moses, was the camp standard of Judah's descendants. They traveled in the lead position with their divisions,<sup>g</sup> Nahshon the son of Amminadab being in command of this army.<sup>h</sup> <sup>15</sup>Nethanel the son of Zuar commanded the division comprised of the tribe of Issachar's descendants, <sup>16</sup>and Eliab the son of Helon, commanded the division comprised of the tribe of Zebulun's descendants. <sup>17</sup>The tabernacle was then dismantled and the men of Gershon and Merari, the bearers of the Dwelling set out.

<sup>18</sup>Next came the camp standard of Reuben according to its divisions; Elizur the son of Shedeur being in command of this army. <sup>19</sup>Shelumiel the son of Zurishaddai commanded the division comprised of the tribe of Simeon's descendants, <sup>20</sup>and Eliasaph the son of Reuel commanded the division comprised of the tribe of Gad's descendants. <sup>21</sup>Then the Kohathites, who were the bearers of the sanctuary,<sup>i</sup> departed — but before they arrived at their destination the tabernacle was to be already erected.<sup>j</sup>

<sup>22</sup>Next followed the camp standard of Ephraim's descendants according to its divisions, Elishama the son of Am-

## *The Silver Trumpets; Leaving Sinai*

mihud was in command of this army. <sup>23</sup>Gamaliel the son of Pedahzur commanded the division made up of the tribe of Manasseh's descendants, <sup>24</sup>and Abidan the son of Gideon commanded the division consisting of the tribe of Benjamin's descendants. <sup>25</sup>Bringing up the rear for all the camps was the camp standard of Dan's descendants according to its divisions; Ahiezer, the son of Ammishaddai being in command of this army. <sup>26</sup>Pagiel the son of Ochran commanded the division comprised of the tribe of Asher's descendants, <sup>27</sup>and Ahira the son of Enan commanded the division composed of the tribe of Naphtali's descendants. <sup>28</sup>These were the arrangements in which the nation of Israel traveled with its armies.

<sup>29</sup>Before they left, however, Moses had told Hobab,<sup>k</sup> the son of Reuel the Midianite, Moses' father-in-law, "We are on our way to the place about which the LORD has promised. 'I will give it to you.' Come along with us and we shall make it worth your while, because the LORD has mentioned good things about Israel." <sup>30</sup>But he replied to him, "I cannot go; I must return to my native land and to my family." <sup>31</sup>Then he begged him, "Please do not leave us, for you know about our camping here in the wilderness, and you shall be for us as eyes. <sup>32</sup>Moreover, if you will go with us, we shall promote your welfare with whatever good the LORD shall prosper us."<sup>m</sup>

<sup>33</sup>After breaking camp, they left the mountain of the LORD<sup>n</sup> and traveled for three days, with the Ark of the LORD's Testimony preceding them the three days in order to choose a place for them to rest.<sup>o</sup> <sup>34</sup>The LORD's cloud was over them daily as they traveled

e) In the order prescribed in the following verses; see also ch. 2.

f) This is a general heading for the next few chapters, since many events and a few minor stops occurred before their arrival at Paran, recorded in ch. 12:16.

g) According to the order of march established in ch. 2.

h) In addition to the tribe of Judah, he had the general supervision of the following two tribes.

i) And all the sacred things; see ch. 4:4ff.

j) This provided immediate shelter and a worship center.

k) Moses' brother-in-law may have come to Sinai with his father, Reuel (Jethro), Ex. 18:1-5, to remain after his father went home, Ex. 18:27.

m) Although his decision is not recorded, he must have complied with Moses' request, since his descendants are mentioned later as living in Canaan [Judges 1:16; 1 Sam. 15:6].

n) Mt. Sinai, or Horeb, as called in Deuteronomy.

o) The LORD always looks out for the best for His children [Deut. 31:8].

from camp, <sup>35</sup>and whenever the Ark started out, Moses prayed, "O LORD, arise and let Thy<sup>p</sup> enemies be dispersed; make those who hate Thee flee from Thy presence." <sup>36</sup>When it came to a halt he would pray, "Return,<sup>q</sup> O LORD, to the countless thousands of Israel."

**11** NOW THE PEOPLE COMPLAINED of misfortune in the LORD's hearing and when the LORD heard it, His anger flamed up, whereupon the fire of the LORD burned among them; it devoured those at the far end of the camp. <sup>2</sup>The people then came wailing to Moses, who supplicated the LORD and the fire died down. <sup>3</sup>That place came to be called Taberah,<sup>r</sup> because the fire of the LORD had burned among them.

<sup>4</sup>Moreover, the alien rabble<sup>a</sup> among them began to have cravings; likewise, the people of Israel turned again to weeping and cried, "Who is giving us meat to eat? <sup>5</sup>We still remember the fish we used to eat gratis in Egypt, not to mention the cucumbers, water-melons, leeks, onions and garlic. <sup>6</sup>But now our souls are famished; there is nothing at all upon which to look except this manna."<sup>u</sup> <sup>7</sup>The manna was like coriander seed<sup>v</sup> and had the appearance of resinous gum.<sup>w</sup> <sup>8</sup>After the people had gone out and gathered it, they would grind it with millstones or beat it in a mortar. It was then boiled in a pot and made into cakes. It tasted something like a cake baked with oil.<sup>x</sup> <sup>9</sup>When the dew fell on the camp at night, the manna fell with it.

<sup>10</sup>When Moses heard the people whining throughout their families, each man at the door of his tent, it not only greatly inflamed the LORD's indignation, but Moses too felt chagrined. <sup>11</sup>Moses, therefore, asked the LORD,

"Why hast Thou afflicted Thy servant so, and why have I not found favor in Thy eyes, that Thou hast placed the responsibility of all these people upon me? <sup>12</sup>Was it I who conceived all these people, or am I the one who gave birth to them that Thou shouldst say to me, 'Carry them in your bosom, as a nurse lifts up the nursing child,' to the land Thou hast promised to their forefathers? <sup>13</sup>Where can I get enough meat to give to all these people when they whine to me, saying, 'Give us some meat to eat?' <sup>14</sup>I am unable to bear the responsibility of all these people alone; they are too much for me! <sup>15</sup>If this is the way Thou art going to deal with me, please kill me now, if I have found favor in Thy eyes; do not make me face my misfortune!"

<sup>16</sup>The LORD then directed Moses: Assemble Me 70 men from the elders of Israel whom you know to be elders and officials<sup>x</sup> of the people. Bring them to the tent of meeting, and let them stand there with you. <sup>17</sup>I shall come down and talk with you there and shall take of the Spirit who rests upon you and place Him upon them in order that they may share the responsibility of the people with you, and you will not have to continue bearing it alone. <sup>18</sup>Moreover, give the following instructions to the people: "Cleanse yourselves<sup>y</sup> for tomorrow, because you are going to eat meat. You have cried in the LORD's ears, 'If only we were given meat to eat! Surely we were well off in Egypt!' Therefore, the LORD will give you meat to eat. <sup>19</sup>You will not eat it for one day only, nor two, nor five, nor ten, nor twenty, <sup>20</sup>but for an entire month until it comes out of your nose and becomes nauseating to you. This is the result of your having spurned the LORD, who is among you, and of your having grumbled to His face,"<sup>z</sup>

p) His enemies are our enemies.

q) Essentially, "Return and dwell among us after defeating Thy enemies." r) Heb. — "Burning."

s) The foreign element that came out of Egypt with Israel [see Ex. 12:38].

t) Contrast Phil. 4:11.

u) A small round seed about the size of a black pepper-corn used for seasoning.

v) A fragrant and transparent resin resembling wax. w) See Ex. 16:14,31.

x) Men who were respected and held in esteem by the people.

y) They were to be physically and spiritually fit to witness the LORD's glory in the coming miraculous provision of meat [Comp. Isa. 59:1,2].

z) God notices the actions, words and thoughts of every person in every place [Prov. 5:21; Matt. 12:36,37; Heb. 4:13].

saying, 'Why did we ever leave Egypt?'"

<sup>21</sup>But Moses queried, "The people I am with are six hundred thousand infantrymen; but Thou hast said, 'I will give them so much meat that they shall gorge for an entire month.' <sup>22</sup>Can one find enough flocks and herds to slay for them; or if all the fish in the sea were caught, would enough be found for them?" <sup>23</sup>The LORD replied to Moses: May the LORD's hand be too short? You will see presently whether I keep My word with you or not.

<sup>24</sup>Moses went outdoors and repeated to the people what the LORD had said; furthermore, he assembled seventy men from the elders of the people and stationed them around the tent.<sup>a</sup> <sup>25</sup>The LORD then came down in the cloud and spoke to him, took of the Spirit who was upon him, and had Him rest upon seventy of the elders.<sup>b</sup> After the Spirit had come upon them, they prophesied once, but not again.

<sup>26</sup>Two men, however, stayed in the camp;<sup>c</sup> the one's name was Eldad, the other's Medad. They were among those who had been listed, but they had failed to go out to the tent; nevertheless, the Spirit came upon them, too, and they prophesied in the camp. <sup>27</sup>Then a young man ran and reported to Moses: "Eldad and Medad are prophesying in the camp!" <sup>28</sup>Joshua, the son of Nun, who had been Moses' attendant since he was a youth, spoke up and said, "My master Moses, make them stop!" <sup>29</sup>Moses answered him, "Are you jealous for my sake? I wish that all the LORD's people were prophets; that the LORD would put His Spirit upon them too." <sup>30</sup>And Moses, accompanied by the elders of Israel, returned to the camp.

<sup>31</sup>The LORD caused a wind to arise which brought quail from the sea,

scattering them in the neighborhood of the camp about as far as one could walk in a day in either direction from the camp and lowering them to about three feet above the ground.<sup>d</sup> <sup>32</sup>The people went out and spent all that day, all that night, and all the next day gathering the quail; even the one gathering the least obtained more than a hundred bushels which they spread out all around the camp.<sup>e</sup> <sup>33</sup>But while the meat was still unchewed between their teeth, the LORD's anger flared up against the people, and the LORD struck them with a terrible plague. <sup>34</sup>Henceforth that place was called Kibroth-hattaavah,<sup>f</sup> because it was there they buried the people who had been so greedy. <sup>35</sup>From Kibroth-hattaavah the people traveled to Hazeroth, and there they remained.

June, 1445 B.C.

**12** MIRIAM CONVERSED WITH AARON about Moses regarding the Cushite woman he had married;<sup>g</sup> for he had married a woman of Cush.<sup>h</sup> <sup>2</sup>They said, "Has the LORD spoken exclusively through Moses? Has He not also communed through us?" And the LORD heard it. <sup>3</sup>Now this man Moses was very gentle, more than any other person on earth.<sup>i</sup> <sup>4</sup>At once the LORD said to Moses, Aaron, and Miriam: You three come out to the tent of meeting; so the three came out. <sup>5</sup>Then the LORD came down in the cloudy pillar, stood at the door of the tent, and summoned Aaron and Miriam. As the two stepped forward, He said: <sup>6</sup>Pay attention to My words. If there is a prophet among you, I the LORD will make Myself known to him in a vision; I will speak with him in a dream. <sup>7</sup>Not so with My servant Moses, who is trusted in all My house.<sup>j</sup> <sup>8</sup>With him I speak in person, plainly, not obscurely. He shall view the very form of the

a) In half circle in front of the tent.

b) Anything done in the LORD's behalf demands supernatural power [Acts 1:8]. The Spirit was in no way diminished by this extension. c) The tent was pitched outside the camp [Ex. 33:7].

d) Making it easy for the Hebrews to catch or kill them. e) To cure them by drying.

f) Heb. — "Graves of the greedy."

g. Descendant of Ham, [Gen. 10:6,7] which group settled in Ethiopia.

h) Miriam must have seen her influence on Moses dwindling under this new relationship.

i) This was not self glory on the part of Moses but the stating of a fact, necessary for the full understanding of this incident.

j) Found worthy of God's confidence in everything pertaining to the guidance of the house of Israel.

LORD.<sup>k</sup> Why then are you not afraid to speak against My servant Moses?<sup>9</sup> Then the anger of the LORD was kindled against them, and He departed.<sup>10</sup> But when the cloud withdrew from above the tent, there was Miriam leprous, white as snow.<sup>1</sup>

Aaron turned to Miriam, and when he saw that she was leprous, <sup>11</sup>he begged Moses, "Oh, please, my master, do not count this offense against us in which we have acted so foolishly, in which we have sinned." <sup>12</sup>Please do not let her be as a dead person, as one who is stillborn with half his flesh decomposed." <sup>13</sup>So Moses cried out to the LORD, "O God, I beseech Thee, heal her!" <sup>14</sup>The LORD answered Moses: If her father had publicly spit in her face, would she not be humiliated for seven days? She must be excluded from the camp for seven days; then she may come back. <sup>15</sup>Therefore, Miriam was excluded from the camp for seven days, but the people did not leave until Miriam had been reinstated. <sup>16</sup>Afterwards the people left Hazeroth and made camp in the wilderness of Paran.

August, 1445 B.C.

**13** <sup>2</sup>THE LORD NOW TOLD MOSES: <sup>2</sup>Send out men, so they may spy out the land of Canaan which I am giving to the Israelites.<sup>n</sup> Send one man as representative from each of their father's tribes, each a ruler among them. <sup>3</sup>Moses, therefore, sent them from the wilderness of Paran<sup>o</sup> as the LORD had directed, and all the men were leaders among the people of Israel. <sup>4</sup>These are their names: From the tribe of Reuben, Shammua the son of Zaccur; <sup>5</sup>from the tribe of Simeon, Shaphat the son of Hori; <sup>6</sup>from the tribe of Judah, Caleb the son of Jephunneh; <sup>7</sup>from the tribe of Issachar,

Igal the son of Joseph; <sup>8</sup>from the tribe of Ephraim, Hoshea the son of Nun; <sup>9</sup>from the tribe of Benjamin, Palti the son of Raphu; <sup>10</sup>from the tribe of Zebulun, Gaddiel the son of Sodi; <sup>11</sup>from Joseph—that is, from the tribe of Manasseh—Gaddi the son of Susi; <sup>12</sup>from the tribe of Dan, Ammiel the son of Gemalli; <sup>13</sup>from the tribe of Asher, Sethur the son of Michael; <sup>14</sup>from the tribe of Naphtali, Nahbi the son of Vophsi; <sup>15</sup>and from the tribe of Gad, Geuel the son of Machi. <sup>16</sup>These are the names of the men whom Moses dispatched to spy out the land; and Moses called Hoshea, the son of Nun, Joshua.

<sup>17</sup>When Moses sent them to spy out the land of Canaan, he gave them these instructions, "Go up this way into the Negeb<sup>p</sup>— and on up through the highlands. <sup>18</sup>Find out what the land is like, and whether the people who are living in it are strong or weak, few or many. <sup>19</sup>Notice whether the nature of the land is good or bad, and whether the cities in which they live are mere camps or fortified cities. <sup>20</sup>See what the land is like, whether it is fertile or barren, and whether it is covered with trees or not. Moreover, do your best to bring back some fruit from the land," for this was at the season when the grapes first ripened.<sup>q</sup>

<sup>21</sup>So they went up and spied out the land from the wilderness of Zin as far as Rehob, which is on the way to Hamath. <sup>22</sup>They went up through the Negeb and came to Hebron, where Ahiman, Sheshai, and Talmi, the sons of Anak,<sup>r</sup> were. Hebron was built seven years prior to Zoan in Egypt.<sup>s</sup> <sup>23</sup>When they came to the valley of Eshcol, they cut a branch having a single cluster of grapes, which two of them carried on a pole between them;

k) Some real manifestations, Ex. 33:18 ff. l) She had taken the lead in this insurrection, vs. 1. Aaron again showed his lack of will power, as in making the golden calf.

n) Notice the parallel account in Deut. 1:19-46.

o) The particular place in this region was Kadesh-barnea, vs. 26; Deut. 1:19.

p) The south country. It was a dry, parched district, the least fertile of Canaan, extending northward from Kadesh to within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean. q) Late July or August.

r) The Anakim were a race of giants [Deut. 1:28; 9:2], of whom the Nephilim were a division [Num. 13:33].

s) The exact date is not known, but Hebron was known in Abraham's time, 2000 B.C., Gen. 13:18. It may, however, refer to a rebuilding of Hebron, 7 years before the founding of Avaris-Tanis-Zoan.

they also brought some pomegranates and figs. <sup>24</sup>That place was called the valley of Eshcol<sup>t</sup> because of the cluster of grapes which the men of Israel cut there.

<sup>25</sup>After forty days they returned from spying out the land, <sup>26</sup>traveling until they arrived at Kadesh in the wilderness of Paran where Moses, Aaron and the entire assembly of the people were. Showing them the fruit of the land, <sup>27</sup>they gave their report to them and to the entire assembly. They reported to him, "We came to the country to which you sent us, and it certainly is flowing with milk and honey; this is its fruit. <sup>28</sup>But the people who live in the land are strong and the cities are fortified and very large. Besides, we saw the descendants of Anak there. <sup>29</sup>Amalek lives in the Negeb territory; the Hittites, Jebusites and Amorites live in the highlands and the Canaanites live along the seacoast and along the edge of the Jordan."

<sup>30</sup>Then Caleb calmed<sup>u</sup> the people in Moses' presence and urged, "Let us confidently go up and conquer it, for we are well able to do it." <sup>31</sup>But the men who went up with him said, "We are not able to go up against these people; they are too strong for us." <sup>32</sup>And they brought to the people of Israel this discouraging report of the land which they had spied out, "The land through which we passed as spies is a land that devours its inhabitants,<sup>v</sup> and all the people we saw in it are men of great stature. <sup>33</sup>We saw there the Nephilim, the descendants of Anak, who are of the giants." Even to ourselves we looked like grasshoppers, and so we looked to them!"

Sept., 1445 B.C.

**14** THEN THE ENTIRE CONGREGATION raised their voices, and the people wept throughout that night.

<sup>2</sup>The entire nation of Israel began to complain against Moses and Aaron to such a degree that the whole concourse said to them, "Oh, that we had perished in the land of Egypt or even had died in this wilderness. <sup>3</sup>Why is the LORD bringing us into this land to slay us with the sword and to have our wives and children taken? Would it not be preferable for us to return to Egypt?" <sup>4</sup>They said to one another, "Let us appoint a leader and go back to Egypt."

<sup>5</sup>Moses and Aaron fell on their faces before the entire congregation of the people of Israel which had assembled.<sup>x</sup> <sup>6</sup>But Joshua the son of Nun and Caleb the son of Jephunneh, two of those who had gone to find out what the land was like, tore their clothes <sup>7</sup>and told the whole gathering of Israel, "The land through which we passed as spies is an extremely fertile land. <sup>8</sup>If the LORD is pleased with us, He will bring us in and give us this land which is flowing with milk and honey. <sup>9</sup>Above all, neither rebel against the LORD nor have fear of the native population; they shall be as bread to us.<sup>y</sup> Their defense is as a vanishing shadow, for the LORD is with us; do not fear them." <sup>10</sup>At these words the whole crowd was on the verge of hurling stones at them when suddenly the glory of the LORD<sup>z</sup> appeared in the entire nation of Israel in the tent of meeting.

<sup>11</sup>How long are these people going to spurn Me? the LORD said to Moses. How long will they mistrust Me, not heeding all the miracles which I have performed among them?<sup>a</sup> <sup>12</sup>I will destroy them with a plague, and thus having disinherited them I will propagate through you a greater and more powerful nation than they. <sup>13</sup>But Moses replied<sup>b</sup> to the LORD, "When Egypt, from whose presence Thou didst bring this nation in Thy strength, hears of

<sup>t</sup>) Heb. — "Cluster." <sup>u</sup>) The majority report had greatly excited the people.

<sup>v</sup>) Perhaps referring to the Negeb, see footnote to vs. 17.

<sup>w</sup>) The Nephilim, who cannot be the offspring of the "sons of God," Gen. 6:2,4, are known to have been mighty men, renowned.

<sup>x</sup>) They realized from experience that the LORD would not tolerate such rebellion, ch. 11; Ex. 32.

<sup>y</sup>) That is, we shall consume them. <sup>z</sup>) A manifestation of the LORD in a cloud.

<sup>a</sup>) The world is still despising His riches [Rom. 2:4].

<sup>b</sup>) This man of meekness, who conversed with the LORD face to face, could thus debate with the LORD. He did this once before and won [Ex. 32:10-14]. See also Ps. 106:23. His prime argument is that the LORD's reputation is at stake.

this, <sup>14</sup>they will inform those who live in this land. They have heard that Thou, LORD, art among these people, even to the extent that Thou, LORD, art seen with the naked eye; that Thy cloud watches over them constantly, and that Thou takest the lead before them in a cloudy pillar by day and in a fiery pillar by night. <sup>15</sup>If Thou destroyest this people down to the last man, Thou knowest what the nations, who have heard of Thy reputation, will say: <sup>16</sup>'The LORD was not able to bring this nation to the land which He promised them, so He destroyed them in the wilderness.' <sup>17</sup>But now verify my LORD's great power, that it be as outstanding as Thou hast affirmed, saying: <sup>18</sup>The LORD is patient and exceedingly merciful, forgiving iniquity and transgression; but He is One who will on no occasion leave the guilty unpunished; One who requires of the children down to the third and fourth generations to pay for the iniquity of their parents.<sup>4</sup> <sup>19</sup>Forgive, I beseech Thee, the sin of these people in keeping with the greatness of Thy mercy, as Thou hast forgiven them ever since they left Egypt."

<sup>20</sup>The LORD said: I have forgiven them at your request; <sup>21</sup>nevertheless, as surely as I live and as the earth is full of the LORD's glory — <sup>22</sup>seeing that all these men, who have constantly witnessed My glory and My miracles which I have performed in both Egypt and in the wilderness, have nonetheless tried Me these ten times<sup>c</sup> and disregarded My word — <sup>23</sup>they shall never see the land which I promised by oath to their fathers; not one of those who have despised Me shall see it. <sup>24</sup>But because My servant Caleb has a different attitude and has wholeheartedly followed Me, I shall allow him to re-enter the land on which he once set foot, and it shall always belong to his descendants.<sup>f</sup> <sup>25</sup>The Amalekites and the Canaanites are living in the valley;

therefore, tomorrow you must turn back<sup>5</sup> and travel through the wilderness by way of the Red Sea.

<sup>26</sup>How long must I put up with this sinful assembly which is constantly grumbling against Me? protested the LORD to Moses and Aaron, <sup>27</sup>for I have heard the complaints of the people of Israel which they are continually muttering against Me. <sup>28</sup>Say to them, "As I live, declares the LORD, I am going to deal with you exactly as I have heard you prescribe it. <sup>29</sup>Your corpses shall fall in this wilderness, namely, all the enlisted men of your entire number above the age of twenty who have grumbled against Me. <sup>30</sup>None of you except Caleb, the son of Jephunneh, and Joshua, the son of Nun, shall enter the land in which I swore by the uplifted hand to establish you. <sup>31</sup>I will be, however, an escort to your little ones who, you said, would be taken, so that they may appreciate the land which you have rejected. <sup>32</sup>But as for you, your corpses shall fall in this wilderness. <sup>33</sup>And because of your unfaithfulness your sons will have to wander as shepherds in this wilderness for forty years until all your corpses lie in the desert. <sup>34</sup>The forty years during which you must pay the penalty for your sins shall be determined by the number of days which you spent in spying out the land; that is, forty days — a year for each day; then you will realize what it means to have Me against you. <sup>35</sup>I the LORD have spoken; I will most certainly deal with this entire wicked assembly which has conspired against Me, even as I stated; they shall succumb and die in this wilderness.

<sup>36</sup>Meanwhile, the men who had been dispatched by Moses to spy out the land and who on their return had prompted the entire assembly to grumble against him by starting a whispering campaign against the land, <sup>37</sup>these very men, who had spread this detri-

c) Moses' second argument. The LORD's character or Word is at stake. d) See Ex. 34:6,7.

e) The number of completeness. The LORD had enough; the promised judgment of Ex. 32:34 was now to be executed, for the punishment of sin is a divine principle which is not changed (Job 4:8, Gal. 6:7). f) See Josh. 14:6ff.

g) Apparently the hardest message of the incident. Unbelief had cost them the promises of God. Read the lesson as taught in Heb. 3:7-19.

mental report of the land, died from a sudden plague before the LORD.<sup>h</sup> <sup>38</sup>Joshua the son of Nun, and Caleb the son of Jephunneh alone survived of those men who had gone to spy out the land.

<sup>39</sup>When Moses relayed this message to the entire nation of Israel, the people mourned deeply. <sup>40</sup>Early next morning they got up and started to ascend the mountain. "Here we are," they said; "we realize that we have sinned, but we are now ready to proceed to the place which the LORD has promised." <sup>41</sup>Moses insisted, "Why are you trampling under foot the LORD's direct order? It will get you nowhere! <sup>42</sup>The LORD is not with you; do not go up or you will be decimated before your enemies. <sup>43</sup>You will fall in battle, for the Amalekite and the Canaanite are there to oppose you. Since you have deserted the LORD, how do you expect Him to be with you?" <sup>44</sup>Nevertheless they stubbornly persisted in climbing the mountainous plateau, despite the fact that neither the Ark of the LORD's covenant nor Moses left the camp.<sup>i</sup> <sup>45</sup>Then the Amalekites and the Canaanites who lived in that mountainous region came down and attacked them, driving them back in defeat as far as Hormah.

1444 B.C.

**15** THE LORD GAVE THESE INSTRUCTIONS to Moses: <sup>2</sup>Address the people of Israel and tell them, "When you arrive at your destination in the land which I am giving you<sup>k</sup> <sup>3</sup>and would present a burnt offering or a sacrifice by fire to the LORD—whether in fulfilling a special vow, or as a free will offering, or at your set festivals,<sup>l</sup> offering it as a pleasing fragrance to the LORD from herd or flock; <sup>4</sup>then he who presents his offering to the LORD shall bring a meal offering composed of six pints<sup>m</sup> of fine flour mixed with three pints of oil<sup>n</sup> <sup>5</sup>and a drink offering

of three pints of wine. Prepare this to accompany the burnt offering or the sacrifice of each lamb. <sup>6</sup>If it is a ram, then prepare a meal-offering composed of six quarts of fine flour mixed with two quarts of oil <sup>7</sup>and also a drink-offering of two quarts of wine; offer this as a pleasing fragrance to the LORD. <sup>8</sup>When you prepare a young bull for a burnt-offering or as a sacrifice to fulfill a special vow or for a peace-offering to the LORD, <sup>9</sup>one must present with the young bull a meal-offering composed of nine quarts of fine flour mixed with three quarts of oil <sup>10</sup>and also present three quarts of wine for a drink-offering. This shall be offered by fire as a pleasing fragrance, to the LORD. <sup>11</sup>Every bull, ram, lamb, and goat must be presented in this prescribed manner. <sup>12</sup>No matter how many you present, each one of the entire number must be prepared in the same way.

<sup>13</sup>Every native shall prepare these things in this same manner when presenting an offering by fire as a pleasing fragrance to the LORD. <sup>14</sup>And if a foreigner lives among you now or one among you in succeeding generations, who shall present an offering by fire for a pleasing fragrance to the LORD, he shall present it exactly as you do. <sup>15</sup>All residents, both you and the foreigner who lives with you, shall abide by the same regulation, and it shall continue in effect throughout all your future generations. The foreigner shall be regarded in the same light as you are before the LORD. <sup>16</sup>The same law and ordinance shall apply to both you and the foreigner who lives with you."

<sup>17</sup>The LORD said to Moses: <sup>18</sup>Address the people of Israel and tell them: When you arrive in the land to which I am conducting you <sup>19</sup>and have started to eat of its food, you are to offer a heave offering to the LORD. <sup>20</sup>For this heave offering, present a cake made from the first of your coarse

h) Being struck down by the hand of God in divine judgment. Compare Prov. 29:1.

i) To the sin of unbelief (vss. 1-4) is now added the sin of presumptuous self-confidence.

k) These instructions gave hope to the new generation, while judgment was being executed upon their fathers, who were made to wander in the wilderness of Paran, from the autumn of 1445 to the autumn of 1407. l) See Lev. 23.

m) One-tenth of an ephah, an ephah being a little less than a bushel.

n) One-fourth of a hin, a hin being about six quarts.



meal; offer it as a heave offering from the threshing floor.<sup>o</sup> <sup>21</sup>Down through your successive generations you are to give a heave offering to the LORD from the first of your coarse meal.

<sup>22</sup>If you make a mistake<sup>p</sup> and fail to observe all these commands which the LORD has spoken to Moses—<sup>23</sup>all these which the LORD has dictated to you by the ministry of Moses from the day He gave the commands down through your successive generations — <sup>24</sup>if it be committed ignorantly without the congregation realizing it, then the entire congregation must present a young bull for a burnt-offering, a pleasing fragrance to the LORD, along with its meal offering and drink offering as the ordinance prescribes.<sup>q</sup> There shall also be a young goat for a sin offering. <sup>25</sup>The priest shall atone for the entire congregation of the people of Israel, and since the sin was committed ignorantly, they shall be forgiven because they have presented their offering by fire to the LORD and their sin offering in the LORD's presence for their mistake. <sup>26</sup>Both the entire congregation of the people of Israel and the foreigner who lives among you shall be forgiven, seeing that all the people were in ignorance in the matter.

<sup>27</sup>If only one person should sin ignorantly, then he must present a year-old she-goat for a sin offering. <sup>28</sup>The priest shall atone before the LORD for the person who ignorantly sins by mistake, so that by making atonement for him, it may be forgiven him. <sup>29</sup>The native in the nation of Israel and the foreigner, who lives among you, shall benefit by the same law when he errs ignorantly. <sup>30</sup>But the person, whether the native or the foreigner, who defiantly rebels,<sup>r</sup> is a blasphemer against the LORD; that person must be de-

stroyed from among his people, <sup>31</sup>because he has regarded the LORD's word with contempt and has violated His command; that person must unquestionably be cut off; his iniquity lies upon him.

<sup>32</sup>While the people of Israel were in the wilderness, they surprised a man gathering wood on the Sabbath day.<sup>s</sup> <sup>33</sup>Those who had surprised him gathering the wood, brought him to Moses, Aaron, and the whole congregation;<sup>t</sup> <sup>34</sup>but they were obliged to put him in confinement because there was no distinct ruling on how he should be punished.<sup>u</sup> <sup>35</sup>The man must most certainly be executed, the LORD told Moses. Have the entire congregation hurl stones at him outside the camp. <sup>36</sup>So the whole congregation took him outside the camp and threw stones at him until he died, as the LORD had directed Moses.

<sup>37</sup>The LORD said to Moses: <sup>38</sup>Address the people of Israel and tell them to attach tassels to the hems of their clothes<sup>v</sup> throughout their successive generations. Fasten the tassels to the hem with a blue thread. <sup>39</sup>You are to have the tassel, so that when it catches your eye you may remember all the LORD's commands and observe them and may not wander after your heart's inclinations and after your eyes which have previously led you into harlotry.<sup>w</sup> <sup>40</sup>Being thus reminded of all My commands, you will be able to observe them, for you must be holy before your God. <sup>41</sup>I am the LORD your God, who has purposely brought you out of the land of Egypt to be your God; I am Jehovah.

**16** KORAH, WHOSE ANCESTRY WENT back through Izhar and Kohath to Levi, with three descendants of Reu-

o) Coarsely bruised meal procured at the beginning of the harvest.

p) Sins of omission as contrasted with the sins of commission in Lev. 4:13ff. q) Vss. 8-10.

r) Heb. — "sins with a high hand"; that is, raises his hand in defiance of the LORD.

s) A practical illustration of the "sinning with a high hand."

t) To the assembly of elders who were the congregation by representation, Ex. 18:25,26; Deut. 27:1.

u) The punishment was death, Ex. 31:14,15; but the mode of execution had not yet been revealed. Comp. Lev. 24:12.

v) The upper garments, Deut. 22:12. This ordinance may have been prompted by the foregoing incident.

w) Both physical and spiritual. Even as He is holy, so He has commanded us to be, Lev. 11:45; I Pet. 1:16. There is no valid excuse for sin, I Cor. 10:13.

ben\* — Dathan and Abiram sons of Eliab, and On<sup>y</sup> the son of Peleth—<sup>2</sup>enlisted 250 men of Israel, who were leaders in the assembly, national representatives and men of distinction <sup>3</sup>and jointly they revolted against Moses. Assembling themselves against Moses and Aaron, they said to them, "You assume too much authority. This entire community — yes, everyone of them — is dedicated,<sup>z</sup> for the LORD is present with them. Why should you elevate yourselves above the LORD's people?"

<sup>4</sup>When Moses heard this, he fell on his face. <sup>5</sup>Then he said to Korah and all his company, "Tomorrow morning the LORD will make clear who belongs to Him, who is dedicated, and He will allow that one to approach Him. The man whom He singles out, He will allow to approach Him."<sup>a</sup> <sup>6</sup>Korah and all his company, you do this: <sup>7</sup>get yourselves censers. Tomorrow in the LORD's presence place hot coals on them along with incense. He whom the LORD selects shall be the dedicated one. You descendants of Levi are the ones who are assuming too much."

<sup>8</sup>"Listen closely, you men of Levi," continued Moses to Korah. <sup>9</sup>"Is it an insignificant thing to you that the God of Israel, by selecting you from the community of Israel, has given you the privilege of approaching Him, so that you may look after the service connected with the LORD's tabernacle and may stand before the congregation to wait upon them? <sup>10</sup>Thus He has honored both you and your fellow clansmen, the men of Levi with you. And now do you desire to have the priesthood also?<sup>b</sup> <sup>11</sup>It is against the LORD that you and your entire company have assembled. As for Aaron, what has he done that you complain against him?"<sup>c</sup>

<sup>12</sup>Then Moses sent a summons to

Dathan and Abiram, the sons of Eliab. "We will not come up," they answered.

<sup>13</sup>"Is it such a trivial matter that you have brought us up from a land flowing with milk and honey to kill us in the wilderness, that you should also set up yourself as a dictator over us?"

<sup>14</sup>Furthermore, you have not brought us into a land flowing with milk and honey, or even given us a field or a vineyard as an inheritance.<sup>d</sup> Do you think you can keep on blinding the eyes of these men? We will not come up!" <sup>15</sup>Then Moses grew very angry. "Pay no attention to their offering," said Moses to the LORD. "I have not taken a single donkey from them;<sup>e</sup> neither have I mistreated one of them."

<sup>16</sup>Moses further directed Korah, "Tomorrow you and your entire company present yourselves before the LORD: you, they, and Aaron. <sup>17</sup>Each man is to take his censer, and, having put the incense upon it, each one shall present his censer before the LORD, 250 censers, both you and Aaron, each one with his censer." <sup>18</sup>So each man took his censer and, having placed hot coals on them along with incense, they stationed themselves at the door of the tent of meeting along with Moses and Aaron. <sup>19</sup>No sooner had Korah assembled the entire community<sup>f</sup> against them at the door of the meeting tent, than the glory of the LORD appeared to the entire gathering. <sup>20</sup>The LORD addressed Moses and Aaron: <sup>21</sup>Separate yourselves from this gathering; I will destroy them in a moment. <sup>22</sup>Falling on their faces, they prayed, "God, Thou God of the spirits of all flesh, if just one man sins,<sup>g</sup> wilt Thou be indignant against the whole community?" <sup>23</sup>The LORD then instructed Moses: <sup>24</sup>Tell the congregation, Draw away from the vicinity of the home of Korah, Dathan and Abiram.

<sup>25</sup>Then Moses got up and, followed

x) As descendants of Reuben, the first-born, they claimed that they were entitled to giving orders.

y) On is not mentioned again in this conspiracy; he may have realized his mistake and withdrawn.

z) In a stricter sense, those who belonged to the LORD by His own choice [Ex. 28:1].

a) The LORD will make clear which tribe He has chosen and who in that tribe He has selected to be High Priest.

b) He wishes them to think it all over, that they may repent before it is too late.

c) Aaron has not usurped the priesthood, but has been chosen by the LORD to fulfill this office. God is responsible [Ex. 16:7].

d) The LORD had promised them this through Moses [Ex. 3:7ff; 4:30].

e) Rulers could demand tribute from their subjects [I Sam. 8:11ff; 12:3].

f) This was no small scale rebellion g) Korah, as instigator of the rebellion.

by the elders of Israel, he went to Dathan and Abiram. <sup>26</sup>He warned the community, "Draw away from the tents of these wicked men and do not touch anything that belongs to them; else you will be swept away with all their sins." <sup>27</sup>So they hurried away from the house of Korah, Dathan and Abiram; but Dathan and Abiram came out and stood at the door of their tents along with their wives, sons, and little ones. <sup>28</sup>"By this," declared Moses, "you shall understand that the LORD has commissioned me to carry out all these activities, that I do not act on my own impulse. <sup>29</sup>If these men die the natural death of all men, and if the usual experiences of all men are theirs, then the LORD has not commissioned me. <sup>30</sup>But if the LORD creates something new<sup>h</sup> in which He causes the ground to split open and swallow them and all their possessions, so that they are buried alive in Sheol,<sup>i</sup> then you will understand that these men have spurned the LORD."

<sup>31</sup>As soon as he had finished speaking all these things, the ground split open beneath them, <sup>32</sup>and having opened its mouth, it swallowed them and their families,<sup>j</sup> all the men who had sided with Korah, and all their goods.<sup>k</sup> <sup>33</sup>They and all their households were buried alive in Sheol as the earth fell in upon them, and they vanished from the community. <sup>34</sup>But all the Israelites who surrounded them fled at their screams, exclaiming, "The earth may swallow us too." <sup>35</sup>Moreover, a fire proceeded from the LORD, which consumed the 250 men who had offered the incense.<sup>l</sup>

<sup>36</sup>Afterwards the LORD gave Moses these directions: <sup>37</sup>Tell Eleazar the son of Aaron the priest, to pick up the censers from between those who were

burned, for they are now sacred,<sup>m</sup> and scatter the hot coals at a far distance. <sup>38</sup>Have them beat the censers of these sinners, who have forfeited their lives, into broad plates as a covering for the altar. Since they presented them before the LORD, they are to be sacred; let them serve as a sign to the nation of Israel.

<sup>39</sup>After Eleazar the priest had taken up the censers of brass, which those who had been burned had presented, they beat them into plating for the altar. <sup>40</sup>This was to serve as a memorial to the nation of Israel to remind any outsider, who was not from the offspring of Aaron, that he should not draw near to burn incense before the LORD, so they might not experience the same fate as did Korah and his company. This was carried out as the LORD through Moses had directed him.<sup>n</sup>

<sup>41</sup>The next day the entire congregation of the nation of Israel began to complain against Moses and Aaron, charging, "You have slain the LORD's people."<sup>o</sup> <sup>42</sup>No sooner had the congregation assembled against Moses and Aaron, than they looked toward the tent of meeting, and there was the cloud covering it!<sup>p</sup> When the glory of the LORD appeared also, <sup>43</sup>Moses and Aaron hurried out to the entrance of the meeting tent. <sup>44</sup>Whereupon the LORD commanded Moses: <sup>45</sup>Move away from this congregation so that I may destroy them in a moment. But they<sup>q</sup> fell on their faces. <sup>46</sup>"Take your censer," Moses charged Aaron, "put hot coals on it from off the altar, place the incense upon it and hurriedly carry it to the congregation. Make expiation for them, for vengeance has already proceeded from the LORD; the plague has started!"<sup>r</sup> <sup>47</sup>Aaron took it as Moses had directed, ran out among the

h) Heb. — "create a creation." i) In Hebrew, the place of the dead.

j) Not all of Korah's sons perished; his descendants are again mentioned. Num. 26:58; 1 Chron. 6:18-22, and in the Psalms.

k) By their rebellion their possessions, too, were contaminated. l) Compare Lev. 10:1-2.

m) Because presented to the LORD, Lev. 27:28. n) Eleazar.

o) "In destroying our indispensable leaders, you have destroyed us." The calamity had effected no change in their attitude.

p) When the people camped, the cloud was always over the tabernacle, Ch. 9:15ff. The cloud had something extraordinary about it at this time. Comp. Ex. 40:34.

q) Moses and Aaron.

r) Moses had no time for intercession or argument to avert God's judgment. The high-priestly offering was now the only remedy; Lev. 16:12,13.

people, and saw that the plague had already started among the people. Then having fixed the incense, he made expiation for the people. <sup>48</sup>When he had stationed himself between the dead and the living, the plague was checked. <sup>49</sup>Those who died in the plague numbered 14,700, besides those who died in the Korah event. <sup>50</sup>When the plague had ended, Aaron returned to Moses at the door of the tent of meeting.<sup>a</sup>

**17** LATER ON THE LORD SAID TO Moses: <sup>2</sup>Speak to the Israelites and take one rod from each clan—that is, from all their princes according to their clans, twelve rods in all.<sup>t</sup> Write each man's name on his rod, <sup>3</sup>and put Aaron's name on the rod of Levi since each rod stands for the head of each respective clan. <sup>4</sup>Place them in the tent of meeting in front of the Testimony<sup>u</sup> where I always meet with you. <sup>5</sup>The rod of the man whom I have chosen<sup>v</sup> will then produce shoots. In this way I shall relieve Myself of the complaints which the people of Israel are continually lodging against you.

<sup>6</sup>After Moses had thus informed the Israelites, all the princes gave him rods, a rod each from their respective clans, twelve in all,<sup>w</sup> Aaron's rod being among theirs. <sup>7</sup>Moses placed the rods before the LORD in the tent containing the testimonial evidence. <sup>8</sup>Next morning when Moses entered the tent containing the Testimony, Aaron's rod, representing the clan of Levi, had indeed sprouted, put forth shoots, produced blossoms, and had even borne some ripe almonds.<sup>x</sup> <sup>9</sup>When Moses brought each of the rods from the LORD's presence to all the people of Israel, they gazed at them and finally each man claimed his rod. <sup>10</sup>The LORD then commanded Moses: Put Aaron's rod back in front of the Testimony,

that it may be preserved as an object lesson to these rebellious people. Thus you can put a stop to their complaints against Me, that they may not die. <sup>11</sup>Moses acted accordingly; he did what the LORD had told him.

<sup>12</sup>"Certainly we are in distress," cried the people of Israel to Moses. "We perish, we all perish!" <sup>13</sup>Everyone who approaches, who even comes near the LORD's Dwelling dies; are we all to die?"

**18** THE LORD MADE CLEAR TO Aaron: You, your sons, and your family are responsible for the sins against the sanctuary;<sup>y</sup> likewise, you and your sons are responsible for the sins against your priesthood.<sup>z</sup> <sup>2</sup>Bring your relatives with you from the tribe of Levi, your father's tribe, so that by joining you, they may assist you when both you and your sons are in front of the tent containing the testimonial evidence. <sup>3</sup>They shall discharge the obligations imposed by you and all the duties connected with the tent. Only they must be careful to stay away from the articles of the sanctuary and the altar in order that they may escape death, both they and you. <sup>4</sup>Have them join you, that they may discharge the duties connected with the tent of meeting—that is, whatever work the tent entails. No layman, however, is to come near you. <sup>5</sup>You are to discharge the duties connected with both the sanctuary and the altar so that wrath may never again fall upon the nation of Israel.<sup>a</sup> <sup>6</sup>Take notice that as a gift for you I have selected your relatives, the Levites, out of the nation of Israel, to serve as custodians of the tent of meeting, seeing that they were given to the LORD; <sup>7</sup>but you and your sons are to discharge your priestly duties in everything, from that which pertains

s) The high-priestly ministration proved necessary to pacify the LORD's indignation.

t) The princes carried these as a symbol of their tribal authority, comp. Gen. 49:10.

u) The two stone tablets containing the Law which were in the Ark. v) For the priesthood, ch. 16:5.

w) Ephraim and Manasseh reckoned together under Joseph [Deut. 27:12].

x) Aaron's priestly powers were likewise supernatural. As a man he was on a level with the other princes. y) They must prevent its desecration by the people.

z) Neglect of their priestly duties, offenses against the priesthood and defilement in carrying out their official responsibilities. The holy articles, for instance, had to be cleansed once a year [Lev. 16:16ff].

a) Twice previously this had happened [Lev. 10:2 and Num. 16:35].

to the altar to that which is inside the veil. Be sure to perform it, for the office of the priesthood is a gift which I am giving you. Any layman who approaches<sup>b</sup> must be executed.

<sup>8</sup>The LORD informed Aaron: I, indeed, have assigned to you My heave offerings to keep, even all the holy gifts from the people of Israel; I have allotted them to you as a consecrated portion and to your descendants as a perpetual allowance. <sup>9</sup>You are to have the portion of the most holy gifts which is not burned; namely, all their offerings — all their meal offerings, sin offerings, and trespass offerings—with which they make restitution to Me. The most holy gifts belong to you and to your sons. <sup>10</sup>Regard it as most holy as you eat it; every male may eat of it, because, being holy, it belongs to you.

<sup>11</sup>The heave offering involved in their contribution which is included in all the wave offerings from the people of Israel is also yours. I have apportioned it as a perpetual allowance to you and to your sons and daughters, so that everyone in your family may eat it provided they are clean. <sup>12</sup>I have likewise assigned to you their first fruits which they have given to the LORD — that is, all the best of the oil and of the fresh wine and grain. <sup>13</sup>The first ripe fruits of everything which is in their land, which they bring to the LORD, is yours. Everyone in your family who is clean may eat it.

<sup>14</sup>Also every devoted thing<sup>c</sup> in Israel is for you. <sup>15</sup>Every first-born of all living beings — both man and animal which they present to the LORD — belongs to you. <sup>16</sup>Only be sure to redeem the first-born of both men and unclean animals. The redemption money for the month-old child whom you are redeeming shall be fixed by you at five silver dollars,<sup>d</sup> the standard being the dollar of the sanctuary, which is twenty nickels. <sup>17</sup>Because they are holy, you must not redeem a first-born bullock, sheep, or goat; you are to sprinkle their

blood upon the altar and make their fat go up in smoky fire as a pleasing fragrance to the LORD. <sup>18</sup>Their meat, however, is for you; you are to have especially the wave breast and the right thigh. <sup>19</sup>Summarily, all the heave offerings included with the holy gifts, which the people of Israel offered to the LORD, I have apportioned as a perpetual allowance to you and to your sons and daughters. It is a covenant of salt<sup>e</sup> which will last forever before the LORD for both you and your offspring after you. <sup>20</sup>The LORD further informed Aaron: You are not to have an inheritance in their land nor own any property among them; I am your portion and your inheritance among the people of Israel.<sup>f</sup>

<sup>21</sup>As for the descendants of Levi, I have assigned to them all the tithes in Israel as their share in payment for their services as custodians of the tent of meeting. <sup>22</sup>From now on the people of Israel are never to come near the tent of meeting, else they will incur the penalty of sin and die. <sup>23</sup>The Levites shall discharge the duties connected with the tent of meeting, and they shall be held responsible if they fail. This is a perpetual statute which shall continue in effect throughout your generations, that they are not to possess an inheritance among the people of Israel. <sup>24</sup>For I have designated the tithes which the people of Israel contribute to the LORD as the share which belongs to the Levites. Therefore I have told them that they are not to own any property among the people of Israel.

<sup>25</sup>The LORD further said to Moses: <sup>26</sup>Speak to the Levites and direct them, "When you receive from the people of Israel the tithe which I have assigned to you as your share from them, set part of it aside as a heave offering to the LORD, a tithe of the tithe. <sup>27</sup>Your heave offering shall be credited to you as though it were the grain from the threshing floor and as the full produce

b) Not only to perform these priestly duties, but for any reason.

c) Anything which was entirely dedicated to the LORD and therefore could not be sold or redeemed, Lev. 27:28.

d) Heb. — Five shekels of silver. Weights which could be worth about five dollars today. See the footnote to ch. 3:47. e) An indissoluble covenant [Lev. 2:13].

f) If we trust the Possessor of heaven and earth, our needs will be supplied [Phil. 4:19].

of the wine press. <sup>28</sup>Thus from all your tithes which you receive from the people of Israel, you are to contribute a heave offering to the LORD and give the LORD's contribution to Aaron the priest. <sup>29</sup>Out of all that is given to you, you are to select from every heave offering for the LORD the best part, the sacred portion of it. <sup>30</sup>Tell them also, "When you offer the best part of it, it shall be credited to the Levites as the yield of the threshing floor and the wine press. <sup>31</sup>As it is your remuneration for your services in the tent of meeting, you and your family may eat it anywhere you wish. <sup>32</sup>You will not bring any sin upon yourselves, provided that you contribute the best part of it. In short, you are not to desecrate the holy gifts of the Israelites or you will die."

**19** THE LORD SAID TO MOSES AND Aaron: <sup>2</sup>This is the statute of instruction which the LORD has instituted: Tell the people of Israel to bring you a perfect red heifer<sup>g</sup> entirely without blemish, which has never borne a yoke. <sup>3</sup>Give it to Eleazar the priest and after he has led it outside the camp, have someone<sup>h</sup> slaughter it in his presence. <sup>4</sup>Eleazar the priest shall next take some of its blood with his finger and sprinkle it seven times<sup>i</sup> toward the front of the meeting tent. <sup>5</sup>Someone must then burn the heifer before his eyes, and after he is through burning its skin, flesh and blood, along with its waste, <sup>6</sup>the priest shall take cedar wood, hyssop and scarlet wool and throw it into the midst of the burning heifer. <sup>7</sup>Finally, before entering the camp, the priest must wash his clothes and bathe his body with water; nevertheless, the priest is still unclean till evening. <sup>8</sup>He who burns it shall also wash his clothes with water and

bathe his body; he too remains unclean till evening. <sup>9</sup>Someone who is clean shall gather up the ashes of the heifer and deposit them in a clean place outside the camp. They shall be kept for the congregation of the Israelites as water of uncleanness;<sup>j</sup> it is a sin offering. <sup>10</sup>He who gathers the ashes of the heifer shall wash his clothes and remain unclean until evening.

This shall be a perpetual regulation for the nation of Israel and for the foreigner who resides among you. <sup>11</sup>He who touches the dead body of any person shall remain unclean for seven days. <sup>12</sup>He shall cleanse himself with it<sup>k</sup> on the third day, and on the seventh day, and then he shall be clean; but if he fails to purify himself on the third day, then on the seventh day he shall not be clean. <sup>13</sup>Every one who touches the corpse of a man who has died and fails to cleanse himself has defiled the Dwelling of the LORD; that person must be excommunicated from Israel because the water of uncleanness was not sprinkled upon him. He is unclean; his uncleanness is still upon him.<sup>l</sup>

<sup>14</sup>This rule applies when a man dies in a tent: Anyone who enters the tent, together with those who are already in the tent, shall be unclean for seven days. <sup>15</sup>Every open utensil, which does not have its cover fastened down, is also contaminated. <sup>16</sup>In addition, anyone in the open field who touches him, who is fatally wounded in battle, or a corpse,<sup>m</sup> or a human bone, or a grave, shall stay unclean for seven days. <sup>17</sup>For the unclean person they are to take some of the ashes left from the burning of the sin offering and pour fresh water over them in a basin. <sup>18</sup>A clean person shall then take some hyssop, dip it in water, and sprinkle it on the tent, all the furniture, and the individuals

g) Of the female sex, as the bearer of life, Gen. 3:20.

h) Probably a representative of the congregation for whom the offering was being made.

i) It became a sacrifice, having been brought into relation with the LORD.

j) Water (mixed with ashes, vs. 17) by which uncleanness was to be removed. The ashes contained the blood of the heifer, (thus making it a sin offering), as well as the other purifying elements.

k) The water of purification.

l) Death is the wages of sin, Gen. 2:17; therefore a person was contaminated with sin when he touched a corpse. Because of the many deaths which were to occur in the wilderness as the penalty for unbelief, ch. 14:32ff, the usual laws of purification would not afford enough time to cleanse so many offenders. The red heifer purification took care of this.

m) A person who has died a natural death.

who were there, as well as on the person who touched the bone, or the slain, or the corpse, or the grave. <sup>19</sup>The clean person shall sprinkle the unclean person on the third and on the seventh day so as to purify him on the seventh day. Then, after washing his clothes and bathing in water, he shall be clean that evening. <sup>20</sup>On the other hand, the individual who is unclean and will not purify himself, that person must be excommunicated from the community, for he has defiled the sanctuary of the LORD by not having the water of uncleanness sprinkled upon him; he is unclean. <sup>21</sup>This shall be a regulation for them forever. Moreover, he who sprinkles the water of uncleanness is to wash his clothes, and the one who touches the water of uncleanness shall remain unclean till evening. <sup>22</sup>Anything the unclean person touches becomes contaminated, and the individual who touches it shall likewise be unclean until evening.<sup>n</sup>

**20** WHEN THE ENTIRE ASSEMBLY of the nation of Israel arrived at the wilderness of Zin in the first month,<sup>o</sup> the people stayed in Kadesh. This is where Miriam died and was buried.<sup>p</sup>

<sup>2</sup>Because the community was without water, they assembled against Moses and Aaron. <sup>3</sup>The people started arguing with Moses, complaining, "Had we but died when our relatives died before the LORD!<sup>q</sup> <sup>4</sup>Why have you brought the congregation of the LORD into this desert to die, both we and our livestock? <sup>5</sup>Why have you forced us to leave Egypt to bring us to this miserable location? It is no place for seed or fig trees, or vines, or pomegranates; there is not even any drinking water!"<sup>r</sup>

<sup>6</sup>Moses and Aaron then went out from the assembly's presence to the

door of the tent of meeting, and as they fell on their faces, the glory of the LORD appeared to them. <sup>7</sup>The LORD told Moses: <sup>8</sup>Take the rod<sup>a</sup> and together with Aaron your brother assemble the congregation. Speak to the rock before their eyes, that it may give forth its waters. Thus you shall draw forth water for them out of the rock so that you may give the assembly and their livestock to drink. <sup>9</sup>Accordingly Moses took the rod from before the LORD even as He had directed him.

<sup>10</sup>After Moses and Aaron had assembled the congregation in front of the rock, he said to them, "Listen well, you rebels; must we draw water out of this rock for you?" <sup>11</sup>Then lifting up his hand, Moses struck the rock twice with his rod,<sup>t</sup> and out flowed the water freely, allowing both the congregation and their livestock to quench their thirst.<sup>u</sup> <sup>12</sup>Nevertheless, the LORD reprimanded both Moses and Aaron: Because you have not firmly trusted in Me so as to vindicate My holiness in the eyes of the people of Israel, you shall not lead this assembly into the land that I have given them. <sup>13</sup>These are the waters of Meribah,<sup>v</sup> where the nation of Israel contended with the LORD; nevertheless, He vindicated His holiness before them.<sup>w</sup>

<sup>14</sup>Later Moses dispatched messengers from Kadesh to the king of Edom, "This comes from your brother Israel.<sup>x</sup> You are well aware of all the misery which we have experienced; <sup>15</sup>how our fathers went down to Egypt and stayed there for a long time and how the Egyptians mistreated both us and our fathers. <sup>16</sup>But when we cried out to the LORD, He heard our plea and sent an angel to bring us out of Egypt. Now here we are at Kadesh, a town near the border of your territory. <sup>17</sup>Would you be so kind as to permit us to pass

n) Our sins have harmful effects on others too.

o) In the fortieth year after they left Egypt. Comp. 14:33-35; 33:3, 37-39.

p) A thoughtful girl at Moses' birth, now about 130.

q) Generally throughout the 40 years of wandering and specifically as a result of Korah's rebellion, ch. 16. r) Discontent as the fruit of unbelief. s) Aaron's rod from the Ark.

t) Temper, disobedience, self-will, and lack of faith, see Ps. 106:32,33. The Book that records his virtues, 12:3, now records his backsliding.

u) Despite the sin of Moses and Aaron, the people received the life-giving water, typical of the true life received from Christ (1 Cor. 10:4). God's blessings are not dependent on man.

v) Heb. — "Strife." w) Supplying the water and punishing Moses and Aaron. God is not mocked.

x) Esau, the brother of Jacob, was the father of the Edomites [Gen. 36].

through your country? We shall not cut across any field or vineyard, neither shall we drink any water from a well, but we shall take the king's highway<sup>y</sup> without turning off to the right or to the left until we cross your border."

<sup>18</sup>"You cannot pass through here," Edom answered him, "for if you do, I shall come out in battle against you."

<sup>19</sup>"We shall go up the public highway," appealed the nation of Israel; "if we do drink of your water, however, either I or my livestock, I shall pay whatever it costs. I only want to pass through on foot; will that do any harm?" <sup>20</sup>Again he answered, "You cannot pass through." Edom then came out to engage him with a large, well-armed force. <sup>21</sup>Therefore, seeing Edom refused permission for Israel to pass through his territory, Israel turned away from him.

<sup>22</sup>After leaving Kadesh, the entire congregation of Israel came to Mount Hor. <sup>23</sup>While at Mount Hor, near the border of the land of Edom, the LORD informed Moses and Aaron: <sup>24</sup>Aaron shall be reunited with his kindred,<sup>z</sup> for he cannot enter the land which I have given to the nation of Israel, because both of you rebelled against My instructions at the waters of Meribah. <sup>25</sup>Therefore take Aaron and his son Eleazar and bring them up to Mount Hor. <sup>26</sup>Strip Aaron of his robes and put them on Eleazar his son, inasmuch as Aaron is going to pass on and die there. <sup>27</sup>Moses did as the LORD had directed and they ascended Mount Hor, as the entire assembly looked on. <sup>28</sup>After Moses had stripped Aaron of his robes and had put them on Eleazar his son, Aaron died there<sup>a</sup> on the mountain top; after which Moses and Eleazar came down, from the mountain. <sup>29</sup>When the entire congregation saw that Aaron had passed away, the

whole family of Israel mourned for Aaron thirty days.

August, 1407 B.C.

**21** WHEN THE KING OF ARAD, A Canaanite who lived in the South-land, heard that Israel was approaching by way of Atharim,<sup>b</sup> he attacked Israel, taking some of them prisoner. <sup>2</sup>Israel then made a vow to the LORD, saying, "If Thou wilt indeed deliver this people into our hand, we will completely wipe out their cities." <sup>3</sup>The LORD heard Israel's request and delivered to them the Canaanites, so that they completely destroyed them and their cities; as a result, the place was named Hormah.<sup>c</sup>

<sup>4</sup>In order to make the trip around the land of Edom, they were forced to travel by way of the Red Sea. The people, however, became depressed in spirit as a result of the route, <sup>5</sup>and they again assailed God and Moses, "Why have you brought us up from Egypt to die in the desert? There is neither bread nor water and we loathe to our souls this flat diet."<sup>d</sup> <sup>6</sup>As a consequence, the LORD sent among them stinging<sup>e</sup> serpents, which bit the people so that many Israelites died. <sup>7</sup>Then hurrying to Moses, the people confessed, "We have sinned in criticizing the LORD and you; pray to the LORD that He may remove the serpents from us." So Moses interceded in behalf of the people, <sup>8</sup>and in turn the LORD instructed Moses: You make a stinging serpent and raise it on a pole. Anyone of those who are bitten, who looks at it, shall live. <sup>9</sup>Moses therefore made a serpent of brass<sup>f</sup> and lifted it up on the pole,<sup>g</sup> and so it was that, if a person who had been bitten by the serpent, looked<sup>h</sup> at the serpent of brass, he lived.<sup>i</sup>

<sup>10</sup>The nation of Israel then pushed forward and set up camp in Obboth.

y) The main highway over which the king and his armies traveled.

z) An intimation of life after death. a) Aged 123 [ch. 33:39].

b) Or "Of the spies," apparently the route used by the spies in ch. 13:17,21.

c) Heb. — "a devoted thing," or, doomed to destruction

d) The manna, which had been their wholesome nourishment, received without working for it and without which they must have starved. e) An inflammatory bite filled with poison and fever.

f) The form without the poison, so Christ in sinful flesh, yet without sin [II Cor. 5:21]. Our LORD accepts that brazen serpent as a symbol of Himself [John 3:14].

g) Comp. John 3:14; 12:32. h) Faith is ever the prerequisite for saving grace [Eph. 2:8; Isa. 45:22].

i) This serpent became an object of idolatrous worship and had to be destroyed [II Kings 18:4].



<sup>11</sup>Leaving Oboth, they next camped at Iye-abarim in the desert on the eastern border of Moab.<sup>1</sup> <sup>12</sup>After leaving there and camping in the valley of Zered, <sup>13</sup>they continued and made camp where the desert extends back from the border of the Amorites on the other side of the Arnon, which is likewise Moab's boundary between them and the Amorites. <sup>14</sup>For this reason it is described in the book, *The Wars of Jehovah*, "Waheb,<sup>k</sup> like a stormy wind, and the water courses of Arnon, <sup>15</sup>the ravine of the brooks which stretches toward the dwelling of Ar and rests on the border of Moab."

<sup>16</sup>From there they continued on to Beer,<sup>1</sup> the place of the well where the Lord had said to Moses: Assemble the people and I will give them water.<sup>m</sup>

<sup>17</sup>Israel then sang this song, "Spring up, O well! Sing ye to it! <sup>18</sup>A well which princes dug, which nobles of the people hollowed with the scepter and with their staves."

<sup>19</sup>From the desert they proceeded on through Mattanah, Nahaliel, <sup>20</sup>and Bamoth, to the valley overlooking the desert in the plateau of Moab by the top of Pisgah.

<sup>21</sup>Israel dispatched messengers to Sihon, king of the Amorites, with the message, <sup>22</sup>"Would you permit me to pass through your country? We shall not turn off into a field or vineyard, nor shall we drink any water from a well; for we promise to keep to the king's highway until we have crossed your border." <sup>23</sup>But Sihon would not grant Israel permission to pass through his territory; in fact, he mobilized his entire force and went out to meet Israel in the desert. Upon reaching Jahaz, he fought against Israel; <sup>24</sup>but Israel cut him down in battle and occupied his land from the Arnon to the Jabbok, even to the nation of Ammon, since the Ammonite border was very strong.<sup>n</sup> <sup>25</sup>Israel seized all these cities belonging to the Amorites and later

settled in them, both in Heshbon and all her towns; <sup>26</sup>for Heshbon was the capital of Sihon, the Amorite king who had fought against the former king of Moab and had seized control of all his territory as far as the Arnon. <sup>27</sup>Therefore the composers of ballads say, "Come to Heshbon. Let the city of Sihon be rebuilt; let it be restored." <sup>28</sup>For a fire went out from Heshbon, a flame from the city of Sihon. It consumed Ar of Moab, the masters of the heights of the Arnon. <sup>29</sup>Woe to thee, O Moab; you are ruined, O people of Chemosh! He<sup>o</sup> has surrendered his sons as fugitives, his daughters too as captives, to Sihon, king of the Amorites. <sup>30</sup>But we have shot them down; Heshbon is lost even to Dibon. We have ravaged as far as Nophah, which reaches even to Medeba."

<sup>31</sup>While Israel was residing in the land of the Amorites, <sup>32</sup>Moses sent out a reconnaissance party to Jazer. They then captured her towns, driving out the Amorites who were there.

<sup>33</sup>After this they turned and traveled up the road toward Bashan; but Og, the king of Bashan, came out with all his forces to battle with them at Edrei. <sup>34</sup>Nevertheless, the Lord assured Moses: Be not afraid of him, for I have delivered him into your hand<sup>p</sup>—along with all his subjects and land. You shall deal with him even as you dealt with Sihon, the Amorite king who lived in Heshbon. <sup>35</sup>So they slew him, his sons, and all his subjects until he did not have a single survivor remaining, and then they occupied his land.

January/February, 1406 B.C.

**22** THE PEOPLE OF ISRAEL THEN traveled on and set up camp in the plains of Moab beyond the Jordan<sup>q</sup> opposite Jericho. <sup>2</sup>And when Balak the son of Zippor perceived all that Israel had done to the Amorites, <sup>3</sup>Moab was utterly dismayed at the people's presence because there were so many of them; in fact, Moab was terrified at the

j) Heb. — "Toward the sunrise." k) A town near the Arnon river northward. l) Heb. — "Well."

m) There is a promise for every need [Phil. 4:19].

n) The main reason for not entering Ammon is given in Deut. 2:19: Lot was their ancestor.

o) Chemosh the chief god of Moab [Jer. 48:7].

p) Need we ever fail with such sustaining power? Isa. 41:10.

q) The common term for the land taken east of the Jordan.

presence of the nation of Israel. <sup>4</sup>In view of this, Moab consulted with the elders of Midian, "This multitude will now shear off everything around us, as an ox shears off the grass in the field."

Wherefore Balak the son of Zippor, who was king of Moab at that time, <sup>5</sup>dispatched messengers to solicit the aid of Balaam<sup>r</sup> the son of Beor, who was in Pethor, his native land, which is near the River,<sup>s</sup> saying, "Look, a people has emigrated from Egypt; mind you, they cover the face of the earth! They are even staying directly across from me. <sup>6</sup>Come at once and curse this people for me, for they are too powerful for me. Perhaps then I shall be in a position where we can defeat them and drive them out of the country, because I know he whom you bless remains blessed and he whom you curse stays cursed."

<sup>7</sup>Accordingly, the elders of Moab and Midian, having left with the fees for sorcery in their hand, came to Balaam and conveyed to him Balak's message. <sup>8</sup>"Spend the night here," he said, "and I shall give you a reply as the LORD directs me;"<sup>t</sup> so the princes of Moab lodged with Balaam. <sup>9</sup>God then came to Balaam and asked: Who are these men with you? <sup>10</sup>Balaam answered God, "Balak, the son of Zippor, the king of Moab, has sent for me saying, <sup>11</sup>'Look! The people that emigrated from Egypt have covered the face of the earth. Please come at once and curse them for me. Perhaps I can fight against them and drive them away.'"

<sup>12</sup>But God restrained Balaam: You shall not go with them; you are not to curse the people, for they are blessed.<sup>u</sup>

<sup>13</sup>In the morning Balaam got up and told the princes of Balak, "Return to your own land, for the LORD has refused<sup>v</sup> me permission to go with you."

<sup>14</sup>The princes of Moab arose and re-

turning to Balak reported to him, "Balaam refused to come with us."

<sup>15</sup>In spite of this, Balak again tried, sending a larger number of princes who were more distinguished than the former. <sup>16</sup>When they came to Balaam they said to him, "Balak the son of Zippor has this to say, 'Please let nothing hinder you from joining me, <sup>17</sup>for I will surely honor you exceedingly. Besides, I promise to do whatever you request of me; only please come and curse this people for me.'"<sup>w</sup> <sup>18</sup>In answer Balaam replied to Balak's officers, "If Balak were to give me his house full of silver and gold, I could not overstep the command of the LORD my God to do anything, whether small or great. <sup>19</sup>Nevertheless, you stay here tonight, too, and I shall find out what else the LORD may have to say to me."<sup>x</sup> <sup>20</sup>During that night God came to Balaam and told him; If the men have come to summon you, get up and go with them, but you are to do only what I tell you.

<sup>21</sup>So next morning he got up, saddled his donkey, and went with the princes of Moab. <sup>22</sup>But God's anger was inflamed over his going,<sup>y</sup> and the Angel of the LORD stationed Himself on the road as his adversary. He was riding on his donkey accompanied by two servants, <sup>23</sup>when suddenly the donkey saw the Angel of the LORD standing in the road with His drawn sword in His hand, and she turned off the road and went into the field. Balaam, however, hit the donkey to get her back on the road.<sup>y</sup> <sup>24</sup>Next the Angel of the LORD stood in a lane between the vineyards, a wall being on either side. <sup>25</sup>On seeing the Angel of the LORD, the donkey pressed against the wall, squeezing Balaam's foot in the process, thus causing him to strike her again. <sup>26</sup>The Angel of the LORD

<sup>r</sup>) Whose God was Jehovah, to whom here an idolater turns in distress.

<sup>s</sup>) The Euphrates.

<sup>t</sup>) He knew their mission was evil. To entertain temptation is sin, as in Gen. 3.

<sup>u</sup>) God's word is always clear, if we will hear.

<sup>v</sup>) He suppresses the fact that the LORD has forbidden him to curse Israel.

<sup>w</sup>) The LORD may grant a persistent selfish request even though He knows the answer will hurt [Ps. 106:15]. Balaam's heart was not right; "he loved the wages of wickedness" [II Pet. 2:15].

<sup>x</sup>) The Hebrew construction here suggests that God was displeased with his frame of heart as he traveled. See further vs. 32.

<sup>y</sup>) Balaam was unable to see the LORD, for the reward Balak had promised. Sin blinds us spiritually.

then moved still farther and stood in a narrow place where there was no room to turn either to the right or to the left. <sup>27</sup>When the donkey saw the Angel of the LORD, she lay down under Balaam. Balaam lost his temper and struck the donkey with his stick. <sup>28</sup>At that point, the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you, that you should hit me these three times?" <sup>29</sup>"Because you have made me look ridiculous," Balaam retorted to the donkey; "if I had only had a sword in my hand, I would have killed you by now." <sup>30</sup>The donkey reminded Balaam, "Have I not been your donkey upon which you have ridden all your life to this very day? Have I always been in the habit of doing this to you?" "No," he admitted.

<sup>31</sup>The LORD then opened Balaam's eyes, and when he saw the Angel of the LORD standing there in the road with His drawn sword in His hand, he bowed his head and fell on his face. <sup>32</sup>"Why have you struck your donkey these three times?" the Angel of the LORD admonished him. "Take note, I have come as an adversary because in My sight your road leads headlong into destruction." <sup>33</sup>The donkey saw Me and has shied away from Me these three times and if it had not been for her shying away from Me, I certainly would have killed you by now and spared her." <sup>34</sup>Balaam confessed to the Angel of the LORD, "I have sinned, for I did not realize that Thou wert standing in the road to confront me; but now if it is displeasing in Thy sight, I shall go back." <sup>35</sup>However, the Angel of the LORD directed Balaam: Go with the men, but you are only to relay the message that I tell you. Thus Balaam continued on with the princes of Balak.

<sup>36</sup>When Balak heard that Balaam had arrived, he went out to meet him in a city of Moab near the border of

the Arnon river, which is at the far end of the boundary. <sup>37</sup>Balak questioned Balaam, "Did I not urgently send you a party to summon you? Why did you not come to me? Am I not capable of honoring you?" <sup>38</sup>Balaam replied to Balak, "But look! I have now come to you; nevertheless, am I entirely at liberty to speak anything? The message which God brings to my mind, that I must speak." <sup>39</sup>Balaam then went with Balak until they reached Kiriath-huzoth,<sup>a</sup> <sup>40</sup>where Balak proceeded to sacrifice bullocks and sheep,<sup>b</sup> sending some<sup>c</sup> to Balaam and to the princes who were with him. <sup>41</sup>And early the next day Balak took Balaam and brought him up to Bamoth-baal, from which vantage point he could see to the outer-most edge of the people.

**23** "BUILD ME SEVEN ALTARS here," <sup>2</sup>Balaam directed Balak; "and likewise prepare seven bulls and seven rams."<sup>d</sup> After Balak did as Balaam had ordered, Balak and Balaam offered a bull and a ram on each altar. <sup>3</sup>"Stand beside your burnt offering while I am gone," Balaam told Balak; "perhaps the LORD will come to meet me, and then whatever message He imparts to me I shall reveal in turn to you." When he had gone to a barren height,<sup>e</sup> <sup>4</sup>God did meet Balaam who told Him, "I have arranged the seven altars in a row and have offered a bull and a ram on each altar." <sup>5</sup>Presently the LORD placed a message in Balaam's mouth, explaining: Return to Balak, for this is what you must say. <sup>6</sup>When Balaam returned to him, there he was standing beside his burnt offering along with all of Moab's princes. <sup>7</sup>Balaam then began his discourse, "From Aram<sup>f</sup> I am brought by Balak from eastern mountains by Moab's king; Oh, come and curse Jacob for me, yes, come and threaten Israel. <sup>8</sup>How shall I curse whom God has not cursed, and how condemn when the LORD condemns not? <sup>9</sup>For

z) Balaam's spiritual resistance weakened steadily during the trip; God knew that unless his spiritual senses were awakened, tragedy would result.

a) City of streets. b) To Jehovah, since He was the God of Balaam and of the Israelites.

c) As a sacrificial meal.

d) He was a perfectionist, but his heart was not right with God; "To obey is better than sacrifice" [1 Sam. 15:22; Mark 12:33]. e) The common practice of pagan sorcerers. f) Mesopotamia.

from the rocky peak I view them, and from the heights I observe them; surely a people who live by themselves, who cast not their lot among other nations.<sup>g</sup> <sup>10</sup>Who can number Jacob's millions,<sup>h</sup> or count one fourth of Israel's?<sup>i</sup> <sup>11</sup>Let me die as dies the righteous,<sup>j</sup> and may my end resemble his."

<sup>11</sup>"What have you done to me?" demanded Balak of Balaam. "I secured you to curse my enemies, but you certainly have done nothing but bless them." <sup>12</sup>In answer he said, "Must I not be extremely careful to relay only that which the LORD puts in my mouth?"

<sup>13</sup>Nevertheless, Balak urged him, "Please come with me to another place from which you can see them, although you shall only see the further edge of them, not all of them. Curse them for me from there." <sup>14</sup>After taking him to the field of Zophim,<sup>k</sup> at the top of Pisgah, he built seven altars and offered a bull and a ram on each altar. <sup>15</sup>He then instructed Balak, "Stand here beside your burnt offering while I have a meeting yonder."<sup>l</sup> <sup>16</sup>The LORD then met Balaam and placed a message in his mouth, explaining: Return to Balak, for this is what you must say. <sup>17</sup>When he rejoined him, there Balak was standing beside his burnt offering along with the princes of Moab. Balak asked him, "What did the LORD say?" <sup>18</sup>Balaam then announced this discourse:

"Get to your feet, O Balak, and listen, pay attention to me, O son of Zippor! <sup>19</sup>For God is not man that He should lie, neither human that He should change his mind. When He gives His word, does He not perform it? Or does He promise and not fulfill it? <sup>20</sup>Look! I was given an order

to bless, and since He has blessed, I cannot alter it. <sup>21</sup>He has detected no sin in Jacob,<sup>m</sup> neither has He witnessed mischief in Israel. The LORD, their God, is ever among them, and they shout with praise to a King.<sup>n</sup> <sup>22</sup>God is leading them out of Egypt, their strength is like that of a buffalo,<sup>o</sup> <sup>23</sup>Indeed, there is no sorcery in Jacob, neither is witchcraft found in Israel.<sup>p</sup> At a proper time it shall be stated to Jacob, yes, to Israel what God has brought about! <sup>24</sup>Surely the people arise as a lioness, even as a lion they exert themselves;<sup>q</sup> it does not rest till it eats the prey, nor till it drinks the blood of the slain."

<sup>25</sup>In view of this, Balak charged Balaam, "Neither curse them at all nor bless them at all." <sup>26</sup>In answer to Balak, Balaam said, "Did I not explain this to you? Whatever the LORD says I must do."

<sup>27</sup>Nevertheless, Balak urged Balaam, "Please come. Let me take you to another place; perhaps it will be agreeable with God to curse them for me from there." <sup>28</sup>So Balak conducted Balaam to the top of Peor where it looks out over the desert. <sup>29</sup>Again Balaam directed Balak, "Construct seven altars for me here, and likewise prepare seven bulls and seven rams." <sup>30</sup>After Balak did as Balaam had ordered, he offered a bull and a ram on each altar.

**24** WHEN BALAAM PERCEIVED THAT it pleased the LORD to bless Israel, he did not go back and resort to omens as on previous occasions, but turned his face toward the desert.<sup>r</sup> <sup>2</sup>As he raised his eyes and viewed Israel, camping according to their tribes, the Spirit of God came upon him. <sup>3</sup>He then took up his oracles; he said, "The

g) Israel, as God's chosen people, was religiously and morally separate from the Gentile nations.

h) Heb. — "dust," an allusion to God's statement in Gen. 13:16.

i) One of the four divisions in the camp, ch. 2.

j) To die as the righteous one must live as the righteous. He was later killed in a battle between Israel and the Midianites.

k) Or "watchers"; because of its location it was probably an observation post in times of disturbance.

l) A vague statement, possibly to encourage Balak. Balaam, too, may have been hoping for a change for his own benefit.

m) Their sins were covered by the blood on the mercy seat; so those of every repentant sinner.

n) The theocratic kingdom which they later rejected [I Sam. 8].

o) A species of buffalo now extinct which had towering horns, a symbol of its strength.

p) They had no need of these. So the church today has no use for godless cunning; she has the Holy Spirit and His Word [John 14:26; I Cor. 2:6ff].

q) Probably an allusion to Gen. 49:9. Here the strength is applied to all Israel.

r) The plain of Moab where Israel was camped.

revelation of Balaam, Beor's son, the revelation of a man whose eye is opened; <sup>4</sup>the revelation of him who hears God's words, a vision of the Almighty he also sees; for when he falls, his eyes are open. <sup>5</sup>How pleasant, O Jacob, are your tents, your dwellings, O Israel. <sup>6</sup>Spread out as valleys, as gardens along a stream, like aloes<sup>s</sup> which the LORD has planted, like cedars beside the waters.<sup>t</sup> <sup>7</sup>Water will flow from their buckets,<sup>u</sup> their offspring shall be by much water. Their king shall be higher than Agag,<sup>v</sup> their kingdom too shall be exalted. <sup>8</sup>God is leading them out of Egypt, their strength like that of a buffalo. The nations, their opponents, they shall swallow, crushing their bones into pieces, piercing them through with their arrows. <sup>9</sup>They lie, they crouch as a lion; as a lioness, who would disturb them? Blessed are they who bless you and cursed are they who curse you."

<sup>10</sup>Balak's anger flared up against Balaam, and striking his fists, he rebuked Balaam, "I engaged you to curse my enemy, but without fail you have done nothing but bless them these three times. <sup>11</sup>Flee immediately to your home; I certainly promised I would highly honor you, but the LORD has held you back from this prestige."

<sup>12</sup>Balaam reminded Balak, "But did I not inform your messengers whom you sent me, <sup>13</sup>If Balak should give me his house full of silver and gold, I still cannot overstep the LORD's command to do good or evil of my own accord; whatever the LORD tells me I must say?" <sup>14</sup>But now, notice! I am return-

ing to my people. Come, let me inform you what this people shall do to your people in the future days."<sup>x</sup> <sup>15</sup>He then took up his discourse, saying:

"The revelation of Balaam son of Beor, the revelation of a man with opened eyes, <sup>16</sup>the revelation of him who hears God's words, who perceives the knowledge of the Most High. A vision of the Almighty he also sees, for when he falls, his eyes are open. <sup>17</sup>I see Him but not now; I observe Him but not nearby. A Star shall come up out of Jacob,<sup>y</sup> a Scepter shall rise out of Israel,<sup>z</sup> which shall crush Moab from one end to the other and destroy all the children of Sheth.<sup>a</sup> <sup>18</sup>Edom too shall become a possession and Seir a conquered territory,<sup>b</sup> while Israel is displaying his strength. <sup>19</sup>One with dominion shall come out of Jacob and kill the survivors left from the city."

<sup>20</sup>When he perceived Amalek,<sup>c</sup> he took up his discourse: "Amalek was the first of the nations,<sup>d</sup> but his end shall close with destruction."

<sup>21</sup>Then observing the Kenite<sup>e</sup> he proceeded with his discourse: "Your home is of lasting duration, and your nest is set in the rock. <sup>22</sup>Nevertheless Kain<sup>ee</sup> shall head toward destruction till Assyria<sup>f</sup> departs you as captives."

<sup>23</sup>He then concluded his discourse by saying, "Woe! who shall live when God performs this?"<sup>g</sup> <sup>24</sup>Ships shall come from the coasts of Cyprus,<sup>h</sup> they shall oppress both Assyria and Eber.<sup>i</sup> He also shall end in destruction."<sup>j</sup>

<sup>25</sup>Balaam then got up to leave<sup>k</sup> and returned to his home, while Balak also went his way.

s) A plant highly valued for its fragrance and used in making incense. t) Compare Ps. 1:3.

u) An abundance of water in a hot, arid climate.

v) A general title given to the Amalekite kings, as the name Pharaoh was in Egypt. The Amalekites here represent the gentile kingdoms in opposition to God's kingdom, since they were the first to oppose Israel after leaving Egypt [Ex. 17:8]. w) Does not imply divine approval.

x) This national prophecy became history and will be climaxed with victory over all world powers.

y) The coming Messiah. The star has long been the symbol of royalty and imperial greatness [Matt. 2:2 and Rev. 22:16]. z) Gen. 49:10.

a) The history of Moab was characterized by warlike confusion.

b) Edom the people, Seir the country. c) In his vision.

d) The first to oppose Israel as they left Egypt.

e) The Kenites were friendly. Jethro, Moses' father-in-law, was of this tribe. See Num. 10:29; I Sam. 15:6. ee) Or, the Kenite.

f) Destruction must come for the Kenites in so far as they did not with Israel enter into God's gracious covenant [I Sam. 15:6].

g) To destruction. h) Heb. — Kittim, Gen. 10:4.

i) Descendants of Eber, Gen. 10:21-30, who settled in the Near East. Together with Assyria they represented the coming world powers of the East.

j) II Sam. 7:12ff; Ps. 2; Dan. 2:44,45.

k) Sometime before Balaam left, he suggested to Balak immoral ways of leading the men of Israel astray [31:16 and Rev. 2:14].

Early 1406 B.C.

**25** WHILE ISRAEL WAS STAYING IN Acacia,<sup>1</sup> the people began to have illicit relations with the women of Moab,<sup>2</sup> who had invited the people to the sacrifices of their gods. The people then started eating and bowing down to these gods,<sup>m</sup> and before long Israel was uniting freely with Baal-peor. The LORD's anger burned against Israel,<sup>4</sup> and He commanded Moses: Summon all the leaders of the people and hang them<sup>n</sup> up in broad daylight before the LORD, so that the LORD's burning anger may be diverted from Israel. <sup>5</sup>Therefore Moses ordered the judges of Israel, "Each of you execute those of his men who have fraternized with Baal-peor."

<sup>6</sup>Later, indeed, one of the men of Israel, in plain view of Moses and of the entire Israelite community,<sup>o</sup> who were weeping at the door of the meeting tent,<sup>p</sup> came in and introduced a woman of Midian to his relatives. <sup>7</sup>When Phinehas the son of Eleazar, the grandson of Aaron the priest, witnessed this, he withdrew hurriedly from the congregation, and seizing a spear in his hand, <sup>8</sup>he rushed after this man into the tent and pierced them both through, the man of Israel and the woman right through her stomach. The plague upon Israel then came to a stop, <sup>9</sup>but not until 24,000 had died of the plague.

<sup>10</sup>The LORD then said to Moses: <sup>11</sup>Phinehas, the son of Eleazar, the grandson of Aaron the priest, has turned away My indignation from the nation of Israel by being so concerned about My zeal among you and as a result I did not finish dealing with the people of Israel according to My zeal. <sup>12</sup>Therefore announce: I indeed am re-

affirming with him My covenant of peace.<sup>q</sup> <sup>13</sup>He and his descendants after him shall retain this covenant of the everlasting priesthood,<sup>r</sup> because he has been zealous for his God and has made atonement<sup>s</sup> for the people of Israel.

<sup>14</sup>The slain man's name, the Israelite who was killed with the Midianite woman, was Zimri the son of Salu, the leader of one of Simeon's clans. <sup>15</sup>The name of the Midianite woman who was killed was Cozbi, the daughter of Zur who was the head of a group of clans in Midian.

<sup>16</sup>Moses was then ordered by the LORD: <sup>17</sup>Provoke aggression with the Midianites and afterwards smite them; <sup>18</sup>for, you see, they too are tormenting you with their underhandedness, having deceived you in the Peor affair and in the matter of Cozbi, the daughter of the prince of Midian, their sister, who was killed on the day of the plague in the Peor trouble.

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**26** A SHORT TIME AFTER THE plague, the LORD told Moses and Eleazar, the son of Aaron the priest: <sup>2</sup>Take a census of the entire assembly of the people of Israel from 20 years of age and upward according to their clans; all who are subject to military service in Israel.<sup>t</sup> <sup>3</sup>In turn Moses and Eleazar the priest relayed this order to them<sup>u</sup> in the plains of Moab near the Jordan opposite Jericho, saying, <sup>4</sup>"Take a census of the people from twenty years of age and upward, in the same manner as the LORD commanded Moses and the people of Israel who emigrated from the land of Egypt."<sup>v</sup>

<sup>5</sup>The descendants of Reuben, the first-born of Israel, were: Hanoch of whom is the Hanochite clan; Pallu, the

l) At the northern end of their camp in the plains of Moab they came in closest contact with the Moabites. m) Eating of the pagan offerings and practicing the accompanying immoralities.

n) As leaders they had failed the people; see Lk. 12:48.

o) The shameless attitude before the people was wicked, but worse yet was the brazen blasphemy against God. p) Over the death of their leaders and the plague victims.

q) Nothing could intervene to break this covenant: the promise of eternal priesthood [vs. 13]. Comp. Ps. 106:28-31.

r) The final and perpetual High Priest would be Christ Himself. Ps. 110:4.

s) An unprecedented means of atonement; not a required sacrifice but a voluntary deed prompted by his righteous indignation against sin as opposition to God.

t) While the primary purpose of the census was to determine the inheritance of each tribe in Canaan, vs. 52-56, it was also a military census.

u) Presumably, the various tribal leaders as in ch. 1:4ff. v) Num. 1:2,3.

Palluite clan; <sup>6</sup>Hezron, the Hezronite clan; and Carmi, the Carmite clan.

<sup>7</sup>These are the Reubenite clans whose conscriptees totaled 43,730. <sup>8</sup>The son of Pallu was Eliab, <sup>9</sup> whose sons were Nemuel, Dathan, and Abiram. These are the same Dathan and Abiram, national representatives, who contended against Moses and Aaron along with Korah's company when they quarreled against the Lord. <sup>10</sup>The earth opened its mouth and swallowed them along with Korah at the same time when that company was killed by the fire which, as a warning,<sup>w</sup> consumed the 250 men. <sup>11</sup>Korah's sons, however, did not die.

<sup>12</sup>The sons of Simcon according to their respective clans were: Nemuel, of whom is the Nemuelite clan; Jamin, the Jaminite clan; Jachin, the Jachinite clan; <sup>13</sup>Zerah, the Zerahite clan; and Shaul, the Shaulite clan. <sup>14</sup>These Simconite clans totaled 22,200.<sup>x</sup>

<sup>15</sup>The sons of Gad<sup>y</sup> according to their respective clans were: Zephon, of whom is the Zephonite clan; Haggi, the Haggite clan; Shuni, the Shunite clan; <sup>16</sup>Ozni, the Oznite clan; Eri, the Erite clan; <sup>17</sup>Arod, the Arodite clan; and Arel, the Arelite clan. <sup>18</sup>These are the clans of Gad's descendants, whose conscriptees totaled 40,500.

<sup>19</sup>Two of Judah's sons were Er and Onan who died in the land of Canaan.<sup>z</sup> <sup>20</sup>The sons of Judah according to their respective clans were: Shelah, of whom is the Shelanite clan; Perez, the Perezite clan;<sup>a</sup> and Zerah, the Zerahite clan. <sup>21</sup>The sons of Perez were: Hezron, of whom is the Hezronite clan; and Hamul, the Hamulite clan. <sup>22</sup>These are the clans of Judah, whose conscriptees totaled 76,500.

<sup>23</sup>The sons of Issachar according to their respective clans were: Tola, of whom is the Tolaite clan; Puvah, the Punite clan; <sup>24</sup>Jashub, the Jashubite

clan; and Shimron, the Shimronite clan. <sup>25</sup>These are the clans of Issachar, whose conscriptees totaled 64,300.

<sup>26</sup>The sons of Zebulun according to their respective clans were: Sered, of whom is the Scredite clan; Elon, the Elonite clan; and Jahlcel, the Jahleelite clan. <sup>27</sup>These are the Zebulunite clans whose conscriptees totaled 60,500.

<sup>28</sup>The sons of Joseph according to their respective tribes were Manasseh and Ephraim. <sup>29</sup>The descendants of Manasseh were: Machir, of whom is the Machirite clan. Machir was the father of Gilead, of whom is the Gileadite clan. <sup>30</sup>The sons of Gilead were: Iezer, of whom is the Iezerite clan; Helek, the Helekite clan; <sup>31</sup>Asriel, the Asrielite clan; Shechem, the Shechemite clan; <sup>32</sup>Shemida, the Shemidaite clan; and Hephher, the Hephherite clan. <sup>33</sup>Now Zelophehad, the son of Hephher, had no sons but only daughters, and the names of Zelophehad's daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah.<sup>b</sup> <sup>34</sup>These are the clans of Manasseh whose conscriptees totaled 52,700.

<sup>35</sup>The sons of Ephraim according to their respective clans were: Shuthelah, of whom is the Shuthelahite clan; Becher, the Becherite clan; and Tahan, the Tahanite clan. <sup>36</sup>The following are the sons of Shuthelah: Eran of whom is the Eranite clan. <sup>37</sup>These are the clans of Ephraim's descendants whose conscriptees totaled 32,500. The preceding are the sons of Joseph according to their clans.

<sup>38</sup>The sons of Benjamin according to their respective clans were: Bela, of whom is the Belaitite clan; Ashbel, the Ashbelite clan; Ahiram, the Ahiramite clan; <sup>39</sup>Shephupham, the Shuphamite clan; and Hupham, the Huphamite clan. <sup>40</sup>The sons of Bela were Ard and Naaman: Ard, of whom is the Ardite clan; and Naaman, the Naamite

w) Num. 16:30,38, a further evidence of God's mercy.

x) Comparing the national census of ch. 1, Simeon suffered the greatest decrease; they were probably most involved in the Baal-peor affair.

y) After Reuben and Simeon the Levites are next in line, but they as ministers, are numbered by themselves. Gad, elder son of Zilpah, Leah's handmaid, fills the gap between Simeon and Judah.

z) Gen. 38:6-9.

a) From which David and thus ultimately Jesus were born. Occasionally it is spelled Pharez, and the Pharisees — separatists — revived the name.

b) Here mentioned because their father's inheritance passed down through them [see ch. 27:5-7].

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clan. <sup>41</sup>These are the sons of Benjamin according to their clans who totaled 45,600.

<sup>42</sup>These are the sons of Dan according to their clans: Shuham, of whom is the Shuhamite clan. These represent the families of Dan according to their clans. <sup>43</sup>The number from all the Shuhamite clans totaled 64,400.

<sup>44</sup>The sons of Asher according to their respective clans were: Imnah, of whom is the Imnite clan; Ishvi, the Ishvite clan; and Beriah, the Beriite clan. <sup>45</sup>Beriah's sons were: Heber of whom is the Heberite clan; and Malchiel, the Malchielite clan. <sup>46</sup>Asher also had a daughter named Serah. <sup>47</sup>These are the clans of Asher's sons whose number totaled 53,400.

<sup>48</sup>The sons of Naphtali according to their respective clans were: Jahzeel, of whom is the Jahzeelite clan; Guni, the Gunite clan; <sup>49</sup>Jezer, the Jezerite clan; and Shillem, the Shillemite clan. <sup>50</sup>These represent the families of Naphtali according to their clans who totaled 45,400.

<sup>51</sup>The foregoing are the conscriptees from the nation of Israel, whose sum total was 601,730.

<sup>52</sup>Afterwards the LORD instructed Moses, <sup>53</sup>The land is to be allotted as an inheritance in proportion to the number of names. <sup>54</sup>The one with the larger amount shall receive the greater inheritance; the one with the fewer shall receive the smaller inheritance. Each tribe shall be allotted its inheritance in proportion to its total number. <sup>55</sup>Nevertheless, the land shall be distributed by lot;<sup>c</sup> and they shall take possession of it according to the names of their paternal tribes. <sup>56</sup>Their inheritance shall be divided according to lot between the larger and the smaller.

<sup>57</sup>Those who were numbered of the Levites according to their respective clans are: Gershon, of whom is the Gershonite clan; Kohath, the Kohathite clan; and Merari, the Merarite clan. <sup>58</sup>These are also the clans of Levi:<sup>d</sup> The Libnite clan, the Hebron-

## The Daughters of Zelophehad

ite clan, the Mahlite clan, the Mushite clan, and the Korahite clan. Now Kohath was the father of Amram, <sup>59</sup>whose wife's name was Jochebed, the daughter of Levi who was born to him in Egypt. She gave birth by Amram to Aaron, Moses, and their sister, Miriam. <sup>60</sup>Aaron was the father of Nadab, Abihu, Eleazar, and Ithamar. <sup>61</sup>Nadab and Abihu, however, died when they offered improper fire<sup>e</sup> before the LORD. <sup>62</sup>Their enrollment, all the males a month or more old, totaled 23,000, for they were not counted with the Israelites since there was no inheritance assigned to them among the people of Israel.<sup>f</sup>

<sup>63</sup>The foregoing are those who were enrolled by Moses and Eleazar the priest when they took a census of the nation of Israel in the plains of Moab near the Jordan opposite Jericho. <sup>64</sup>Among these, however, there was not a single man who had been enrolled by Moses and Aaron the priest when they took the census of the Israelites in the wilderness of Sinai, <sup>65</sup>for the LORD had declared to them: Without fail you will die in the wilderness.<sup>g</sup> Consequently, not a single one of them survived except Caleb the son of Jephunneh, and Joshua the son of Nun.<sup>h</sup> Early 1406 B.C.

**27** THEN CAME FORWARD THE daughters of Zelophehad, whose ancestry goes back through Hephher, Gilcad, Machir, and Manasseh, the clans of Manasseh, to Joseph. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. <sup>2</sup>As they stood before Moses, Eleazar the priest, the princes, and the entire assembly at the entrance of the meeting tent, they stated, <sup>3</sup>"Our father died in the wilderness — though he did not go along with the company, Korah's company, which assembled against the LORD; he died because of his own sin<sup>i</sup> — leaving no sons. <sup>4</sup>But why should our father's name be withdrawn from his family tree just because he had no son? Grant us a pos-

c) To prevent any jealousy or strife which might arise.

d) Descendants of the preceding three major clans.

e) See ch. 3:4. f) Ch. 18:20, 24. g) Ch. 14:28ff. h) The Lord breaks no promise or threat [Gal. 6:7,8].

i) Included in the general punishment prescribed at Kadesh, but not in any rebellious group.



session among our father's relatives."<sup>m</sup>

<sup>5</sup>Moses therefore brought their case to the LORD, <sup>6</sup>and in reply the LORD instructed Moses: <sup>7</sup>The daughters of Zelophehad have a just complaint. You must certainly grant them a possession by right of inheritance among their father's relatives by transferring their father's inheritance to them. <sup>8</sup>In addition, issue this statement to the people of Israel: If a man dies who has no son, you are to transfer his property to his daughter. <sup>9</sup>If he has no daughter, then assign it to his brother. <sup>10</sup>If he has no brothers, give his inheritance to his uncles, <sup>11</sup>and if he has no uncles, then assign his property to the closest relative in his family;<sup>n</sup> this one shall possess it. The people of Israel shall have this as a statute for determining legal right in accord with the LORD's command to Moses.

<sup>12</sup>The LORD said to Moses: Climb this mountain of Abarim<sup>o</sup> and view the country which I have given to the nation of Israel. <sup>13</sup>After you have seen it, you also will be reunited with your people as Aaron, your brother, was reunited with his kinsfolk, <sup>14</sup>because by failing to vindicate Me before their eyes at the waters, you rebelled against My orders when the congregation was finding fault in the wilderness of Zin. These are the waters of Meribah at Kadesh in the wilderness of Zin.

<sup>15</sup>Moses then made this request of the LORD:<sup>p</sup> <sup>16</sup>"Let the LORD, the God who knows the dispositions of all mankind, put a man in charge of the congregation <sup>17</sup>who can lead them in war and direct their national affairs so that the LORD's congregation be not like a flock without a shepherd."<sup>q</sup> <sup>18</sup>The LORD therefore directed Moses: Secure for yourself Joshua the son of Nun, a man who has the Spirit within him, and lay your hands upon him. <sup>19</sup>I have

him stand before Eleazar the priest and before the entire community that you may commission him before their eyes. <sup>20</sup>Confer upon him some of your authority,<sup>r</sup> in order that the entire congregation of the Israelites may be obedient to him. <sup>21</sup>He shall present himself before Eleazar the priest, who shall inquire for him before the LORD the decision of the Urim. Both in war and in peace they, Joshua along with all the Israelites and the entire assembly, shall act under his orders.<sup>s</sup> <sup>22</sup>Moses acted accordingly, even as the LORD had commanded him; he took Joshua and had him stand before Eleazar the priest and before the entire assembly. <sup>23</sup>As he placed his hands upon him, he commissioned him as the LORD had instructed through Moses.

**28** THE LORD FURTHER TOLD Moses:<sup>t</sup> <sup>2</sup>Command the people of Israel and say to them: You shall be careful to present My sacrificial gift, My food which is offered with fire as a pleasing fragrance to Me, at its designated time. <sup>3</sup>The offering made by fire which you are to present to the LORD is this: Flawless yearling lambs, two each day, as a continual burnt offering.<sup>u</sup> <sup>4</sup>Offer one of the lambs in the morning and the other at dusk, <sup>5</sup>along with a meal offering composed of three quarts of fine flour mixed with three pints of oil. <sup>6</sup>This is the continual burnt offering instituted at Mount Sinai<sup>v</sup> to be offered with fire as a pleasing fragrance to the LORD. <sup>7</sup>The accompanying drink offering shall be three pints for each lamb. Pour out this drink offering of strong wine<sup>w</sup> before the LORD in the holy place. <sup>8</sup>Offer the other lamb at dusk in the same manner as the morning meal offering and drink offering, burning it with fire as a pleasing fragrance to the LORD.

m) By faith they took advantage of God's promise to Abraham [Gen. 15:18].

n) Peruse the story of Ruth and Boaz in the Book of Ruth, ch. 4:1-11.

o) Its peak Nebo, comp. the parallel account in Deut. 32:48-52.

p) Not a word of complaint, although he fully realized that another was to reap the reward of his labors. q) In spite of all their failures, Moses still had their interests at heart.

r) "Some of your spiritual gifts and the respect you have of the people."

s) The high priest would be God's representative in this theocracy as soon as Moses passed away, because no one could personally replace him.

t) The congregation is now on the eve of entering Canaan and is reminded of the prerequisites for enjoying a constant fellowship with their LORD.

u) Symbolic of daily consecration to the LORD. v) Ex. 29:38-42. w) Wine not to be imbibed.

<sup>9</sup>On the Sabbath day you are to offer two flawless male yearling lambs, a meal offering composed of six quarts of fine flour mixed with oil, and the accompanying drink offering. <sup>10</sup>The burnt offering for every Sabbath is in addition to the continual burnt offering<sup>x</sup> and its accompanying drink offering.

<sup>11</sup>At the beginning of each month,<sup>y</sup> you are also to offer to the LORD a burnt offering of two young bulls, one ram, and seven flawless male yearling lambs. <sup>12</sup>Nine quarts of fine flour mixed with oil is to serve as a meal offering to accompany each bull; six quarts of fine flour mixed with oil as a meal offering for the ram; <sup>13</sup>and three quarts of fine flour mixed with oil as a meal offering for each lamb. This is a burnt offering presented with fire as a pleasing fragrance to the LORD. <sup>14</sup>The drink offerings which shall accompany them shall be three quarts of wine for a bull, two quarts for a ram, and three pints for a lamb. This is the burnt offering for each month throughout the entire year.<sup>z</sup>

<sup>15</sup>In addition to the regular burnt offering and its accompanying drink offering, one he-goat is also to be offered as a sin offering<sup>a</sup> to the LORD.

<sup>16</sup>The LORD's Passover is on the fourteenth day of the first month.

<sup>17</sup>Therefore on the fifteenth of this month there shall be a feast, lasting for seven days, at which unleavened bread shall be eaten. <sup>18</sup>You are to refrain from any strenuous labor on the first day, for it has been set aside for a sacred meeting. <sup>19</sup>You are to sacrifice with fire a burnt offering to the LORD of two young bulls, one ram, and seven male yearling lambs; make sure they are flawless,<sup>b</sup> <sup>20</sup>along with their respective meal offerings, fine flour

mixed with oil. Present nine quarts with a bull, six quarts with the ram, <sup>21</sup>and three quarts with each of the seven lambs. <sup>22</sup>Moreover, offer one he-goat as a sin offering to make atonement for you. <sup>23</sup>You are to offer these in addition to the morning burnt offering, which is the regular burnt offering. <sup>24</sup>Follow this pattern daily for seven days as you offer the food<sup>c</sup> with fire as a pleasing fragrance to the LORD. It shall be offered in addition to the regular burnt offering and its accompanying drink offering. <sup>25</sup>You are to refrain from any strenuous labor on the seventh day since it has been set aside for a sacred meeting.

<sup>26</sup>On the day of the first fruits, when in your feast of weeks you bring the LORD a food offering of new grain, you shall have a sacred meeting; you shall do no exhausting work. <sup>27</sup>But offer a burnt offering for a pleasing fragrance to the LORD — two young bullocks, one ram, seven yearling he-lambs; <sup>28</sup>and their food offering — fine flour mixed with oil, ten and a half quarts for each bullock, seven quarts for the ram, <sup>29</sup>seven pints for each of the seven he-lambs; <sup>30</sup>one he-goat to make atonement for you. <sup>31</sup>You shall offer these and their libations in addition to the regular burnt offering and food offering; and be sure they are sound.

**29** YOU ARE ALSO TO HAVE A SACRED meeting on the first day of the seventh month<sup>d</sup> and because of that you must refrain from all strenuous labor; the day has been set aside for you for the blowing of trumpets.<sup>e</sup> <sup>2</sup>As a pleasing fragrance to the LORD you are to present to the LORD a burnt offering of one young bull, one ram, and seven yearling male lambs which are flawless, <sup>3</sup>together with their re-

x) Since this day was especially the LORD's.

y) Monthly as well as daily consecration. This was binding upon them; thus we may offer ourselves personally and also as represented by our gifts in works and money [Rom. 12:1].

z) According to Num. 10:10, a trumpet was to be blown at this time to bring to God's remembrance their prayers and offerings, so that He would deal mercifully with them.

a) Consecration is not effective until sin is removed.

b) For details see Lev. 22:18-25, typical of the moral perfections of Christ, I Pet. 1:19.

c) The burnt offering and its accompanying offerings. These, being symbolic of consecration, were to respond to God's yearning for human love and worship.

d) Consecrated as a Sabbatical month, the two main events being the Day of Atonement, vss. 7-11, and the Feast of Tabernacles, vss. 12-28. God's order is atonement, then fellowship and blessing.

e) To invoke God's blessed attention upon them, see ch. 10:10.

spective meal offering of fine flour mixed with oil, nine quarts with the bull, six quarts with the ram, <sup>4</sup>and three quarts with each of the seven lambs. <sup>5</sup>In addition offer a he-goat as a sin offering to make atonement for you, <sup>6</sup>together with the burnt offering of the new moon with its meal offering, the regular burnt offering with its meal offering, and their respective drink offerings as their regulation specifics. They are an offering made with fire as a pleasing fragrance to the LORD.

<sup>7</sup>On the tenth day of this seventh month you are to have a sacred meeting; you shall humble yourselves<sup>c</sup> and refrain from any type of work. <sup>8</sup>Furthermore, present as a pleasing fragrance to the LORD a burnt offering of one young bull, one ram, and seven yearling male lambs, making certain they are flawless, <sup>9</sup>along with their respective meal offerings of fine flour mixed with oil, nine quarts with the bull, six quarts with the ram, <sup>10</sup>and three quarts with each of the seven lambs. <sup>11</sup>Moreover, offer one he-goat for a sin offering in addition to the sin offering of atonement,<sup>d</sup> the continual burnt offering, its accompanying meal offering, and their respective drink offerings.

<sup>12</sup>Likewise on the fifteenth day of the seventh month you are to have a sacred meeting; you are to refrain from any strenuous labor and are to observe a feast to the LORD for seven days.<sup>b</sup>

<sup>13</sup>Offer a burnt offering with fire as a pleasing fragrance to the LORD: thirteen young bulls, two rams, and fourteen yearling male lambs, which are flawless, <sup>14</sup>along with their respective meal offerings of fine flour mixed with oil, nine quarts with each of the thirteen bulls, six quarts with each of the two rams, <sup>15</sup>and three quarts with each of the fourteen lambs. <sup>16</sup>Offer one he-goat as a sin offering in addition to the regular burnt offering and its accom-

panying meal offering and drink offering.

<sup>17</sup>On the second day offer twelve young bulls,<sup>1</sup> two rams, and fourteen yearling male lambs which are flawless. <sup>18</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies. <sup>19</sup>In addition offer one he-goat as a sin offering together with the continual burnt offering, its accompanying meal offering and their respective drink offerings.

<sup>20</sup>On the third day offer eleven young bulls, two rams, and fourteen yearling male lambs which are flawless. <sup>21</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams, and the lambs, depending on their number as the regulation specifies. <sup>22</sup>In addition offer one male goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

<sup>23</sup>On the fourth day offer ten young bulls, two rams and fourteen male yearling lambs which are flawless. <sup>24</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies. <sup>25</sup>In addition offer one he-goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

<sup>26</sup>On the fifth day offer nine young bulls, two rams and fourteen male yearling lambs, which are flawless. <sup>27</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies. <sup>28</sup>In addition offer one he-goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

f) Heb. — Afflict your soul, probably including fasting. Comp. Isa. 58:5-10.

g) The annual atonement for the people's sin, Lev. 16, and for a comparison with Christ's atonement, see Heb. 9, especially vss. 25, 26.

h) The feast was a memorial of God's care for Israel in the desert and a thanksgiving for His provision during the year just completed [Lev. 23:39-43].

i) The number of bulls is arranged to reach seven on the seventh day, the number of perfection, to represent God's complete provision, such as we now enjoy in Christ and in His dealings with men.

<sup>29</sup>On the sixth day offer eight young bulls, two rams, and fourteen male yearling lambs which are flawless. <sup>30</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies. <sup>31</sup>In addition offer one he-goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

<sup>32</sup>On the seventh day offer seven young bulls, two rams, and fourteen male yearling lambs, which are flawless. <sup>33</sup>Their respective meal offerings and drink offerings are to accompany the bulls, the rams and the lambs, depending on their number as the regulation specifies. <sup>34</sup>In addition offer one he-goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

<sup>35</sup>On the eighth day you are to have a sacred meeting and therefore must refrain from any strenuous labor. <sup>36</sup>Offer a burnt offering with fire as a pleasing fragrance to the LORD: namely, one young bull, one ram, and seven male yearling lambs, which are flawless. <sup>37</sup>Their respective meal offerings and drink offerings are to accompany the bull, the ram, and the lambs, depending on their number as the regulation specifies. <sup>38</sup>In addition offer one male goat as a sin offering together with the continual burnt offering and its accompanying meal offering and drink offering.

<sup>39</sup>You are to offer these to the LORD at your set festivals in addition to your vows and your freewill offerings,<sup>j</sup> consisting of your burnt offerings, your meal offerings, your drink offerings, and your peace offerings. <sup>40</sup>Moses told the people of Israel exactly what the LORD had commanded him.

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**30** MOSES ADDRESSED THE TRIBAL leaders of the Israelites, "The LORD has issued the following order:

<sup>2</sup>When a man makes a vow<sup>k</sup> to the LORD or takes an oath to abstain from something,<sup>l</sup> thereby pledging himself to it, he must not go back on his word but must carry out all that his mouth has uttered. <sup>3</sup>Similarly, when a woman makes a vow to the LORD or takes a pledge of self-denial, while still an adolescent in her father's house, <sup>4</sup>and her father hears of her vow or this pledge of self-denial and grants her his silent consent, then all her vows and every pledge of self-denial with which she has bound herself shall remain in effect. <sup>5</sup>But if, on the day he hears of it, her father should forbid her, then all her vows and pledges of self-denial shall be invalid; in this case the LORD will forgive her, since she was forbidden by her father.

<sup>6</sup>Likewise, if she is about to be married to her fiancé while still committed to her vows or to a thoughtless statement which she has made,<sup>m</sup> <sup>7</sup>and her fiancé hears of this, then if he says nothing on the day he hears of it, her vows and pledges of abstinence shall remain in effect. <sup>8</sup>On the other hand, if on the day her fiancé hears of this he restrains her by annulling the vow which obligates her and the thoughtless pledge to which she has committed herself, then the LORD will forgive her.

<sup>9</sup>But in the case of the vow of a widow or of a divorcee, anything with which she has bound herself shall remain as her personal responsibility. <sup>10</sup>Similarly, when she makes a vow while in her husband's house or pledges herself to abstinence by oath, <sup>11</sup>and her husband, hearing of this, by silent consent does not forbid her, then every vow and pledge of self-denial shall remain in effect. <sup>12</sup>If her husband, however, definitely nullifies them on the day he hears of it, then whatever has passed her lips, whether her vow or pledge of self-denial, shall not stand; and since her husband made them invalid, the LORD will forgive her.

<sup>13</sup>In short, her husband may either

j) Comp. ch. 15:3-13. The foregoing were obligatory; these are optional.

k) A positive vow in appreciation, in worship, or in distress.

l) A negative vow, usually fasting or some other form of self-denial. Comp. the Nazarite vow in ch. 6.

m) A promise to God demands supreme consideration and attention, Prov. 20:25; Eccl. 5:4,5.

confirm or nullify every vow and every pledge of abstinence she made in self-denial. <sup>14</sup>If her husband offers her no objection from day to day, he then confirms all her vows and pledges which obligate her; he thus establishes them because he gave her his silent consent on the day he heard of them. <sup>15</sup>If however, he utterly renounces them after he has heard of them,<sup>n</sup> he must suffer the consequences of her sin."<sup>o</sup> <sup>16</sup>These are the regulations which the LORD prescribed to Moses governing a man and his wife, or a father and his daughter who is still an adolescent in her father's house.

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**31** THEN THE LORD SAID TO Moses: <sup>2</sup>Seek retribution for the Israelites against the Midianites, after which you shall be reunited with your people.<sup>p</sup> <sup>3</sup>Moses therefore spoke to the people, "Arm some of your men for battle, for they are to attack Midian to execute retribution against them for the LORD.<sup>q</sup> <sup>4</sup>Send 1,000 men per tribe from all of Israel's tribes." <sup>5</sup>So after 1,000 men from each tribe were conscripted from Israel's families, 12,000 in all who were equipped for warfare, <sup>6</sup>Moses sent them — 1,000 men from each tribe — to battle, along with Phinchas the son of Eleazar the priest, the sacred articles,<sup>r</sup> and the alarm trumpets which he carried in his hand. <sup>7</sup>They engaged Midian as the LORD had ordered Moses, killing every male.<sup>s</sup> <sup>8</sup>In addition they executed, along with their fallen men, the Midianite kings: namely, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian.<sup>t</sup> In the battle<sup>u</sup> they also killed Balaam the son of Beor. <sup>9</sup>Furthermore, the Israelites captured the Midianite women and their children, seized all their cattle, flocks, and wealth as booty <sup>10</sup>and set fire to all the cities in which they lived and to all their camps. <sup>11</sup>They then took all the booty and prey, both

people and livestock, <sup>12</sup>and brought them — that is, the captives, prey, and booty — to the camp in the plains of Moab near the Jordan opposite Jericho, to Moses, to Eleazar the priest, and to the congregation of Israel.

<sup>13</sup>When Moses, Eleazar the priest, and all the leaders in the congregation went to meet them outside the camp, <sup>14</sup>Moses grew very angry with the army heads, the battalion commanders, and the company commanders, who were just returning from the battle front. <sup>15</sup>"Have you left all the women alive?" demanded Moses. <sup>16</sup>"Take note, in the Peor affair these are the ones who, at Balaam's advice, caused the men of Israel to renounce fidelity to the LORD,<sup>v</sup> resulting in a plague among the congregation of the LORD. <sup>17</sup>Now kill every young boy and every woman who has had intercourse with a man. <sup>18</sup>Every young girl, however, who has not had intercourse with a man you may keep alive for yourselves. <sup>19</sup>Besides, all of you who have killed a person or have touched a slain body, must remain outside the camp for seven days. Then purify both yourselves and your prisoners on the third and seventh days, <sup>20</sup>as well as every garment, all leather goods, all materials, of goat's hair, and all wooden articles."

<sup>21</sup>Eleazar the priest informed the soldiers who had engaged in the battle: "This is the statute of instruction which the LORD has commanded Moses. <sup>22</sup>In the case of gold, silver, copper, iron, tin, and lead — <sup>23</sup>everything which will stand fire — you are to pass it through fire, that it may be cleansed; nevertheless, it must also be purified with the water of uncleanness.<sup>w</sup> In addition you are to rinse with water everything that cannot stand fire. <sup>24</sup>Then after you have washed your clothes, on the seventh day you shall be clean and may re-enter the camp."

<sup>25</sup>The LORD also told Moses: <sup>26</sup>You,

n) Other than the day he heard of them. o) For the two have become one in marriage.

p) A detailed reminder of the command given in ch. 25:17.

q) The seduction by the Midianites had brought dishonor to the LORD.

r) The sacred articles may refer to the Ark, comp. Josh. 6:8; they represented God's presence.

s) All adult males, see vs. 17. t) Comp. Josh. 13:21.

u) The LORD repays, Gal. 6:6,7. II Pet. 2:15.

v) Balaam became a false prophet; he tried to serve two masters.

w) See ch. 19:9.

Eleazar the priest, and the tribal leaders of the assembly, find out how much booty was seized both of people and of livestock. <sup>27</sup>Then divide the booty in two parts between the soldiers who have engaged in the battle and the rest of the congregation.<sup>x</sup> <sup>28</sup>Moreover, levy a tax for the LORD on the soldiers who have engaged in the battle: namely, one out of every 500 of the people, the oxen, the donkeys, and the flocks. <sup>29</sup>Exact this from their half and give it to Eleazar the priest as a contribution to the LORD. <sup>30</sup>In addition, from the congregation's half, appropriate one out of every fifty from the captives, the oxen, the donkeys, and the flocks, even of all the livestock, and distribute them to the Levites who have charge of the LORD's tabernacle.<sup>y</sup> <sup>31</sup>Moses and Eleazar the priest thus did as the LORD had directed Moses.

<sup>32</sup>The booty that remained<sup>z</sup> of what the soldiers had originally taken amounted in all to 675,000 sheep, <sup>33</sup>72,000 oxen, <sup>34</sup>61,000 donkeys, <sup>35</sup>and 32,000 persons, that is, women who had never lain with a man.<sup>a</sup> <sup>36</sup>The half which fell to the war veterans totaled 337,500 sheep, <sup>37</sup>minus 675 which were due the LORD, <sup>38</sup>36,000 oxen of which 72 were due the LORD, <sup>39</sup>and 30,500 donkeys of which 61 were due the LORD. <sup>40</sup>There were also 16,000 persons of whom 32 were due the LORD. <sup>41</sup>Moses then gave the tribute, which was the offering for the LORD, to Eleazar the priest as the LORD had directed him.

<sup>42</sup>From the half belonging to the people of Israel which Moses had separated from that of the war veterans— <sup>43</sup>this half belonging to the congregation was 337,500 sheep, <sup>44</sup>36,000 oxen, <sup>45</sup>30,500 donkeys, <sup>46</sup>and 16,000 persons. <sup>47</sup>From the half belonging to the Israelites, Moses in compliance

with the LORD's directions to him, appropriated one out of every fifty from both people and livestock and gave them to the Levites, who discharged the duties of the LORD's tabernacle.

<sup>48</sup>Later the generals of the army, the battalion commanders, and the company officers approached Moses <sup>49</sup>and reported to him, "Your staff has taken a census of the soldiers who are under our command and not one of our men is missing."<sup>b</sup> <sup>50</sup>Moreover, we have brought an offering to the LORD of what each one has obtained — golden jewelry, ankle bracelets, wrist bracelets,<sup>c</sup> signet rings, earrings, and necklaces — to make atonement for our souls before the LORD."<sup>d</sup> <sup>51</sup>Moses and Eleazar the priest then accepted the gold from them, which was worked jewelry entirely, <sup>52</sup>and all the gold in this contribution which they — the battalion and company commanders — had presented to the LORD was about 305,000 dollars.<sup>e</sup> <sup>53</sup>In this connection the soldiers had taken the booty for themselves personally. <sup>54</sup>After Moses and Eleazar the priest had received the gold from the battalion and company commanders, they brought it into the tent of meeting as a memorial for the people of Israel before the LORD.<sup>f</sup>

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**32** NOW THE PEOPLE OF REUBEN and Gad had a vast number of cattle and when they saw<sup>g</sup> that the country of Jazer and Gilead would indeed be a place of fine pasture land,<sup>h</sup> <sup>2</sup>they approached Moses, Eleazar the priest, and the assembly leaders saying, <sup>3</sup>"Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon — <sup>4</sup>the area which the LORD conquered before the congregation of Israel — is cattle country, and, as you know, your servants have cattle. <sup>5</sup>If we have found favor in your eyes,"

x) Comp. I Sam. 30:24. y) This percentage gave all the tribes an equal share in the booty.

z) Persons who had not been executed and livestock which had not been consumed by the soldiers. a) These women would hardly become ideal mothers to train their offspring in the worship and service of God. b) A striking proof of God's protection, note Ps. 91:7.

c) Given to the Levites and priests.

d) Not so much for sin as to offer humble gratitude to the LORD.

e) Heb. — 16,750 shekels of gold, a shekel being worth about \$18.20.

f) A thankful remembrance to the LORD and for a favorable remembrance by the LORD.

g) One of the widest avenues of temptation, comp. Gen. 3:6; 13:10.

h) Many are satisfied with only the good and as a result miss God's best. They were among the first to go into captivity [I Chron. 5:25,26].

they petitioned, "then let this area be granted to your servants as a possession. Do not force us to cross the Jordan."

<sup>6</sup>"Shall your fellow men engage in combat while you relax here?" Moses reprimanded the men of Gad and Reuben. <sup>7</sup>"Now why do you turn the heart of the Israelites against crossing into the country which the LORD has given them?" <sup>8</sup>That is exactly what your fathers did, when I sent them from Kadesh-barnea to survey the land; <sup>9</sup>for after they went up to the valley of Escol and viewed the land, they spread fear into the hearts of the Israelites, so as to hinder them from entering the land which the LORD had promised them. <sup>10</sup>Consequently the LORD's anger was inflamed at that time and He swore saying: <sup>11</sup>The men from twenty years of age and upward who came from Egypt shall never see<sup>j</sup> the land which I have promised by oath to Abraham, Isaac and Jacob, because they have been disloyal to Me, <sup>12</sup>with the exception of Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun, both of whom have wholeheartedly followed the LORD. <sup>13</sup>So the LORD's anger was inflamed against Israel, and as a result He made them wander back and forth in the desert for forty years until the entire generation that had practiced evil in the LORD's sight had perished.<sup>k</sup> <sup>14</sup>Now here you are rising up in your fathers' place as a brood of sinners to amplify even further the fiery anger of the LORD against Israel. <sup>15</sup>If you give up following I<sup>l</sup>im, He will leave them even longer in the desert, and you, in turn, will bring disaster to this entire nation!"

<sup>16</sup>But they approached him, saying, "Here we will build some pens for our livestock, and towns for our little ones,<sup>l</sup> <sup>17</sup>but we ourselves shall be armed and on the alert in front of Israel's men until we have escorted them to

their settlement. Meanwhile our families will remain in the fortified towns out of reach of the native residents. <sup>18</sup>We shall not return to our homes until each of the Israelites has taken over his possession. <sup>19</sup>Since we have fallen heir to our own possession across Jordan to the east,<sup>m</sup> we shall not be occupying with them on the further side of the Jordan and onward."

<sup>20</sup>Moses replied, "If you will carry out this plan, if you will equip yourselves for combat in the LORD's presence<sup>n</sup> <sup>21</sup>and every equipped soldier among you in turn will cross the Jordan in the LORD's presence until He has driven His enemies before Him <sup>22</sup>and the land is subdued before the LORD, then you may return free of guilt before the LORD, and Israel and this land will belong to you as an inheritance before the LORD. <sup>23</sup>But if you fail to act accordingly, behold, you have sinned against the LORD, and be sure your sin will find you out.<sup>o</sup> <sup>24</sup>Now build yourselves some towns for your families and pens for your livestock, and then do what you said you would." <sup>25</sup>The men of Gad and the men of Reuben assured Moses, "Your servants will carry out my<sup>p</sup> commander's orders. <sup>26</sup>Our children, wives, flocks and cattle shall remain there in the cities of Gilead <sup>27</sup>while your servants — all who are on active military duty — cross over in the LORD's presence to the battle, as my commander directs."

<sup>28</sup>Moses then gave orders concerning them to Eleazar the priest, to Joshua the son of Nun and to the tribal leaders of the Israelites; <sup>29</sup>he directed them, "If all the equipped soldiers from Gad and Reuben cross the Jordan with you in the LORD's presence and the country is subdued before you, then grant them the territory of Gilead as a possession. <sup>30</sup>But if those under arms fail to cross with you, then they shall have to possess<sup>q</sup> property along with you in the

i) Personal stumbling is bad; causing a brother to stumble is devilish [Matt. 18:6-9].

j) Woe to the man who goes beyond this point of God's mercy!

k) Chapters 13, 14. l) Implying all the defenseless personnel.

m) On the east side of the Jordan, comp. vs. 32.

n) Either generally, that is, "under the LORD's observation," Ps. 139:7-16; or specifically, the LORD's presence with the Ark which was taken into battle.

o) You will experience the consequence of your sin which is certain to overtake you.

p) There seems to be one spokesman for the entire group.

q) To prevent a rebellion or division in the nation. r) Heb.: "Let it be with us."

land of Canaan." <sup>31</sup>The men of Gad and Reuben spoke up and explained, "Whatever the LORD orders your servants we shall carry out. <sup>32</sup>We definitely will cross over under arms before the LORD to the land of Canaan, so allow us<sup>r</sup> to possess our inheritance beyond the Jordan."

<sup>33</sup>Under these conditions Moses granted them — the people of Gad, Reuben, and the half tribe of Manasse<sup>s</sup> the son of Joseph — the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, even the entire land with its towns and their surrounding districts. <sup>34</sup>The men of Gad then built Dibon, Ataroth, Aroer, <sup>35</sup>Atroth-shophan, Jazer, Jogbehah, <sup>36</sup>Beth-nimrah, and Beth-haran as fortified towns and also constructed sheep pens. <sup>37</sup>The men of Reuben built Heshbon, Elealeh, Kiriathaim, <sup>38</sup>Nebo, Baal-meon — the names being changed — and Sibmah; and they gave new names to the cities which they built. <sup>39</sup>The men of Machir the son of Manasseh, went out and captured Gilead, driving out the Amorites located there. <sup>40</sup>Moses therefore assigned Gilead to Machir the son of Manasseh and there he settled. <sup>41</sup>Likewise, Jair, a descendant of Manasseh, went out and captured some of their<sup>t</sup> towns, naming them Havvoth-jair," <sup>42</sup>while Nobah went out and seized Kenath and its surrounding villages, renaming it Nobah after himself.<sup>v</sup>

**33** THIS IS THE ITINERARY OF THE nation of Israel which, according to their armies under the leadership of Moses and Aaron, emigrated from the land of Egypt. <sup>2</sup>At the LORD's command Moses recorded their places of departure according to the route they trekked, and this is their itinerary according to their places of departure. <sup>3</sup>The people of Israel broke camp at Rameses the morning after the Passover, on the fifteenth day of the first

# *Israel's Itinerary From Egypt to Canaan*

month. They departed by an uplifted hand\* in plain view of all the Egyptians <sup>4</sup>who were burying all their first-born whom the LORD had struck dead among them. In conjunction with this, the LORD had also inflicted judgments upon their gods.

<sup>5</sup>The people of Israel left Rameses<sup>w</sup> and camped in Succoth. <sup>6</sup>Leaving Succoth, they next stayed at Etham which is at the edge of the desert. <sup>7</sup>After leaving Etham they turned back towards Pi-hahiroth, which is opposite Baal-Zephon, and camped before Migdol. <sup>8</sup>They left the vicinity of Iahiroth, cut across the middle of the sea into the desert, traveling for three days as far as they could in the desert of Etham, and set up camp at Marah. <sup>9</sup>Leaving Marah,<sup>x</sup> they pushed forward to Elim, which had twelve springs of water and 70 palm trees, and they camped there. <sup>10</sup>Leaving Elim, they camped by the Red Sea, <sup>11</sup>then, in the <sup>12</sup>wilderness of Sin, <sup>13</sup>at Dophkah, <sup>14</sup>Alush, and Rephidim, where there was no drinking water for the people. <sup>15</sup>They left Rephidim; and after having camped in the wilderness of Sinai, <sup>16</sup>they traveled on, camping at Kibroth-hattaavah, <sup>17</sup>Hazereth, <sup>18</sup>Rithmah, <sup>19</sup>Rimmon-peretz, <sup>20</sup>Libnah, <sup>21</sup>Rissah, <sup>22</sup>Khelathah, <sup>23</sup>Mount Shepherd, <sup>24</sup>Haradah, <sup>25</sup>Makheloth, <sup>26</sup>Tahath, <sup>27</sup>Terah, <sup>28</sup>Mithkah, <sup>29</sup>Hashmonah, <sup>30</sup>Moseroth, <sup>31</sup>Benejaakan, <sup>32</sup>Hor-hagidgad, <sup>33</sup>Jotbathah, <sup>34</sup>Abronah, <sup>35</sup>Ezion-geber, <sup>36</sup>the wilderness of Zin — namely, Kadesh — <sup>37</sup>and then at Mount Iior on the border of the land of Edom. July, 1407 B. C.

<sup>38</sup>Now under the LORD's command Aaron the priest ascended Mount Iior and died there on the first day of the fifth month of the fortieth year after the nation of Israel had emigrated from the land of Egypt. <sup>39</sup>Aaron was 123 years old when he died there on Mount Hor.<sup>y</sup>

<sup>40</sup>At this time it was reported to the

s) The participation of the half tribe in the possession seems due to their acquisitions as recorded in vs. 39. See further 21:33-35.

t) Of the kings mentioned in vs. 33. u) "Towns of Jair"

v) Comp. I Chron. 2:22,23. \*God delivered them and made their departure possible.

w) The name of each place which they left behind is a memorial of God's faithfulness.

x) In recounting the journey the bitterness of Marah is forgotten while the blessedness of Elim is remembered. Thus it is best in life's journey; "beauty for ashes" [Isa. 61:3; 35:13].

y) Ch. 20:22-29.



Canaanite king of Arad, who was living in the Negeb in the land of Canaan that the nation of Israel was coming.<sup>2</sup>

<sup>41</sup>Leaving Mount Hor they next made camp at Zalmonah, <sup>42</sup>then at Punon, at <sup>43</sup>Oboth, at <sup>44</sup>Iye-abarim near the border of Moab, at <sup>45</sup>Dibongad, at <sup>46</sup>Almon-diblathaim, at <sup>47</sup>the mountains of Abarim before Nebo, <sup>48</sup>and finally along the Jordan in the plains of Moab opposite Jericho. <sup>49</sup>Their camp lay along the Jordan in the plains of Moab from Beth-jeshimoth to Abel-shittim.

<sup>50</sup>While there along the Jordan in the plains of Moab opposite Jericho, <sup>51</sup>Moses was told by the LORD: Say to the people of Israel: After you have crossed the Jordan into the land of Canaan, <sup>52</sup>you are to drive all the native residents out of your area,<sup>a</sup> smash all their stone idols and molten images, and demolish all their high places.<sup>b</sup> <sup>53</sup>Then take possession of the land and live there, for I have given you the land to occupy. <sup>54</sup>In this connection, you are to divide the property among yourselves by lot according to the size of your families; the one with the largest number shall receive the largest inheritance; the one with the fewest shall receive the smallest inheritance.<sup>c</sup> Each shall have whatever falls to him by lot; furthermore, you are to apportion the land according to your paternal tribes.<sup>d</sup> <sup>55</sup>But if you fail to drive out the native residents from your area, then that portion that you allow to remain shall be as barbs in your eyes and thorns in your sides,<sup>e</sup> for they shall be a constant source of irritation to you in the country in which you settle, <sup>56</sup>and sooner or later I will do to you as I had originally intended doing to them.<sup>f</sup>

**34** THE LORD SAID TO MOSES: <sup>2</sup>GIVE this order to the people of Israel: When you enter the land of Canaan, this shall be the territory which you will receive as an inheritance — that is, the land of Canaan within these limits:<sup>3</sup> Your southern frontier shall extend to the wilderness of Zin along the border of Edom; more specifically, your southern border shall extend eastward <sup>4</sup>from the further end of the Dead Sea, angling to the south of the Ascent of Akrabbim<sup>h</sup> and then on over to Zin. Its lowest point shall be south of Kadesh-barnea, and it shall then extend to Hazar-addar and pass on over to Azmon. <sup>5</sup>From here the border shall veer over to the river of Egypt,<sup>i</sup> terminating at the sea.<sup>j</sup>

<sup>6</sup>As for your western boundary, it shall be the coastline of the Mediterranean Sea; this is your western border.

<sup>7</sup>This shall be your northern boundary: from the Mediterranean Sea you shall draw your boundary line to Mount Hor;<sup>k</sup> <sup>8</sup>from Mount Hor strike a line to the entrance of Hamath, continuing it on as far as Zedad. <sup>9</sup>The border shall then extend to Ziphron and terminate at Hazar-enan; this is to be your northern border.

<sup>10</sup>Next you shall mark off your eastern boundary from Hazar-enan to Shepham <sup>11</sup>and from there on down to Riblah on the east side of Ain. The border shall then extend down until it touches the northeast corner of the Sea of Galilee.<sup>l</sup> <sup>12</sup>The border shall then reach down to the Jordan and finally end at the Dead Sea;<sup>m</sup> the preceding are the boundaries of the land which you shall own.

<sup>13</sup>Moses then commanded the people of Israel, "This is the territory you are to apportion by lot among your-

z) Ch. 21:1-3. a) It implies extermination.

b) The continued presence of temptation is likely to be fatal. "Lead us not into temptation."

c) God is no respecter of persons.

d) Each tribe to receive its respective province. Comp. ch. 26:53-56.

e) They who fail to expel or to convert the enemy will eventually be overcome by the enemy.

f) This warning, prompted by love and mercy, was repeated by Joshua. [Josh. 23:13].

g) The boundaries of all nations are set by God [Acts 17:26]; thus nations should set bounds to their ambition; so should individuals. h) Scorpion Pass.

i) Not the Nile; but halfway between Canaan and Egypt, the River of Egypt.

j) The Mediterranean Sea.

k) Not the Mount Hor on which Aaron died; but at the northern boundary.

l) Heb.: Sea of Chinnereth.

m) Heb. — Salt Sea.

selves. The LORD has given orders to assign it to the nine and a half tribes, <sup>14</sup>since the tribe of Reuben's descendants, and that of Gad — according to their respective clans — and the half-tribe of Manasseh have already received their inheritance, <sup>15</sup>these two and one-half tribes having received their inheritance on the eastern side of the Jordan opposite Jericho."

<sup>16</sup>The LORD further directed Moses: <sup>17</sup>These are the names of the men who shall divide your inheritance: Eleazar the priest and Joshua the son of Nun. <sup>18</sup>You are to select a prince from each tribe to assist in distributing the land for inheritance.<sup>n</sup> <sup>19</sup>The names of the additional men are, from the tribe of Judah, Caleb the son of Jephunneh; <sup>20</sup>from the tribe of Simeon's descendants, Shemuel the son of Ammihud; <sup>21</sup>from the tribe of Benjamin, Elidad of Chislon; <sup>22</sup>from the tribe of Dan, a prince<sup>o</sup> named Bukki the son of Jogli; <sup>23</sup>from Joseph's descendants: from the tribe of Manasseh a prince named Ilanniel the son of Ephod, <sup>24</sup>and from the tribe of Ephraim, prince Kemuel of Shiptan; <sup>25</sup>from the tribe of Zebulun, prince Elizaphan of Parnach; <sup>26</sup>from the tribe of Issachar, prince Paltiel of Azzan; <sup>27</sup>from the tribe of Asher, prince Ahihud of Shelomi; <sup>28</sup>and from the tribe of Naphtali's descendants, a prince named Pedahel the son of Ammihud. <sup>29</sup>These are the men whom the LORD authorized to distribute the inheritance among the people of Israel in the land of Canaan.

**35** WHILE IN THE PLAINS OF MOAB along the Jordan opposite Jericho, the LORD said to Moses: <sup>2</sup>Order the Israelites to grant the Levites towns in which to live from the inheritance which they have possessed; furthermore, give the Levites the pasture lands around the towns. <sup>3</sup>The towns are for them to occupy, while the pastures are

for their cattle and flocks, all their livestock. <sup>4</sup>Now the pasture lands which you are to give the Levites shall extend from the wall of the town outward on all sides for a distance of 1,500 feet. <sup>5</sup>Then outside the town mark off 3000 feet on the east side, 3000 feet on the south side, 3000 feet on the west side, and 3000 feet on the north side, the city being in the center. This area shall be theirs to serve as pasture land for the towns.

<sup>6</sup>Of the towns which you assign to the Levites, six shall serve as cities of refuge to which the person guilty of manslaughter<sup>p</sup> may flee. You are also to furnish 42 towns in addition to these. <sup>7</sup>In all, you are to assign to the Levites a total of 48 towns together with their pastures. <sup>8</sup>With regard to the towns which you are to provide from the possession of the Israelites, you shall appropriate more from the larger (tribes) and less from the smaller;<sup>q</sup> each one shall contribute some of its towns to the Levites in proportion to the size of the property<sup>r</sup> which it inherits.

<sup>9</sup>The LORD further said to Moses: <sup>10</sup>Tell the nation of Israel and instruct them: When you have crossed the Jordan into the land of Canaan, <sup>11</sup>you are to select suitable towns<sup>s</sup> as cities of refuge to which the manslayer, who has accidentally killed a person, may flee. <sup>12</sup>These cities shall be for your benefit to serve as an asylum from the avenger,<sup>t</sup> so that the manslayer may not die until he has stood trial before the assembly. <sup>13</sup>As for the towns which you are to furnish, you are to have six cities of refuge. <sup>14</sup>You are to assign three towns on this side of the Jordan, and three in the land of Canaan, and they shall serve as cities of refuge. <sup>15</sup>Accordingly, these six cities shall serve the people of Israel, the foreigner, and the native among them as a sanctuary to which anyone<sup>u</sup> who has accidentally killed a person may flee.

n) By faith, for they had not yet conquered the land; comp. II Cor. 1:20.

o) The first three are not called princes as the rest are; the main idea is that these men are leaders.

p) A man who has killed someone unintentionally. These cities were a fulfilment of the promise given in Ex. 21:13.

q) See Josh. 21. r) The LORD is mindful of our capacities. s) See Deut. 19:2-10.

t) Heb.: "goel," that is, redeemer, a close relative who was to restore the injured's family integrity by paying the amount due, see Lev. 25:23-28. The blood-revenge was the payment and Christ, our kinsman Redeemer, ransomed us with His own blood [I Pet. 1:18,19].

u) So is Christ our Refuge; "whoever will may come," [John 6:37; Rom. 10:13; Rev. 22:17].

<sup>16</sup>However, if one hits another with an iron instrument<sup>v</sup> and the victim dies, then he is a murderer; he must certainly be executed. <sup>17</sup>Or if he strikes him with a stone large enough to cause death and he dies, the man is a murderer and must be executed without fail. <sup>18</sup>Or, again, if he strikes him with a large piece of wood from which a person could die, and he dies, the guilty one must certainly be executed because he is a murderer. <sup>19</sup>The avenger of blood shall himself execute the murderer; in fact, he may kill him whenever he catches up with him. <sup>20</sup>In case one shoves another in anger or, while hiding, throws something at him, thus causing him to die, <sup>21</sup>or if from animosity he strikes him with his fist so that he dies, then the one who did the striking must certainly be executed, for he is a murderer.<sup>w</sup> The avenger of blood shall kill him whenever he gets hold of him.

<sup>22</sup>But if one should push another accidentally<sup>x</sup> without ill will, or, without being concealed, throw something at him, <sup>23</sup>or without noticing him drop a stone on him which is heavy enough to kill someone, and as a result he dies—although he was not his enemy and he meant him no harm—<sup>24</sup>then the assembly shall decide between the slayer and the avenger of blood according to these regulations. <sup>25</sup>The assembly shall rescue the manslayer from the clutches of the avenger of blood and return him to his city of refuge to which he had fled. He shall then live there until the death of the high priest who has been anointed with the holy oil.<sup>y</sup> <sup>26</sup>But if at any time the manslayer shall set foot outside the precincts of the asylum to which he has fled, <sup>27</sup>and the avenger of blood finds him outside the area of his sanctuary, then the avenger of blood may kill the man-

slayer without incurring guilt; <sup>28</sup>he should have remained in his city of refuge until the death of the high priest. After the death of the high priest, however, the individual, guilty of manslaughter, may return to his home.<sup>z</sup>

<sup>29</sup>You are to follow this statute in order to determine justice down through your generations wherever you may be living: <sup>30</sup>In case someone kills a person, the murderer must be executed when his guilt is attested by witnesses,<sup>a</sup> but the testimony against a person by one witness shall not be sufficient to incur the death penalty. <sup>31</sup>Neither are you to accept a ransom of money<sup>b</sup> for the life of a murderer who deserves to die; he must be executed. <sup>32</sup>Neither are you to accept a ransom in behalf of him who has fled to his city of refuge in order to allow him to return and live at home until the death of the priest. <sup>33</sup>You are not to desecrate the land in which you live, since blood defiles the land. Once more, no atonement can be made to the land<sup>c</sup> for the blood shed on it, except by the blood of him who shed it. <sup>34</sup>You are not to defile the land where you reside, because I too am living in it, for I, Jehovah, am residing among the people of Israel.

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**36** THE CLAN LEADERS OF THE family composed of the descendants of Gilead, the son of Machir<sup>d</sup> and the grandson of Manasseh — families belonging to Joseph's descendants — appeared before Moses and the princes, the tribal leaders in the nation of Israel, <sup>2</sup>and said, "The LORD ordered my master to have the land for inheritance assigned by lot to the Israelites. In this connection, my master was instructed to grant the inheritance of Zelophchad, our brother, to his daugh-

v) Intentionally.

w) Even if he had fled to a city of refuge, he was to be turned over to the avenger outside the city [Deut. 19:11,12]. But through the blood of Christ even intentional sins will on repentance be forgiven. x) Heb. — "suddenly."

y) Perhaps the death of the high priest — as man's representative before God and with the holy anointing making him God's representative here on earth — symbolized the expiation for the manslaughter, as Christ our High Priest is the expiation for all our sin [Rom. 3:25; 1 John 2:2]. z) Heb. — "land of his possession." For details, see Deut. 4:41-43; 19:1-13.

a) Two or more [Deut. 17:6; 19:15]. b) Coming to terms with the victim's relatives through a bribe.

c) The earth cries for vengeance [Gen. 4:10]. The land is abused by shedding human blood upon it and demands expiation. d) See ch. 26:28-34.

ters.<sup>e</sup> <sup>3</sup>When they marry one of the men from the other tribes of Israel, however, their property shall be withdrawn from our father's inheritance and added to the inheritance of the tribe to which they then belong, and that being the case, it shall diminish our share of the inheritance. <sup>4</sup>Besides, when the people of Israel have the jubilee,<sup>f</sup> their property shall certainly be added to that tribe with which they have united; consequently, their property shall be withdrawn from the inheritance of our father's tribe."

<sup>5</sup>Concerning this, Moses instructed the Israelites as the LORD dictated,<sup>g</sup> "What the men of Joseph's tribe have affirmed is right. <sup>6</sup>Now this is the policy which the LORD has prescribed for Zelophehad's daughters: Let them marry any one they please, except that they must marry in the family of their father's tribe.<sup>h</sup> <sup>7</sup>In this way the inheritance of the Israelites shall not pass from tribe to tribe, but each of the Israelites shall retain the inheri-

tance of his father's tribe. <sup>8</sup>Thus any heiress who inherits property in any tribe of the Israelites must marry someone in the family of her father's tribe in order that each Israelite may retain possession of his father's property. <sup>9</sup>An inheritance may not pass from one tribe to another, because each of Israel's tribes must retain his particular inheritance."

<sup>10</sup>Moses therefore dealt with Zelophehad's daughters exactly as the LORD had instructed him. Later the daughters of Zelophehad — <sup>11</sup>Mahlah, Tirzah, Hoglah, Milcah and Noah — married their first cousins, <sup>12</sup>and since they married into the families of the descendants of Manasseh, the son of Joseph, their property remained in their father's tribe.

<sup>13</sup>These are the commands and regulations which the LORD issued through Moses to the nation of Israel in the plains of Moab near the Jordan opposite Jericho.

e) See ch. 27:1-11.

f) At this time transferred property returned to its original owner or his heir [Lev. 25:23-28]. In this case, the only heirs would be in the husband's family.

g) Note ch. 27:5. This command is an example of the "spirit of the law" being followed and not the "letter." The Lord is fully aware of human circumstances and needs.

h) The tribe of Manasseh, and possibly limited to a particular family or clan within the tribe, so that this particular family would not be without heirs.

# THE BOOK OF DEUTERONOMY<sup>1</sup>

February-March, 1406 B. C.

**1** THESE ARE THE WORDS WHICH Moses spoke to all Israel on the other side of the Jordan, in the wilderness, in the Arabah<sup>b</sup> opposite Suph, between Paran on the one hand and Tophel, Laban, Hazereth and Di-Zahab on the other. <sup>2</sup>By the Mount Seir road it is eleven days' journey from Horeb to Kadesh-barnea.<sup>c</sup>

<sup>3</sup>In the fortieth year, on the first day of the eleventh month, Moses addressed<sup>d</sup> Israel in accord with all that the LORD had commanded him to say to them. <sup>4</sup>After he had defeated Sihon, king of the Amorites, whose capital was Heshbon, and Og king of Bashan, who dwelt in Ashtaro.<sup>a</sup> and Edrei <sup>5</sup>beyond Jordan in the land of Moab, Moses began to explain this law. He said, <sup>6</sup>"At Horeb<sup>e</sup> the LORD our God told us, 'You have now tarried at this mountain long enough; <sup>7</sup>break camp, trck your way into the hill country of the Amorites<sup>f</sup> and to all the land neighboring upon it; the Arabah, the highlands, the foothills, the southern plains, the seacoast—the land of the Canaanites—and Lebanon as far as the

great river, the river Euphrates. <sup>8</sup>See, I have put the land at your disposal; enter it and take possession of the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give them and their descendants after them.'

<sup>9</sup>"At that time<sup>g</sup> I announced to you, 'I am no longer able to take care of you alone. <sup>10</sup>The LORD your God,' I said, 'has made you a multitude as the stars of heaven in number, <sup>11</sup>and may the LORD, the God of your fathers, increase you yet a thousandfold and may He bless you, as He promised you. <sup>12</sup>But how can I alone handle your troubles, your burdens and your court cases? <sup>13</sup>Select from your tribes men of wisdom and understanding, men of experience, and I will appoint them to be your rulers.'<sup>h</sup> <sup>14</sup>You responded to me, and said, 'What you propose to be done is good.' <sup>15</sup>So I took the heads of your tribes among you, men of wisdom and experience, and I made them heads over you, captains of thousands, of hundreds, of fifties and of tens, and your tribal officers. <sup>16</sup>At that time I also gave the charge to your judges,

a) Repeated Law.

b) The term Arabah or Plain is in common use in the O.T. to designate any region of the Jordan valley from the Sea of Galilee to and including the Dead Sea and the territory south of it. Our words Arab and Arabian are related to it.

c) Deuteronomy is one of the great books of the Old Testament. It expresses truths which always reflect the mind of God. Its leading thought for Israel was that she must ever remember that God is one; and that He chose her for a great mission. To be true to Him she must always be true to the Covenant which He had made with her at the beginning. Deuteronomy shows the way. Jesus knew this wonderful book. Compare Mark 12:28-30 with Deut. 6:4,5.

d) Shortly before his death, Moses delivered four addresses to the Israelites.

e) Most of the discourse, Deut. 1:6-3:29, is a review of Israel's experiences from the time they left Horeb until the death of Moses. Deut. 4:1-40 constitutes the appeal to observe the Law, to beware of idols, and to cling to evidences of God's love for His people.

f) As used here, the expression 'the hill country of the Amorites' is the whole land of promise.

g) While still at Horeb.

h) We learn from Ex. 18:14-26, that these steps were taken at Jethro's suggestion.

'You will be hearing cases in dispute between your brothers, and you must judge fairly between the one and the other, whether brother or resident alien.<sup>1</sup> <sup>17</sup>You must show no partiality in your decisions. You must listen to low and high alike without being afraid in the presence of any man; for judgment belongs to God. The case that proves too difficult for you, you must bring to me and I will hear it.' <sup>18</sup>At that time I gave you orders concerning all the things you were to do.

<sup>19</sup>'As we set out from Horeb, we passed through the whole great and terrible desert, which you saw on the way to the hill country of the Amorites, as the LORD our God had commanded us, and we arrived at Kadesh-barnea. <sup>20</sup>There I told you, 'You have now come to the hill country of the Amorites, which the LORD our God is giving us. <sup>21</sup>See! The LORD your God has set the land before you; go up and possess it, as the LORD, the God of your fathers, has said to you. Have no fear; be not discouraged.' <sup>22</sup>You then came to me, all of you, and you said, 'Let us send men ahead of us to explore the land for us and to bring back a report with regard to the road by which we shall go up, and the cities we would be entering.' <sup>23</sup>The suggestion seemed good to me, so I selected twelve men of you, one for each tribe. <sup>24</sup>They turned and made their way up to the hill country as far as the valley of Eshcol,<sup>j</sup> and explored it. <sup>25</sup>Taking along in their hands some of the fruit of the land, they brought it down to us and gave their report: 'It is a good land which the LORD our God is giving us.'<sup>k</sup> <sup>26</sup>But you refused to go up. You rebelled against the command of the LORD your God <sup>27</sup>and kept murmuring in your tents. 'It is because the LORD hates us,' you said, 'that He has brought us out of the land of Egypt to deliver us over to the Amor-

ites to destroy us. <sup>28</sup>Where would we be going? Our brothers have made our hearts melt, saying, "The people are bigger and taller than we, and their cities are large and fortified up to the heavens; besides, we saw the sons of the Anakim there."<sup>l</sup> <sup>29</sup>So I said to you: 'Do not dread these people or stand in awe of them. <sup>30</sup>The LORD your God, who goes before you, will Himself fight for you in agreement with all He did in your behalf in Egypt before your eyes, <sup>31</sup>and in the desert, where you have seen how the LORD your God Himself bore you up as a man carries his son throughout your whole journey until you reached this place.' <sup>32</sup>But, in spite of this statement you continued distrusting the LORD your God, <sup>33</sup>who went before you in your journeying to search out for you a place to encamp, in a fire by night to show you the road to take, and in a cloud by day. <sup>34</sup>So when the LORD heard your words He was indignant and swore: <sup>35</sup>'Not one of these men of this evil generation will see the good land which I promised to give your fathers, <sup>36</sup>no one except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the land upon which he has set foot, because in this he has followed the LORD completely.

<sup>37</sup>'The LORD was angry with me, too, on account of you, saying: Not even you shall enter there; <sup>38</sup>your attendant, Joshua the son of Nun, shall enter; encourage him, for he shall cause Israel to inherit it. <sup>39</sup>Your little ones, too, who, you said, would become plunder, and your children, who do not yet know the difference between good and evil, shall go there; I will give it to them and they shall occupy it. <sup>40</sup>But as for the rest of you, turn around; follow the Red Sea road back into the desert.

<sup>41</sup>'Then you answered me, 'We have sinned against the LORD, we will go

i) The Hebrew word involved here is *ger* (pronounced *garé*), translated variously: sojourner, stranger, immigrant, alien. The *ger* was a non-Israelite resident who for the most part enjoyed equal rights under the law with his Hebrew neighbor. If poor, he was provided for, along with the Levites, the orphan and the widow, provided he was circumcised and conformed to the laws of the Hebrews.

j) Near Hebron.

k) Compare this narrative of the spies with that in Num. 13, 14. One grows conscious of the high moral and spiritual atmosphere in the Deuteronomy narrative, as is so often the case in this great book. l) Literally "the long-necked"; they were a family of giants.

up, and we will fight, just as the LORD our God commanded us.' So you girded on your armor,<sup>m</sup> each one of you, and you regarded lightly the matter of climbing into the hill country. <sup>42</sup>But the LORD said to me: 'Tell them not to go up and not to fight, lest you are beaten by your enemies; for I shall not be among you. <sup>43</sup>So I warned you, but you would not listen. You rebelled against the LORD's command; foolishly you marched into the hills. <sup>44</sup>The Amorites, who occupied that hill country, came out against you; they chased you like bees and smote you all the way from Scir to Hormah. <sup>45</sup>You returned, and you wept before the LORD. The LORD, however, did neither hear nor listen to you, <sup>46</sup>so you remained at Kadesh many a day, the many days you spent there.

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**2** "WE THEN TURNED AND MOVED into the desert along the road to the Red Sea, as the LORD had told me; and for many days we circled around the hill country of Scir. <sup>2</sup>Then the LORD said to me: <sup>3</sup>You have now spent enough time moving about these hills; turn and head north. <sup>4</sup>This you shall order the people, 'Now you will be crossing the frontiers of your brothers, the children of Esau, living in Scir, and they will be afraid of you. So be very careful; <sup>5</sup>do not challenge them; for I will not be giving you any of their land, not a foot of it; for I have already assigned this hill area of Scir to Esau. <sup>6</sup>You shall buy from them for money the food you eat, and you shall buy from them for money the water you drink. <sup>7</sup>For the LORD your God has blessed you in all the work of your hands. He knows about your crossing this great desert. These forty years the LORD your God has accompanied you and you have lacked nothing.'

<sup>8</sup>"So we passed on beyond the territory of our kinsmen, the children of Esau, who have their home in Scir,

and our course led away from the Arabah road, away from Elath and Ezion-geber; and we turned in the direction of the Moab desert.

<sup>9</sup>"At this point the LORD told me: Do not distress the Moabites, and do not challenge them to fight, for I will not give you any of their land to possess, because I have assigned Ar to the children of Lot for their possession. <sup>10</sup>In an earlier period the Emim lived there,<sup>n</sup> a strong, tall, numerous race, much like the Anakim; and, like the Anakim, <sup>11</sup>they too used to be regarded as Rephaim; the Moabites, however, call them Emim. <sup>12</sup>In earlier days the land of Scir was occupied by the Horites, but the children of Esau dispossessed and exterminated them, taking over their territory for themselves, just as the Israelites did with the land which the LORD gave them. <sup>13</sup>Get up now and cross over the brook Zered. So we crossed the brook Zered, <sup>14</sup>and the time from the day we left Kadesh-barnea until we crossed the brook Zered was 38 years, until that whole generation of fighting men had wasted away from among your camp, as the LORD had sworn they should. <sup>15</sup>The hand of the LORD had prevailed against them to snatch them away from the camp until they all had perished.<sup>o</sup>

<sup>16</sup>"So it was when all the fighting men had died from among the people, <sup>17</sup>the LORD said to me, <sup>18</sup>Today you will be moving along the frontiers of Moab at the city of Ar; <sup>19</sup>you will then be in the neighborhood of the children of Ammon. You are not to distress the Ammonites nor to contend with them, for I will allow you no part of Ammon's land, because I have given it to the children of Lot for a possession. <sup>20</sup>This area, too, used to be reckoned as a land of the Rephaim; the Rephaim dwelt in it formerly; but the Ammonites called them Zamzummim.

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<sup>21</sup>They were a strong and numerous

m) Taken from the drowned Egyptians, Ex. 14:30.

n) Mentioned in Gen. 14:5 as defeated by the four Near Eastern kings on their march to Sodom and Gomorrah. They were a mighty, prehistoric race driven out by the Moabites.

o) See ch. 1:34, 35. Where did Israel spend the 38 wilderness years? They are told, Num. 14:25, to go into the wilderness by the way of the Red Sea, and Num. 33:35 locates them at Ezion-Geber, a town near the Red Sea. Kadesh-Barnea is frequently mentioned, much more north and near the promised land. Many must have roamed the desert and oases to graze their livestock.

people and tall as the Anakim; but the LORD expelled and destroyed them; so they dispossessed them and the Ammonites dwelt there in their place; <sup>22</sup>thus had the LORD done for the children of Esau, who live in Seir, when He expelled and destroyed the Horites before them, so they took their domain in possession and still live there in their stead. <sup>23</sup>As for the Avvim, who were living in villages as far away as Gaza, it was the Caphtorim, who came from Caphtor, who exterminated them, took over their territory, and dwelt there.<sup>p</sup>

<sup>24</sup>"Now rise up,<sup>q</sup> get on your way, and cross the Arnon River. See, I hand over to you, Sihon the Amorite, king of Heshbon, and his land. Begin the seizure and challenge him to battle. <sup>25</sup>This day I begin making your name a dread and terror to all nations under heaven so that wherever mention of you is heard, the peoples will tremble and shake.

<sup>26</sup>"Then I sent messengers from the desert region of Kedemoth to Sihon, the king of Heshbon, with a message of peace, saying, <sup>27</sup>'Permit me to pass through your land; I will keep strictly to the highway, turning neither to the right nor to the left. <sup>28</sup>You will sell us for money the food we eat and the water we drink; only let us pass through on foot <sup>29</sup>as did the children of Esau for us in Seir and the Moabites in Ar. Do this until we cross the Jordan into the land which the LORD our God is giving us.' <sup>30</sup>But Sihon king of Heshbon was not willing to grant us passage, because the LORD your God stiffened his will and hardened his heart, to hand him over to you, as it is today.

<sup>31</sup>"Then the LORD said to me: See I have begun with placing Sihon and his land at your disposal; so start to possess it. <sup>32</sup>Then Sihon and all his people came out to attack us at Jahaz;

<sup>33</sup>but the LORD our God handed him over to us, so that we conquered him, his sons and all his people. <sup>34</sup>We also captured all his cities at that time, and we destroyed all those in them, men, women and children; we left no survivor. <sup>35</sup>Only the cattle we kept for ourselves, along with any other booty in the captured cities. <sup>36</sup>So from Aroer, on the bank of the Arnon River, and from the city in the valley as far as Gilcad, there was not a city too strong for us. Every one of them the LORD our God delivered to us. <sup>37</sup>However, at orders from the LORD, you did refrain from approaching the land of the children of Ammon,<sup>r</sup> whether bordering on the river Jabbok or near the cities in the highlands, or wherever the LORD our God forbade us.

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**3** "WE NEXT TURNED AND MOVED ON up the road to Bashan, where Og, Bashan's king came out against us, he and all his people, to fight us at Edrei. <sup>2</sup>Be not afraid of him, the LORD told me, for I have put him and all his people together with his land into your hands, and you must do to him as you did to Sihon king of the Amorites, who lived at Heshbon. <sup>3</sup>Thus the LORD our God also delivered to us Og king of Bashan with all his people. We defeated him utterly; not one survivor did we leave him. <sup>4</sup>Besides, we captured all his cities at that time, 60 in all, not a city that we did not take from him — the whole region of Argob, the kingdom of Og in Bashan. <sup>5</sup>All these cities were well fortified with their high walls, gates and bars, and besides there were many unwallled villages. <sup>6</sup>We wiped them out completely, just as we had done to Sihon king of Heshbon, destroying every city with its men, women and children. <sup>7</sup>We did spare the livestock, however, which, with the loot of the city, we retained for ourselves as booty.

p) This part of Deuteronomy contains several archeological notices, giving information about peoples who occupied parts of the land at a time earlier than the period of the peoples whom the Hebrews found there. Moses' interest is not confined to Edom, Moab and East Jordan. He mentions Gaza and Philistine territory to the west. The Caphtorim are the Philistines, who came from Caphtor, believed to be Crete, which was settled by Greeks, but Gen. 10:13, 14 traces the Philistines to Mizraim, that is, Egypt. q) Moses keeps quoting God's words.

r) Ammon and Moab were sons of Lot, Abraham's nephew. Edom's ancestor was Esau, Jacob's older brother. These relatives the Hebrews must not fight, except to defend themselves.



<sup>8</sup>"So it was that at that time we seized the territory of the two kings of the Amorites on the east side of the Jordan from the river Arnon to Mount Hermon—<sup>9</sup>the Sidonians call Hermon Sirion, but the Amorites call it Senir—<sup>10</sup>all the cities of the plateau, all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup>Og king of Bashan was the last survivor remaining of the Rephaim; his bedstead was a couch made of iron, <sup>13</sup> $\frac{1}{2}$  feet long and six feet wide. Is it not in Rabbah of the Ammonites?

<sup>12</sup>"Now of this land which we then captured, I gave the Reubenites and the Gadites the portion from Aroer on the river Arnon and half of Mount Gilead, including its cities. <sup>13</sup>The remainder of Gilead and all Bashan — the kingdom of Og, all the region of Argob—I gave to the half tribe of Manasseh. All Bashan was once called 'the land of the Rephaim.' <sup>14</sup>Jair of Manasseh took over the whole region of Argob — that is, Bashan — as far as the border of the Geshurites and the Maacathites and renamed it Havvoth-Jair<sup>a</sup> after his own name, as it is to this day. <sup>15</sup>To Machir I gave Gilead, <sup>16</sup>while to the Reubenites and the Gadites I assigned the area from Gilead to the Arnon valley, establishing the middle of the valley as the boundary and including territory as far north as the river Jabbok, the frontier of the Ammonites, <sup>17</sup>as well as the Arabah, with the Jordan as boundary, from Chinnereth to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

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<sup>18</sup>"At that time I gave you these orders, 'The LORD your God has given you this land to possess it. All you men of valor must arm yourselves and cross over as vanguard to your brothers, the Israelites. <sup>19</sup>But your wives, your children, and your cattle — I know you have much cattle — shall remain

here in the cities which I have allotted to you, <sup>20</sup>until the LORD has given your brothers peaceful possession of the land, which the LORD your God has granted them across the Jordan. After that you shall each return to the possession which I have given you.'

<sup>21</sup>"Then, too, I ordered Joshua, 'Your eyes have fully seen how the LORD your God has dealt with these two kings. So shall the LORD deal with all the kingdoms to which you are marching. <sup>22</sup>You shall not fear them, for the LORD your God will Himself do battle for you.'

<sup>23</sup>"After that I pleaded with the LORD. <sup>24</sup>'O LORD God,' I said, 'Thou hast begun to show Thy servant Thy greatness and Thy mighty hand. For what god is there in heaven or on earth who can perform the deeds Thou doest, or match Thy power? <sup>25</sup>O let me cross over, I pray, and see this fair land beyond the Jordan,' its pleasing hills, and Lebanon.' <sup>26</sup>But the LORD was indignant at me because of you and did not listen to me. That is enough, the LORD said to me, do not again speak to Me about this. <sup>27</sup>Climb to the top of Pisgah, and lift your eyes westward and northward, southward, eastward and gaze well on what you see; for you shall not cross the Jordan. <sup>28</sup>But charge Joshua, encourage him and strengthen him; for he shall cross over as leader of this people and make them inherit the land on which you will direct your gaze.<sup>u</sup> <sup>29</sup>So we remained encamped in the valley over against Beth-Peor.

**4** "AND NOW, ISRAEL, PAY STRICT attention to the laws and ordinances which I am teaching you to observe, that you may live and enter and possess the land which the LORD, the God of your fathers, is granting you. <sup>2</sup>You are neither to add to the word that I command you, nor to take from it; these commands which I enjoin upon you are of the LORD your

s) Jair's villages.

t) Granted at Christ's transfiguration [Matt. 17:3; Mark 9:4]; and Moses did not cross the Jordan for it.

u) So true to life! Moses, the unique leader, had served his generation well; but now a younger man was better qualified for the conquest of Canaan. Even our Lord Jesus could say to His disciples, "It is expedient for you that I go away."

God; you must obey them.<sup>v</sup> <sup>3</sup>You saw with your own eyes what the LORD did regarding Baal-Peor,<sup>w</sup> how the LORD your God purged from your midst every man who followed after the Baal of Peor, <sup>4</sup>and how those of you who remained true to the LORD your God are still alive today. <sup>5</sup>See! The laws and ordinances I am teaching you are those which the LORD my God commanded me, so that you should practice them in the land which you are entering to possess. <sup>6</sup>So, observe and practice them; for this will show how wise and intelligent a nation you are and the people who hear about all these laws will say, 'What a great people this is, a people of wisdom and understanding!' <sup>7</sup>For what great nation is there, which has gods so near as the LORD our God is to us, every time we implore Him? <sup>8</sup>And what great nation is there which possesses such righteous statutes and ordinances as this whole Law, which I am now setting before you?

<sup>9</sup>"Still you must be on your guard and watch your step, lest you forget the things you have seen.<sup>x</sup> Never let them fade from your memory all the days of your life but make them known to your children and to your grandchildren, <sup>10</sup>(especially) that day at Horeb, when you stood in the presence of the LORD your God, and the LORD said to me: Assemble the people here in My presence, and I will make them hear My word, that they may learn to revere Me as long as they shall live on the earth, and that they may teach the same to their children.

<sup>11</sup>"You came close and stood at the foot of the mountain, while the mountain was flaming with fire into the very heart of the heavens, which were

shrouded in darkness with thick black clouds; <sup>12</sup>the LORD spoke to you out of the midst of the fire. You heard a voice, but you caught no vision of any form; only a voice. <sup>13</sup>So He made known to you in the Ten Words the covenant which He ordered you to keep, and He wrote them on two tablets of stone. <sup>14</sup>At that same time the LORD gave me His orders to teach you these laws and ordinances,<sup>y</sup> that you might observe them in the land you are invading to make it your own. <sup>15</sup>Be thoroughly on guard, therefore, with profoundest gravity, for you saw no manner of form on that day when the LORD spoke to you at Horeb from the midst of the fire, <sup>16</sup>that you may not behave corruptly and fashion you an image, the shape of any statue resembling either male or female, <sup>17</sup>the likeness of any animal on earth, or of any bird that flies in the heavens, <sup>18</sup>or of some creeping creature that crawls on the ground, or of any fish in the waters lower than the earth. <sup>19</sup>Neither shall you lift up your eyes toward the heavens to see the sun or the moon or the stars, the host of the heavens, to be led astray, to bow down to them in worship, and to serve them, things which the LORD your God has rendered available to all peoples under the whole heavens.<sup>z</sup> <sup>20</sup>But the LORD took you and brought you out from the iron furnace of Egypt to be a people all His own, as you are this day.

<sup>21</sup>"But the LORD was indignant with me on account of you and swore that I should not cross the Jordan into that good land which the LORD your God is giving you for a heritage; <sup>22</sup>for I must die in this land; I must not cross the Jordan; but you will cross over to take possession of that good land. <sup>23</sup>Be

v) The importance of the Law is stressed everywhere in this Book. If Israel fails to keep it, all is lost. Keeping the Law is counted on to clear the land of all false worship.

w) See Num. 25:1-5, cited here to reinforce the statement that obedience means life; for the disobedient the end is death.

x) Continuously this is stressed in Deuteronomy, because so much in Israel's world continued to lure away from the one true God. See I John 2:15,16; 5:21.

y) The covenant made at Horeb, based on the Decalogue [in Hebrew, "the Ten Words"] which God spoke directly to the people. Becoming fearful, they could bear no more, so at the LORD's command. Moses sent them to their tents; but he remained while the LORD gave him the laws [Ex. 20:22, 31:18] which the people were to observe when settled in their new home. These laws Moses delivered in the Moab plain as his third discourse (Deut. 12:26).

z) In His providential ordering of the world, He assigns the heavenly bodies to minister to all His offspring, a grace which the nations abused [cf. Rom. 1:20-25].

mindful, then, lest you forget the covenant into which the LORD your God has entered with you, and make you any image or the likeness of any thing which the LORD your God has forbidden you. <sup>24</sup>For the LORD your God is a consuming fire, a jealous God.<sup>a</sup>

<sup>25</sup>"When you shall have begotten children and grandchildren and have grown old in the land, and in your corruptness you make you a graven image or any likeness, and you do what is evil in the sight of the LORD your God so as to provoke Him, <sup>26</sup>I call heaven and earth to bear witness against you this day, that you shall soon completely perish from the land you are crossing the Jordan to possess. You shall not live in it long; but you shall be cut off entirely, <sup>27</sup>the LORD scattering you among the peoples, so that few of you shall be left among the nations, whither the LORD will be leading you.<sup>b</sup> <sup>28</sup>There you will be worshiping gods that are the works of human hands, wood and stone, things that can neither see, nor hear, nor taste, nor smell. <sup>29</sup>Then you will there seek the LORD your God, and you shall find Him, when you seek for Him with all your heart and with all your soul. <sup>30</sup>In later times, when anguish is yours and all these experiences overtake you, then you will return to the LORD your God, and you will listen to Him; <sup>31</sup>for the LORD your God is a merciful God; He will not abandon you or destroy you; neither will He forget the covenant made on oath with your fathers.

<sup>32</sup>"Ask about the days of old, before your time, from the day when God created man upon the earth; inquire from one end of the heavens to the other and see whether such great happenings as these, or anything like them, have been heard of anywhere. <sup>33</sup>Have any people ever heard the voice of God speaking from the midst of

fire, as you have heard it, and remained alive? <sup>34</sup>Or did ever a god venture to go and take to himself a nation from the midst of another nation by testings, by signs, by wonders, by wars, by a mighty hand and an outstretched arm, and with awful terrors, as the LORD your God has done for you before your very eyes in Egypt?<sup>c</sup> <sup>35</sup>All this you were given to see in order that you might know that the LORD, He is God; there is none other besides Him. <sup>36</sup>Out of the heavens He made you hear His voice in order to discipline you, and on earth He caused you to see His mighty fire; you heard His voice from the midst of the flames. <sup>37</sup>Because He loved your fathers and chose their descendants after them, He personally brought you out of Egypt by His own mighty power, <sup>38</sup>enabling you to drive out nations greater and stronger than you, to bring you into their land and to give it to you for a heritage, as is the case today. <sup>39</sup>Know therefore and take to heart, that the LORD, He is God in the heavens above and on the earth below; there is no other.<sup>d</sup> <sup>40</sup>So obey His laws and keep His commandments, which I am now enjoining upon you, so that all may go well with you and with your children after you and that you may enjoy long life in the land which the LORD your God will be allotting you forever."

<sup>41</sup>After this Moses set apart three cities east of the Jordan as places of refuge, <sup>42</sup>in order that a man who had unintentionally killed a neighbor with whom he had had no previous quarrel might flee to one of these cities and remain alive: <sup>43</sup>Bezer in the desert on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.\*

<sup>44</sup>This is the Law that Moses set before the Israelites; <sup>45</sup>these are the decrees, the statutes and the ordinances, which he proclaimed to them

a) Intolerant of the worship of nothingness [cf. Ps. 115:4-8].

b) All the prophets thereafter told Israel that exile would be their doom, if they disobeyed without repentance; and so it eventuated.

c) As a people Israel witnessed it, not all individually, because almost an entire generation had died in the desert, and a new generation had been born there.

d) A remarkable declaration of pure monotheism; see, in addition, Isa. 45:5,6,14,18,21,22 and 46:9.

e) In Israel if a man was murdered, his nearest of kin, the avenger of blood, was obliged to slay the murderer. But the killing might have been accidental; in such a case, the killer could flee to the city of refuge and escape the avenger of blood. See further Deut. 19:1-13.

when they came out of Egypt <sup>46</sup>and were encamped beyond the Jordan<sup>f</sup> in the valley opposite Beth-peor, in the land of Sihon king of the Amorites, whose capital was Heshbon, and whom Moses and the Israelites conquered after they had left Egypt.<sup>g</sup> <sup>47</sup>They made conquest of his land and of the land of Og, king of Bashan, the two Amorite kings on the other side of the Jordan to the east, <sup>48</sup>from Aroer, on the banks of the Arnon, as far as Mount Sion—that is, Hermon—<sup>49</sup>along with all the plain on the east of the Jordan, as far as the Sea of the Plain<sup>h</sup> below the slopes of Pisgah.

**5** MOSES SUMMONED ALL ISRAEL AND said<sup>i</sup> to them: "Hear, O Israel, the statutes and ordinances which I am announcing in your hearing today, that you may learn them and be careful to practice them, keeping ever in mind <sup>2</sup>the covenant which the LORD our God made with us at Horeb. <sup>3</sup>It was not with our fathers that the LORD made this covenant; it was with us, all of us alive here today. <sup>4</sup>The LORD spoke to you face to face there in the mountain, from the center of the fire. <sup>5</sup>You were afraid of the fire and did not go up the mountain to hear the LORD's words; so I stood between the LORD and you at that time, to announce to you the LORD's words. He said: <sup>6</sup>I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. <sup>7</sup>You shall have no other gods besides Me. <sup>8</sup>You shall not make for yourself an image or the likeness of anything in the heavens above, or on the earth below, or in the waters lower than the earth; <sup>9</sup>you shall not bow down to them or serve them; for I, the LORD your God, am God who brooks no rival, bringing home to the children the iniquities of their fathers to the third and fourth genera-

tion of those who hate Me, <sup>10</sup>and bestowing loving kindness on thousands of those who love Me and keep My commandments.

<sup>11</sup>"You shall not use the name of the LORD your God profanely; for the LORD will not hold him guiltless who uses His name profanely.

<sup>12</sup>"Observe the Sabbath day to keep it holy, as the LORD your God commanded you. <sup>13</sup>Six days you shall labor and do all your work; <sup>14</sup>but the seventh day is the Sabbath of the LORD your God; on it you shall not do any work, neither you, nor your son, nor your daughter, nor your servant, nor your maid, nor your ox, nor your donkey, nor any of your animals, nor the stranger among you, in order that your servants, male and female, may rest as well as you. <sup>15</sup>Remember that you were a servant in the land of Egypt, and that the LORD your God redeemed you, bringing you out by a strong hand and an outstretched arm. This is why the LORD your God has commanded you to keep the Sabbath day.<sup>j</sup>

<sup>16</sup>"Honor your father and your mother, as the LORD your God has commanded you; that you may enjoy long life and that you may prosper in the land which the LORD your God gives you.

<sup>17</sup>You shall commit no murder.

<sup>18</sup>You shall commit no adultery.

<sup>19</sup>You shall not steal.

<sup>20</sup>You shall not bear false witness against your neighbor.

<sup>21</sup>"You shall not desire your neighbor's wife.<sup>k</sup> You shall not covet your neighbor's house, or his field, or his servant, or his maid, or his ox, or his donkey or anything belonging to your neighbor.

<sup>22</sup>"These words the LORD spoke to you, while you were all assembled at the mountain, in a loud voice out of the flaming fire with thick clouds and

f) East of Jordan.

g) Reiteration is a rule of pedagogy which the ancients wisely practiced, for without much writing the memory must be put to continual use.

h) Plain, usually desert Arabah. This sea we now know as the Dead Sea.

i) Ch. 5-11 are Moses' second discourse, introducing ch. 12-26, the Law. For Israel, the acceptance and observance of the Law was the all-important matter, and this discourse prepares the nation to receive and obey it. It stresses as the basis for obedience—love, reverence and loyalty toward God. These chapters reveal a warmth of affection for God, rarely seen elsewhere in the Pentateuch.

j) Reasons, then, for observing the Sabbath—physical and spiritual refreshing, and remembrance of divine redemption. k) Here, the wife comes first; in Ex. 20, she comes second.

darkness. He added nothing more.<sup>1</sup> He then wrote the words upon two tablets of stone, and these He gave to me.<sup>23</sup> When you heard the voice from within the darkness, with the whole mountain aflame with fire, all your elders and tribal chiefs came to me<sup>24</sup> and said: 'This day the LORD our God has revealed to us His glory and greatness, and we have heard His voice from the fire; thus we have learned that God may speak to a person and the person still live.'<sup>25</sup> But why should we die now? For surely this great fire will consume us; if we hear the voice of the LORD our God again, we shall die. <sup>26</sup>For who of all flesh has ever heard the voice of the living God speaking from within the fire, as we have done, and remained alive? <sup>27</sup>You go near and hear everything the LORD our God has to say; then come and tell us all that the LORD our God tells you, and we will listen and observe His commands.'

<sup>28</sup>"The LORD heard your words, as you were speaking to me. He said to me, I listened to the words which the people spoke to you, and all they said was good; <sup>29</sup>if only they had hearts so true that they would always show Me reverence and always keep all My commandments, so that it would go well with them and with their children after them forever!

<sup>30</sup>"Go, tell them to return to their tents; <sup>31</sup>but you stay here with Me while I give you all the commandments, the laws, the ordinances they are to observe when they reach the land which I am giving them to possess. <sup>32</sup>Thus you must be most careful to do as the LORD your God has commanded you, not turning to right or left, <sup>33</sup>but going strictly the whole

course the LORD your God has ordered you, that you may live and prosper and enjoy length of days in the land you shall possess.

**6** "HERE, THEN, YOU HAVE THESE commandments, statutes and ordinances\* which the LORD your God directed me to teach you. They are the laws you are to observe in the land to which you are crossing over to possess it; <sup>2</sup>so you may revere the LORD your God by practicing all His statutes and His commandments which He lays upon you, on you and on your son and on your grandson, all the days of your life; and your days will be prolonged. <sup>3</sup>So be attentive, Israel; be careful to practice them, that it may be well with you, and that you may be greatly increased in a land flowing with milk and honey, as the LORD, the God of your fathers, promised you.

<sup>4</sup>"Hear, O Israel, the LORD our God is one LORD, <sup>5</sup>and you shall love the LORD your God with all your heart, with all your soul, and with all your strength."<sup>6</sup> These words with which I am now charging you shall be written on your heart;<sup>7</sup> and you shall impress them deeply upon your children;<sup>8</sup> you shall talk of them when you are sitting at home, while you walk on the road, when you lie down, and when you get up;<sup>9</sup> <sup>8</sup>you shall bind them as a token on your hands, wear them on your forehead as a badge,<sup>9</sup> <sup>9</sup>and write them on the doorposts of your houses and on your gates.

<sup>10</sup>"When the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac, and Jacob, to give you great and splendid cities which you did not build; <sup>11</sup>houses filled with all kinds of goods

1) In Deuteronomy, the Decalogue alone is the basis of the covenant — "He added nothing more."

m) It was a common belief in Israel that if a man heard God speak to him, he would surely die. Deut. 4:33; Judg. 6:22; 13:22.

\*Ordinances are civil and criminal; statutes are religious and ceremonial.

n) This is the great passage of the Pentateuch. It is not surprising that Jesus quoted Deuteronomy so often: God's love for Israel is mentioned in four places in it, and Israel's love for God twelve times. In the Jewish church vs. 4, 5 are known as the great Shema, daily repeated in their prayers, the fundamental article of their faith, still the central tenet of monotheism.

o) See Jer. 31:33.

p) Through the ages and to date, neglect of this divine suggestion was, and is, a major cause of juvenile delinquency. Cf. Prov. 22:6.

q) This is the O.T. conception of religious education; Israelites must personally know the Scriptures and teach them to their children in the home.

r) A phylactery, discovered recently in one of the Dead Sea caves, contains these verses 4-9.

which you did not put there; cisterns dug which you did not dig; vineyards and olive trees which you did not plant, but of which you will eat and be satisfied,<sup>12</sup> then be on your guard lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery.<sup>13</sup> Revere the LORD your God; truly serve Him, and swear by His name alone.<sup>14</sup> Run after no other gods, of the gods of the peoples around you,<sup>15</sup> lest the anger of the LORD your God blaze out fiercely against you and He wipe you off the face of the earth; for the LORD your God who is among you is a jealous God.

<sup>16</sup> "You shall not put the LORD your God to the test, as you tested Him at Massah;<sup>a</sup> <sup>17</sup> but you shall obey strictly the commandments of the LORD your God, as also His decrees and statutes which He has enjoined upon you.<sup>18</sup> Seek to do all that is right and good in the LORD's sight, so that you may prosper and enter into possession of the good land which the LORD promised on oath to your fathers,<sup>19</sup> to clear it of all who oppose you, as the LORD has spoken.

<sup>20</sup> "When, in time to come, your son asks you, 'What is the meaning of these decrees, these laws and ordinances which the LORD our God has enjoined upon you?' <sup>21</sup> thus shall you answer your son: 'We were slaves to Pharaoh in Egypt, but the LORD rescued us from there by a strong hand.<sup>22</sup> Before our eyes the LORD worked by portents and marvels, great and terrible, against Pharaoh and against his whole household, against all Egypt;<sup>23</sup> and the LORD brought us out from there and ensured to us an entrance here, giving us this land which He had promised on oath to our fathers.<sup>24</sup> So it was that the LORD commanded us to keep all these laws and to show

reverence for the LORD our God, for our welfare so He might keep us alive, as we are kept alive today.<sup>25</sup> This will make for our righteousness, provided we take care before the LORD our God, to obey all His requirements as He has ordered us to do.'

**7** "WHEN THE LORD YOUR GOD HAS brought you into the land which you are entering to take possession, and after He has cleared it of many nations before you — the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites, seven nations greater and stronger than you — <sup>2</sup> after the LORD your God puts them into your hands so that you overcome them, then you must devote them to utter destruction, making no treaty with them and showing them no mercy.<sup>t</sup> <sup>3</sup> You must not intermarry with them; neither give your daughters to their sons, nor receive their daughters for your sons;<sup>4</sup> for they will lure your sons away from Me, and they will be worshiping other gods. Then the LORD's anger will flare out against you, and He will annihilate you quickly.<sup>5</sup> This then is the way you shall deal with them: You will pull down their altars, break in pieces their dedicated pillars, cut down their shame images,<sup>u</sup> and burn their idols in the fire.<sup>6</sup> For you are a holy people,<sup>v</sup> set apart to the LORD your God; the LORD your God has chosen you out of all the nations on the earth, to be His valued possession.<sup>7</sup> It was not because you were greater in numbers than any other nation that the LORD fastened His affection upon you and chose you; for you were the least of all peoples.<sup>8</sup> No, it was because the LORD loved you, and on account of His oath which He had sworn to your fathers, that He brought you out by a mighty hand and delivered you from the house of slav-

s) Ex. 17:7, also mentioned as Meribah.

t) See Deut. 2:34; 7:20; 20:17,18. Israel's gravest danger after the conquest was defection to pagan deities; one reason why, when she captured a city in Canaan, she must destroy all its inhabitants.

u) Heb. — Asherah — poles, on either side of the pagan altar, carved to resemble or portray sex organs — one with male, the other with female organs.

v) The word here translated "holy" means separate, set apart; Israel is unique among nations; she belongs to God, is His cherished possession. In later Scriptures, the moral aspect of holiness comes to the fore.

ery and from the power of Pharaoh, king of Egypt. <sup>9</sup>You should know that the LORD your God, He is the only God; the faithful God, keeping His covenant and showing loving kindness to a thousand generations of those who love Him and are obedient to His orders; <sup>10</sup>but repaying in person those who hate Him, by destroying them; He does not delay with those who hate Him but repays them personally. <sup>11</sup>So, you shall keep His commandments and be obedient to His laws and ordinances, which I am now charging you to do.

<sup>12</sup>"As you show obedience to these ordinances and observe them well, the LORD your God will remember His covenant with you and will confirm His loving-kindness toward you as He swore to your fathers. <sup>13</sup>He will love you, bless you, and increase your numbers. Moreover, He will bless the fruit of your body and the produce of your soil, your grain, your new wine and your oil, the increase of your herds and the young of your flocks, in the land which He promised on oath to give to your fathers." <sup>14</sup>So you will be blessed above all nations; not a male or female among you, or among your livestock shall be barren. <sup>15</sup>The LORD will preserve you from every sickness, and He will not inflict upon you any of those hurtful diseases<sup>x</sup> of Egypt, with which you are familiar; but He will lay them upon all who hate you. <sup>16</sup>On your part, you shall completely annihilate the nations which the LORD your God will be putting into your hands, and you must not spare them, neither serve their gods, for that would be a snare to you.

<sup>17</sup>"If you should say to yourselves: 'These nations are greater than I; how can I drive them out?' <sup>18</sup>do not surrender to fear. Keep in mind what the LORD your God did to Pharaoh and all Egypt. <sup>19</sup>You saw those terrible tests with your own eyes, likewise the signs and wonders, the strong hand and the outstretched arm, by which the LORD your God brought you out. The LORD your God will do as much now

to all the nations of whom you are afraid. <sup>20</sup>Besides, the LORD your God will send hornets against those nations, until every survivor or any that may be in hiding from you, shall perish. <sup>21</sup>Do not dread them; for the LORD your God is in your midst, a great and terrible God. <sup>22</sup>The LORD your God will be thrusting out these nations little by little; you shall not be able to exterminate them all at once; for wild beasts might increase too rapidly for you.

<sup>23</sup>"But the LORD your God will hand them over to you, and He will crush them utterly, until they no longer exist. <sup>24</sup>He will set their kings before you, and you shall wipe out their names from under the heavens; not one shall be able to maintain himself before you until you have destroyed them. <sup>25</sup>As for those carved images of their gods, you must commit them all to the flames without coveting or appropriating the silver and gold upon them, lest you be snared by it, for it is an abhorrence to the LORD your God. <sup>26</sup>You shall not bring such an abomination into your house, lest you yourselves, like it, become a thing doomed. Utterly detest it and loathe it, for it is doomed.

**8** "TO LIVE, O ISRAEL, TO BECOME A numerous nation, to gain entrance to the land which the LORD promised your fathers under oath, you must obey every command with which I am now charging you. <sup>2</sup>Keep in mind the whole way over which the LORD your God has been leading you these 40 years in the wilderness, to humble you, to test you, so that He might discover your true disposition and learn whether you will observe His orders or not. <sup>3</sup>He humbled you; He let you suffer hunger; He gave you manna to eat, something neither you nor your fathers had known, to teach you that man does not live by bread alone; but that man lives on everything that proceeds from the mouth of the LORD." <sup>4</sup>During those 40 years, your clothing did not

w) Increase of livestock; produce of soil and family fertility are gifts from God, not from the Baals, as the natives believed and told them (Hos. 2:7,8).

x) Especially any of the Ten Plagues.

y) Bodily and spiritually. If Christ, Matt. 4:4, was dependent on the Word of God for strength, how much more are we!

wear out, nor did your feet blister; <sup>5</sup>thus you will heartily acknowledge that, just as a man disciplines his son, so the LORD your God was disciplining you, <sup>6</sup>that you might learn to keep the commandments of the LORD your God, walk in His ways, and show Him all due reverence. <sup>7</sup>For the LORD your God is bringing you into a rich country, a land with streams of water, where springs and lakes well up in the valleys and hills, <sup>8</sup>a land of wheat and barley, of vines, fig trees and pomegranates, a land of oil-producing olive trees and of honey, <sup>9</sup>a land where you may eat your bread without scarcity or any kind of want, a land whose stones produce iron and in whose hills you can mine copper.<sup>z</sup> <sup>10</sup>You shall eat and be filled and bless the LORD your God for the good land He has granted you. <sup>11</sup>Be ever on your guard not to forget the LORD your God by neglecting His ordinances, His laws and His statutes, which I am now laying before you, <sup>12</sup>lest, when you have eaten and are satisfied, building your houses and dwelling in them, <sup>13</sup>your flocks and herds increasing, your silver and gold multiplying, and all you possess becoming abundant, <sup>14</sup>your heart will swell with pride, and you will forget the LORD your God<sup>a</sup> who brought you out from Egypt, redeeming you from the house of slavery <sup>15</sup>and guiding you across that terrible desert, with its fiery serpents, its scorpions, its parched, waterless ground, and providing water for you from the flinty rock, <sup>16</sup>and feeding you with manna about which your fathers knew nothing. All this He did to discipline you and to test you for your eventual good. <sup>17</sup>Beware, then, not to say in your heart, 'My own power and the strength of my own hand have brought me this wealth.' <sup>18</sup>Instead, remember the LORD your God, for it is He who gives you the power to gain wealth, that He might fulfil at this time the covenant which He made with your fathers.

<sup>19</sup>"However, if you do forget the LORD your God and follow after other

gods, serving and worshiping them, I warn you this day that you shall certainly go down to ruin. <sup>20</sup>Like the nations which the LORD will be destroying before you, you too, shall be destroyed, because you would not obey the voice of the LORD your God.

**9** "HEAR, O ISRAEL: TODAY YOU ARE to cross the Jordan and invade and dispossess nations greater and stronger than you, living in large cities that are fortified to the heavens, <sup>2a</sup>a people great and tall, the Anakim. You know their kind and have heard it said; 'Who can stand before the sons of Anak?' <sup>3</sup>Be assured, however, that the LORD is crossing before you like a consuming fire; He will destroy and subdue them in your sight, and you will be able to dispossess them and kill them off quickly, as the LORD promised you. <sup>4</sup>But see to it, after the LORD your God has thrust them out, that you do not say, 'It is because of my righteousness that the LORD has brought me into possession of this land.' For the LORD your God is driving out these nations before you, because of their wickedness. <sup>5</sup>It cannot at all be laid to any goodness or uprightness on your part. He will be driving them out on account of their wickedness and to establish the word which the LORD swore to your fathers Abraham, Isaac, and Jacob. <sup>6</sup>You must understand clearly that it is not because of any merit you may possess that the LORD your God will be granting you this good land, for you are a stiff-necked people.

<sup>7</sup>"Bear it always in mind, and never forget how you stirred the anger of the LORD your God in the desert; indeed, from the day you came out from the land of Egypt until your arrival here, you have been rebellious against the LORD. <sup>8</sup>At Horeb you so provoked the LORD that He was ready to destroy you. <sup>9</sup>I had gone up the mountain to receive the stone tables, the tablets of the covenant which He had made with you; and I remained on the mountain

z) For recent discovery of ancient copper mines and smelters south of the Dead Sea, read Nelson Glueck's, "The Other Side of Jordan."

a) So occupied with the temporal as to neglect the eternal?



40 days and 40 nights without eating bread or drinking water. <sup>10</sup>Then the LORD gave me the two stone tablets inscribed by His own hand, and on them were all the words He had spoken to you on the mountain from the midst of the fire, on the occasion of your assembly there in His presence. <sup>11</sup>He gave me the two stone tablets, the tablets of the covenant. Then <sup>12</sup>the LORD said to me, Arise, get down from here at once, for your people whom you brought out from Egypt, have corrupted themselves; they have turned aside in haste from the way I had set for them and have made themselves a molten image.<sup>b</sup> <sup>13</sup>I have observed this people, the LORD continued to me, and, see, they are a stiff-necked race! Do not plead for them; <sup>14</sup>let Me alone that I may wipe them out; I will leave no trace of them under the heavens. I will make you into a nation that will be greater and stronger than they.

<sup>15</sup>"So with the two tablets of the covenant in my two hands, I went down immediately from the mountain aflame with fire. <sup>16</sup>Then I saw it. Truly you had committed a grievous sin against the LORD your God! You had made yourselves a molten calf; as the LORD said, you had soon turned aside from the way which the LORD commanded you. <sup>17</sup>I gripped the two tablets and flung them from me with both hands and broke them to bits before you. <sup>18</sup>After that, as I had done before, I prostrated myself before the LORD and again fasted 40 days and 40 nights because of all the sins you committed when you did this wickedness in the sight of the LORD, provoking Him to anger. <sup>19</sup>For I dreaded the awful indignation and fierce anger of the LORD against you, so that He would surely destroy you. Once more, however, the LORD listened to me. <sup>20</sup>But the LORD's displeasure with Aaron was so great that He would destroy him; so, I interceded for Aaron, too, in prayer. <sup>21</sup>Then

that sinful object you had made — that golden calf! I seized it, and I burned it in the fire; I crushed it, ground it into dust, and scattered the dust on the stream that was flowing down the mountain.

<sup>22</sup>"At Taberah, at Massah, as well as at Kibroth-hattaavah, you were continually provoking the LORD's indignation. <sup>23</sup>And when the LORD sent you out from Kadesh-barnea, saying, Go up and take over the land I have given you; there, too, you rebelled and did not listen to the LORD's command. You did not believe Him and did not obey His voice. <sup>24</sup>In truth, you have been rebellious toward the LORD from the day I first knew you.

<sup>25</sup>"Then I did again prostrate myself before the LORD 40 days and 40 nights, because the LORD had said He would destroy you. <sup>26</sup>I prayed to the LORD. I said, 'O Lord God, do not wipe out Thy people and Thy heritage whom Thou didst rescue by Thy might, whom Thou didst bring out of Egypt by a strong hand. <sup>27</sup>Remember Thy servants Abraham, Isaac, and Jacob; regard not the stubbornness of this people; look not upon their wickedness and sin, <sup>28</sup>lest it be said by the nation from which Thou didst redeem us, "The LORD was not able to bring them into the land He promised them; for this reason, and because He hates them, He brought them out to slay them in the desert." <sup>29</sup>Yet they are Thy people, Thy special heritage, whom Thou didst bring out by Thy great strength and by Thy outstretched arm.'

**10** "AT THAT TIME THE LORD SAID to me: Cut two stone tablets like the first, and come up to Me here in the mountain. Also make an ark of wood. <sup>2</sup>I will write on the tablets the commandments that were on the first tablets which you broke, and you shall put them in the ark.<sup>c</sup> <sup>3</sup>So I made an

b) In Ex. 32 the story of the golden calf is told more dramatically and in greater detail. Israel's paganism had an early start. Whom did the sons of Jacob marry, if not the daughters of Canaanites, except Joseph whose wife was the pagan high priest's daughter?

c) The Ark contained the stone tablets on which the Ten Commandments were inscribed. The Covenant being based on the Commandments, inspired the expression "The Ark of the Covenant," the symbol of the presence of God in the midst of His people.

ark of acacia wood, and I cut out the two stone tablets, making them like the first, and I climbed the mountain, taking them with me. <sup>4</sup>Upon these, as He had done before, He wrote the Ten Commandments which the LORD had announced to you out of the fire that day on the mountain, and the LORD gave them to me. <sup>5</sup>I turned then, came down, and placed the tablets in the Ark which I had prepared, and there they have remained, in keeping with the command the LORD gave me.

<sup>6</sup>"The Israelites set out from the wells of the children of Jaakan for Moserah, where Aaron died and was buried,\* Eleazar his son succeeding him in the office of priest. <sup>7</sup>From there they journeyed on to Gudgodah, and from Gudgodah to Jotbathah, a land with streams of water. <sup>8</sup>Then it was that the LORD set apart the tribe of Levi to carry the Ark of the covenant of the LORD, to stand before Him as His ministers, and to pronounce blessings in His name, as they still do. <sup>9</sup>Thus the Levites hold no property or inheritance, as the other tribesmen do; the LORD is their inheritance, as the LORD your God promised them.

<sup>10</sup>"Once more I remained on the mountain as at the first time 40 days and 40 nights, and again the LORD listened to me, and the LORD did not destroy you. <sup>11</sup>Then the LORD said to me, Arise, for you are to journey at the head of the people until they enter the land I promised their fathers to give them.

<sup>12</sup>"So now, Israel, what does the LORD your God require of you, but to show the LORD your God due reverence, to walk in all His ways, to love Him, to serve the LORD your God with all your heart and with all your soul <sup>13</sup>and to keep the LORD's commandments and statutes which, for your own

good, I enjoin on you this day?<sup>d</sup> <sup>14</sup>Behold, to the LORD your God belong the heavens and the heaven of heavens, the earth and all that is in it; <sup>15</sup>yet the LORD showed affection for your fathers and so loved them that He chose you, their sons, above all nations, as it is today. <sup>16</sup>So be circumcised in heart and be stiff-necked no more. <sup>17</sup>For the LORD your God is the God of gods and the LORD of lords. He is God, great, mighty, and terrible! He shows no partiality nor can He be bribed; <sup>18</sup>He secures justice for the orphan and the widow; He cares for the foreigner among you, giving him food and clothing. <sup>19</sup>You, too, then, should love the foreigner. Were you not immigrants in the land of Egypt? <sup>20</sup>You must show reverence for the LORD your God; you must serve Him, cling to Him, and swear by His name. <sup>21</sup>He is your praise<sup>e</sup> and your God; He has done for you these great and marvelous things which your own eyes have witnessed. <sup>22</sup>Your fathers went down into Egypt, 70 souls in number, and now the LORD your God has made you as the stars of the heavens in multitude.

**11** "LOVE THE LORD YOUR GOD, therefore, and always heed His charge, His laws, His ordinances, and His commandments.<sup>f</sup> Of the LORD your God's discipline you must be ever mindful. <sup>2</sup>I am not now speaking to your children; they do not know; they have not seen His greatness, His mighty hand and outstretched arm, <sup>3</sup>His signs and the deeds He performed in Egypt against Pharaoh the king of Egypt and against all that land—<sup>4</sup>what He did to the Egyptian army, how He made the waters of the Red Sea engulf their horses and their chariots when they followed you; how the LORD destroyed them to this day;

\*Near Mt. Hor, which means mountain, by the Edom boundary, Num. 20:22-29.

d) A remarkable parallel is the great passage in Micah 6:1-8. How simple God's commands! Yet they lift the soul of him who follows them, because they come from God. From here to the end of the chapter we have one of the great messages of Deut., yes, of the O.T. How did Israel achieve such an exalted conception of God-and-man relationship, except by revelation?

e) For full significance of the expression, study Jer. 17:14.

f) Through the last half of ch. 10 and the first part of ch. 11, we catch a remarkable glimpse of Israel's conception of God and life. If modern readers find Deuteronomy wearisome because of repetition, Hebrews gloried in it; it was strength to them. We read a page, then turn to the next with little rethinking. They heard and heard the same again; then ruminated, chewed the cud, thought things through and could thus master more truth than we master with our much reading.

<sup>5</sup>what He did, likewise, for you in the desert until you reached this place; <sup>6</sup>how He dealt with Dathan and Abiram, the sons of Eliab, Reuben's son; how in the midst of all Israel the earth opened its mouth and swallowed them, households, tents, and belongings in their camp — <sup>7</sup>With your own eyes you have seen all these mighty works the LORD has done. <sup>8</sup>Therefore, you must keep every commandment I enjoin on you today, that you may be strong, able to enter and take over the land <sup>9</sup>and long enjoy life upon the land which the LORD swore to your fathers, that He would grant them and their offspring a land flowing with milk and honey. <sup>10</sup>For the land which you are entering to possess is not like the land of Egypt, from which you have come, where you could sow seed and water it with your foot<sup>g</sup> like a vegetable garden. <sup>11</sup>No, the land you are reaching to possess is a land of hills and valleys; it depends for water upon the rains from heaven, <sup>12a</sup>land over which the LORD your God watches; His eyes are upon it continually from the year's beginning to its end. <sup>13</sup>And if you give heed truly to the orders with which I am charging you, to love the LORD your God and to serve Him with all your heart and your whole soul, <sup>14</sup>then He will send rain upon your land in its season, the early and the latter rains and you will gather in your grain, your wine, and your oil; <sup>15</sup>He will also provide grass in your fields for your cattle, and you shall eat and be filled. <sup>16</sup>But you must be determined not to let your hearts be lured away and turned aside to serve other gods, to worship them, <sup>17</sup>and so to bring upon you the indignation of the LORD, so that He would restrain the heavens that there be neither rain nor produce from the soil, and you perish quickly from the good land which the LORD is granting you.

<sup>18</sup>"Store up these words of mine in

your heart and in your soul. Bind them as a token on your hands, and let them be as a forehead band between your eyes. <sup>19</sup>Teach them to your children, talking about them when sitting at home and when walking on the road, when you lie down and when you get up. <sup>20</sup>Inscribe them on the door posts of your houses and on your gates <sup>21</sup>so that your days and the days of your children may multiply and become as the days of heaven above the earth, the land which the LORD swore to your fathers to give them.

<sup>22</sup>"For if you diligently obey all these commands which I command you, to love the LORD your God, to walk in all His ways and to remain loyal to Him, <sup>23</sup>then the LORD will drive out all these peoples from before you and you shall take possession of nations greater and stronger than you. <sup>24</sup>Every foot of ground you tread upon shall be yours. Your frontiers shall stretch from the desert to Lebanon, from the river Euphrates to the Western Sea; <sup>25</sup>not a man shall be able to stand against you, for the LORD your God will put the dread and the terror of you on all the land you walk upon, as He has promised you.

<sup>26</sup>"Today I am setting before you a blessing and a curse; <sup>27a</sup>a blessing if you obey the commands of the LORD your God, with which I am now charging you; <sup>28</sup>but a curse if you do not obey the commands of the LORD your God, but turn from the way I am commanding you this day and follow other gods whom you have not known.<sup>h</sup> <sup>29</sup>And it shall be when the LORD your God has brought you into the land of which you are taking possession, you shall set the blessing upon Mount Gerizim and the curse on Mount Ebal. <sup>30</sup>Are not the two mountains on the other side of the Jordan, west of the sunset road in the country of the Canaanites, who dwell in the plain op-

g) Israel's new land was superior to Egypt, where rain seldom falls and farmers depended on irrigation for any crops they might produce. The "foot" here was to open up small canals at points where water was wanted, to close them again by the foot. In Palestine, the spring rains came in March and April; then no rain until October and November, when the plowing began.

h) The Baals of Canaan mostly; Israel did not know them in the desert, but many learned to worship them after the conquest, with fatal consequences.

posite Gilgal, beside the oaks of Moreh? <sup>31</sup>Now you are about to cross the Jordan to take over the land which the LORD your God intends you to have; you shall seize it and live there, <sup>32</sup>and then you must keep all these laws and ordinances which today I am putting before you."<sup>1</sup>

**12** "THESE ARE THE LAWS<sup>1</sup> AND ordinances you are to observe punctually in the land which the LORD, the God of your fathers, has appointed you to possess, all the days you live on earth. <sup>2</sup>You shall demolish utterly all the places where the nations whom you are to dispossess worshiped their gods,<sup>k</sup> on high mountains, on hills, and under every green tree. <sup>3</sup>You shall tear down their altars, break in pieces their dedicated pillars, and burn in the fire their sacred trees. The carved images of their gods you shall hew down, and thus you shall abolish their very name<sup>1</sup> from that place. <sup>4</sup>Not so shall you behave toward the LORD your God, <sup>5</sup>but you shall seek out that place which the LORD your God will choose<sup>m</sup> from all your tribes to put His name there and make it His dwelling place. <sup>6</sup>There you shall go,<sup>n</sup> and there you shall bring your burnt offerings, your sacrifices, your tithes, the contributions you dedicate, your vows, your freewill offerings, and the firstlings of your herds and flocks. <sup>7</sup>There you shall eat before the LORD your God and rejoice over the fruits of your labors, you and your households, as the LORD your God has blessed you. <sup>8</sup>You are not to do as we are now doing, the things that seem right to each in his own eyes, <sup>9</sup>for you have not yet reached the place of rest and heritage

which the LORD is giving you. <sup>10</sup>However, you will be crossing the Jordan and settling down in the land which the LORD your God is giving you, at rest from all your enemies and dwelling in security. <sup>11</sup>Then you will be seeking out the place around you where the LORD your God will choose to put His name, and there you shall bring everything that I now bid you: your burnt offerings, your sacrifices, your tithes, the dedicated contributions you will be making, and any special offering you may have vowed to the LORD. <sup>12</sup>And you shall rejoice before the LORD your God, you, your sons and your daughters, your servants and your maids, and the Levite<sup>o</sup> living in your community, since he has no portion or inheritance with you. <sup>13</sup>Be sure not to present your burnt offerings at just any spot you chance upon; <sup>14</sup>but only at the one place which the LORD shall choose in one of your tribes; there you shall bring your burnt offerings, and there you shall do all that I am commanding you to do.

<sup>15</sup>"But if in your homes you want meat, you may kill and eat as much as you want, in accord with the blessing which the LORD your God grants you; the unclean as well as the clean may eat of it, as you would of the antelope and of the deer.<sup>p</sup> <sup>16</sup>Only do not eat the blood; you must pour it on the ground like water. <sup>17</sup>Then again, you must not eat at home the tithe of your grain, or of your wine, or of your oil, or of the firstlings of your herd or flock, or anything you have promised in a vow to the LORD, or any freewill offering or dedicated contribution. <sup>18</sup>Eat these before the LORD your God in the place of His choosing, you, your son

i) Vs. 32 brings Moses' second discourse to a close.

j) Moses' third discourse is in Ch. 12-26, 28. It is the major section of the book, the Deut. Law. It introduces a revolutionary form of Israel's joint worship, henceforth to be conducted in one place only; all other shrines must be destroyed.

k) This law was not fully carried out until King Josiah's time, in 621 B.C., II Kings 22 and 23.

l) The name of the god at each place.

m) "The place which the LORD your God will choose" is the phrase regularly used in Deuteronomy for the legitimate sanctuary to which Israel shall go to worship God.

n) Before crossing the Jordan into Canaan; the permanent place for the sanctuary had not yet been selected.

o) The Levite is frequently named in Deut. as one who must be cared for on all occasions. Helping the priests and teaching were his main functions.

p) During patriarchal days with local altars, the earlier Hebrews did at times, when eating meat or drinking, offer a portion at their local altar, Gen. 31:54; After the central altar was established, those too far away from that altar were allowed to eat meat without ceremonial sacrifice.

and your daughter, your servant and your maid, and the Levite in your community. Rejoice before the LORD your God in all that your hands have undertaken.<sup>q</sup> <sup>19</sup>And keep constantly in mind that you must not neglect the Levite as long as you live in your land.<sup>r</sup>

<sup>20</sup>"When the LORD your God shall enlarge your territory, as He promised you, and you say, 'I want to eat meat,' you may eat as much meat as you like.

<sup>21</sup>And if the place where the LORD your God has chosen to put His name is too far from you, then you may slaughter any of your herd or your flock, which the LORD has provided, in the way I have instructed you and eat of it at home as much as you wish, <sup>22</sup>as you would an antelope or a deer in your own home; the unclean and the clean alike may eat it; <sup>23</sup>but make sure you do not eat the blood; for the blood is the life, and you must not eat the life with the flesh. <sup>24</sup>Do not eat it; pour it on the ground like water. <sup>25</sup>You must not eat it, that you may prosper, both you and your children after you, doing what is right in the sight of the LORD. <sup>26</sup>But the consecrated gifts you have and the offerings you have promised in your vows, these you shall take with you to the place of the LORD's choice <sup>27</sup>and there offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God. The blood of your sacrifice shall be poured out on the altar of the LORD your God; but the flesh you may eat. <sup>28</sup>Carefully heed all these requirements which I am setting before you, that it may ever go well with you and with your children after you, when you do what is good and right in the sight of the LORD your God.

<sup>29</sup>"When the LORD your God cuts off from before you the nations against whom you will be advancing to dispossess them, and you take charge and settle down in their land, <sup>30</sup>then be on your guard lest, after their destruction,

you be lured into imitating them, inquiring after their gods, saying, 'How did these nations worship their gods?' so that you may do the same. <sup>31</sup>You must not thus behave toward the LORD your God; for every abomination which I hate, these peoples have done for their gods, even to the burning of their sons and daughters in the fire to their gods. <sup>32</sup>Everything I am commanding you, you shall do; you must not add to it or take from it.

**13** "IF A PROPHET ARISES AMONG you, or a dreamer of dreams, and gives you a sign or wonder, <sup>2</sup>and the sign or wonder he speaks about comes to pass, and he then says to you, 'Let us go after other gods and serve them,' gods you have never known,<sup>s</sup> <sup>3</sup>then do not listen to the words of that prophet or dreamer, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. <sup>4</sup>You must follow the LORD your God and revere Him, keep His commandments, listen to His voice, serve Him and cling to Him. <sup>5</sup>But that prophet or that dreamer of dreams must be executed; for he has taught you to depart from the LORD your God, who brought you out of the land of Egypt and rescued you from the house of slavery. I have taught you to draw you away from the path which the LORD your God commanded you to follow; so you must purge the evil from among you.

<sup>6</sup>"If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as your own soul, should secretly tempt you, saying, 'Let us go and serve other gods,' whom neither you nor your fathers have known, <sup>7</sup>the gods of the peoples of other nations, near or far, from one end of the earth to the other, <sup>8</sup>you must refuse him and not listen to him. Neither pity him, nor spare him, nor conceal him. <sup>9</sup>You

q) The Psalms of Ascent, 120-134, show with what genuine joy Israel followed this injunction.

r) Clean and unclean, as used here, are legal terms. If a member of the family was ritually unclean, he did not eat, I Sam. 20:26. This matter of eating meat played a role down through the centuries of Judaism and to N.T. days, Rom. 14:20,21.

s) Deuteronomy seeks above all to purge Israel of every phase of pagan worship. Ch. 13 presents typical cases: if a trusted but false prophet seeks to lure the people after false gods, or a close relative is guilty, or a whole city goes astray. The penalty is death for the individual, annihilation for the city.

## DEUTERONOMY 13, 14

must certainly put him to death, and your hand must be the first against him, then the hand of all the people. <sup>10</sup>You must stone him to death, mindful that he has sought to lead you away from the LORD your God who brought you out of Egypt from the house of slavery, <sup>11</sup>and all Israel shall hear and fear and never again commit such evil among you.

<sup>12</sup>"If you hear a report that in one of the cities to which the LORD your God will be assigning you to live, <sup>13</sup>wicked men have arisen and have led their fellow citizens astray with the cry, 'Let us go and worship other gods,' which you have never known, <sup>14</sup>then you shall investigate and make thorough inquiry; and if the report proves true and it is certain that this abominable thing has taken place among you, <sup>15</sup>then you shall put the dwellers of that city to the sword, smiting it without quarter, exterminating it and all in it, cattle and people alike with the edge of the sword. <sup>16</sup>You shall gather all the spoil into the open square and there burn everything, offering it as a whole burnt offering to the LORD your God; it shall remain in ruins and never be rebuilt. <sup>17</sup>Let nothing of the things in it, doomed to destruction, stick to your hands; that the LORD may turn from His fierce anger and show you mercy, and in His mercy multiply you as He has sworn to your fathers, <sup>18</sup>provided that you listen to the voice of the LORD your God, keeping all His commandments which I am setting before you today and doing what is right in the presence of the LORD your God.

**14** "YOU ARE THE CHILDREN OF the LORD your God; <sup>1</sup>you shall not cut yourselves or shave your forehead for the dead; <sup>2</sup>for you are a people dedicated to the LORD your God, and He has chosen you from all peoples on the earth to be His and His alone. <sup>3</sup>"You shall eat nothing abominable. <sup>4</sup>These are animals you may eat: the ox, the sheep, the goat, <sup>5</sup>the deer, the

## *Animals Clean and Unclean; Tithing*

gazelle, the roebuck, the wild goat, the chamois, the antelope, and the mountain sheep. <sup>6</sup>Any animal that has divided hoofs and chews the cud you may eat. <sup>7</sup>But of those that chew the cud or part the hoof there are some that you may not eat: the camel, the hare, the rock badger, because they chew the cud but do not divide the hoof. They are unclean to you. <sup>8</sup>The hog is unclean because it divides the hoof but does not chew the cud; of their flesh you must not eat nor may you touch their carcass.

<sup>9</sup>"Of the creatures that live in water, those that have fins and scales you may eat, <sup>10</sup>but whatever does not have fins and scales is unclean to you, you shall not eat of it.

<sup>11</sup>"Of all clean birds you may eat, <sup>12</sup>but these you may not eat: the eagle, the vulture, the fishhawk, <sup>13</sup>the buzzard, all kinds of falcon, <sup>14</sup>all ravens, <sup>15</sup>the ostrich, the nighthawk, and the sea gull, all kinds of hawk, <sup>16</sup>the screech owl, the eagle owl, the water hen, <sup>17</sup>the pelican, the carrion vulture, the cormorant, <sup>18</sup>the stork, all kinds of heron, the hoopoe, and the bat. <sup>19</sup>Likewise, all winged creeping things are unclean to you and may not be eaten. <sup>20</sup>All clean winged creatures, however, you may eat.

<sup>21</sup>"You shall not eat anything that has died a natural death. You may give it to the alien in your community, and he may eat it, or you may sell it to a foreigner; but you are a people dedicated to the LORD your God.

"You shall not boil a kid in its mother's milk."

<sup>22</sup>"<sup>1</sup>Every year you must tithe all your seeds' produce that comes from your field. <sup>23</sup>And before the LORD your God, in the place He will be choosing to put His name there, you shall eat it; the tithe of your grain, your wine and your oil, as well as the firstlings of your herds and of your flocks, that you may learn to revere the LORD your God all your days. <sup>24</sup>If the way to the LORD's sanctuary proves too long

t) Mutilation of the body and shaving the forehead were common rites of mourning for the dead in Israel's world. Some rites mentioned in this passage were practiced by Israelites at the time of Jeremiah. u) In such a procedure there would be an element of heartlessness. The ewe's milk is primarily to keep the kid alive, not to render it good eating.

for you, and you are unable to carry the tithe, because the place of the LORD your God's choice to put His name there is so far away, when the LORD your God blesses you, <sup>25</sup>then you shall exchange your tithe for money in your home town and with the money securely in hand go to the place which the LORD your God chooses, <sup>26</sup>and there purchase whatever your heart may desire, bullocks, sheep, wine, strong drink, anything your appetite suggests and, rejoicing before the LORD your God, eat it, both you and your household. <sup>27</sup>Also the Levite who belongs in your community you must not neglect, for he has no property or inheritance with you.

<sup>28</sup>"At the end of every three years you shall bring out the full tithe of your produce for that year and deposit it within your city; <sup>29</sup>and the Levite, since he has no property or inheritance with you, the resident immigrant, the fatherless, and the widow shall come and eat and be satisfied; so that the LORD your God may bless you in all the work you undertake.

**15** "AT THE END OF EVERY SEVEN years there must be a canceling of debts, <sup>2</sup>and this shall be the way of the canceling: Every creditor shall cancel the loan he made to his neighbor or to his brother; he shall make no demand for repayment, because the LORD's release has been proclaimed.<sup>v</sup> <sup>3</sup>A foreigner you may press for payment, but whatever of yours was due from a brother<sup>w</sup> you shall cancel. <sup>4</sup>However, there should be no poor among you, for the LORD your God will abundantly bless you in the land He will give you to possess as a heritage, <sup>5</sup>if you listen to the LORD your God and rightly observe all these commandments which today I am enjoining upon you. <sup>6</sup>When the LORD your God blesses you as He promised you, then you shall lend to many nations,

but not borrow; you shall rule many nations, but they shall not rule over you.

<sup>7</sup>"When there is among you a poor man, a brother of yours, in one of the towns which the LORD will be granting you, you shall not harden your heart or close your hand for your poor brother, refusing him a loan; no, <sup>8</sup>you shall open wide your hand for him and lend him liberally to meet his need amply.

<sup>9</sup>"Be on your guard not to let the base thought get the upper hand in your heart: The seventh year is approaching, the year of release, so that you turn a loveless eye on your poor brother, and you give him nothing. He will cry out to the LORD against you, and it will become sin in you. <sup>10</sup>You shall make the loan to him freely, not heavy of heart when you give to him; for the LORD your God will bless you in all your work and in all you undertake. <sup>11</sup>The land will never be without its poor,<sup>x</sup> so I command you to be openhanded towards your brother, to the needy, and to the poor in the land.

<sup>12</sup>"If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall give him his freedom. <sup>13</sup>When he leaves you, he must not go empty-handed, <sup>14</sup>but you shall furnish him liberally with provisions from your flock, from your threshing floor, and from your wine press, from that with which the LORD your God has blessed you, you shall give him. <sup>15</sup>Remember that you were a slave in the land of Egypt and that the LORD your God redeemed you; therefore I am now laying this command upon you. <sup>16</sup>But if he says to you; 'I do not want to leave you; I am devoted to you and your family and am faring well with you,' <sup>17</sup>then you shall take an awl and drill it through his ear against the doorpost of your house, and he shall be your servant for

<sup>v</sup>) In Israel loans were granted to fellow Hebrews without interest; it was charity to the needy. Every seventh year all such loans were canceled. The law of release is in Deuteronomy only. Even after the exile, in the days of Nehemiah — ch. 5 — those who required interest on money loaned to Jews, were severely rebuked as usurers. It is a custom we Christians do well to practice.

<sup>w</sup>) An Israelite.

<sup>x</sup>) As our LORD remarked, John 12:8; when Mary of Bethany was criticized for anointing His feet.

all time; and for your maid you shall do the same.<sup>7</sup> <sup>18</sup>It must not be difficult for you to let your servant go free, for at half the cost of a hired workman he has served you six years; so the LORD your God will bless you in your every enterprise.

<sup>19</sup>"All the first-born males among your cattle and sheep you shall dedicate to the LORD your God; you shall not work the firstlings of your cattle nor shear the firstlings of your sheep. <sup>20</sup>Before the LORD you shall eat them, year by year, in the place of the LORD's choosing, you and your family. <sup>21</sup>But if there is any blemish in one of them, if it is lame or blind, or shows any serious blemish at all, you must not offer it to the LORD. <sup>22</sup>You may eat it at home; the clean and the unclean alike may eat it, as you would the roebuck or the deer. <sup>23</sup>Only you must not eat the blood; it must be poured out on the ground like water.

**16** "OBSERVE THE MONTH OF ABIB, celebrating the Passover to the LORD your God, for in the month Abib the LORD your God brought you out from Egypt by night. <sup>2</sup>You shall offer the Passover sacrifice from your flock or from your herd to the LORD your God in the place which the LORD will be choosing for His name to dwell there.<sup>3</sup> <sup>3</sup>You shall not eat leavened bread with it. For seven days you shall eat unleavened bread, the bread of affliction, — for you left Egypt in great haste — that you may remember the day you came out from the land of Egypt all the days of your life. <sup>4</sup>For seven days leaven must not be seen anywhere within your borders, and nothing of the flesh you sacrificed on the evening of the first day may be left over till morning. <sup>5</sup>You must not

offer the Passover sacrifice in one of the local towns which the LORD your God will be giving you; <sup>6</sup>but at the place which the LORD your God will choose as the dwelling place for His name, there you shall offer the Passover sacrifice at sundown, the time of your exodus from Egypt. <sup>7</sup>You shall boil it and eat it at the place which the LORD your God will choose, and on the next morning you may start for home. <sup>8</sup>For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God; on it you shall not do any work.

<sup>9</sup>"You shall count off seven weeks, beginning when you first thrust the sickle in the standing grain;<sup>a</sup> <sup>10</sup>then you must keep the feast of weeks to the LORD your God, presenting a free-will offering in proportion to the measure in which the LORD your God shall bless you; <sup>11</sup>and you shall rejoice in the presence of the LORD your God, you, your son, your daughter, your male and female servants, the Levite in your town, the immigrant too, and the fatherless and the widow among you, at the place which the LORD your God chooses to make His name dwell there. <sup>12</sup>Remember that you were a slave in Egypt, and observe these statutes well.

<sup>13</sup>"After gathering in the produce from your threshing floor and wine press, you shall celebrate the festival of booths<sup>b</sup> for seven days, <sup>14</sup>and in your feast you shall rejoice, you, your son, your daughter, your male and female servants, the Levite, the immigrant, the fatherless, and the widow in your community. <sup>15</sup>Seven days you shall keep the feast to the LORD your God in the place which the LORD shall choose; for the LORD your God will bless you in your harvest and in your

y) In Deuteronomy when the slave is released, he is loaded with provisions to begin the new life. This is not mentioned in Exodus. In later times, Hebrews were not enslaved by Hebrews, but down to the Exile, the law of release was often neglected, Jer. 34:8-20 and Neh. 5:1-13.

z) Ch. 16 presents the laws regulating the three annual festivals: The Passover and Unleavened Bread, The Feast of Weeks (Pentecost), The Feast of Ingathering (Tabernacles). Many passages in Exodus, Numbers and Leviticus treat these celebrations; Deuteronomy requires that they all be nationally celebrated at the central sanctuary.

a) The Feast of Weeks was a harvest festival, celebrated when the grain harvest, that lasted seven weeks, was completed. Later it was given the Greek name, Pentecost, because it came 50 days after the Passover.

b) The Feast of Booths (or Tabernacles) came after every produce had been harvested, including figs, olives and grapes.



work, and you shall have enjoyment to the full. <sup>16</sup>Thrice a year every male among you shall appear before the LORD your God in the place of His choosing: at the feast of unleavened bread, at the feast of weeks, and at the feast of booths. No one shall appear before the LORD empty-handed; <sup>17</sup>every one (shall give) as he is able, according to the blessing which the LORD your God bestows on you.

<sup>18</sup>"You shall appoint judges and other officials<sup>c</sup> throughout your tribes and in all the towns which the LORD your God will be granting you, to administer proper justice for the people. <sup>19</sup>You shall not distort justice; you must be impartial, and accept no present; for a present makes even wise men blind and subverts the cause of the innocent. <sup>20</sup>Strive for justice only, so you may live and possess the land which the LORD your God is giving you.

<sup>21</sup>"Do not plant an Asherah, any tree, beside the altar of the LORD your God that you make; <sup>22</sup>nor erect there a dedicated pillar, an abomination to the LORD your God.

**17** "SACRIFICES TO THE LORD YOUR God must never include a member of your herd or flock in which there is a blemish or defect; for such a sacrifice would be abhorrent to the LORD your God.

<sup>2</sup>"If there is found among you in one of the towns which the LORD your God is granting you, a man or a woman who is doing evil in the sight of the LORD your God, transgressing His covenant — <sup>3</sup>one who has sought out and served other gods<sup>d</sup> and bowed down to them, the sun, the moon or any of the host of heaven, which I have forbidden you, <sup>4</sup>and it is reported to you, then you must make searching inquiry. If the report is true and it is established that this abominable thing has been done in Israel, <sup>5</sup>then you shall bring that man or that woman

out to your gates and there stone that man or that woman to death. <sup>6</sup>It must be on the testimony of two or more witnesses that the one condemned is executed; no one shall die on the testimony of but a single witness. <sup>7</sup>The hands of the witnesses shall cast the first stone, and after them the hands of all the people. So you shall root out the evil from among you.

<sup>8</sup>"When a case at law arises too difficult for you to decide between one degree of bloodshed and another; one plea for right and another — one type of bodily injury and another, matters of disagreement in your town — then you must go to the place which the LORD your God shall choose <sup>9</sup>and there seek out the Levitical priests and the judge<sup>e</sup> who shall be in office in those days, and you shall inquire of them, and they will tell you of their decision; <sup>10</sup>you must act according to the decision they announce at that place which the LORD shall choose, and you must be careful to follow their instructions to the letter. <sup>11</sup>Carry out their decision, and be sure not to depart from their verdict in any way.

<sup>12</sup>The man who shall act presumptuously in such cases and declines to listen to the priest ministering there before the LORD your God, or to the judge, that man shall die, and you shall clear Israel of such evil. <sup>13</sup>All the people shall hear of it and fear, and never again act so recklessly.

<sup>14</sup>"When you reach the land which the LORD your God gives you, and take possession and live in it, and you say, 'We want to put a king over us like other nations all around,' <sup>15</sup>then you may, indeed, put a king over you, whom the LORD your God shall choose. From among your own brothers you will put a king over you, not a foreigner who is not your brother. <sup>16</sup>He shall not multiply horses for himself nor make people return to Egypt to import horses from there; for the LORD

c) Ch. 16:18 through ch. 18 presents and characterizes the officers of the theocracy: judges, king, priests, and prophets.

d) Israel's worship of false gods was the major trouble through much of her history.

e) The passing on of difficult cases began with Moses at Jethro's suggestion, Ex. 18:13-26. From early times administration of justice by both priestly and civil heads of the community seems to have prevailed. II Chron. 19:8-11 tells of the setting up of a double court by king Jehoshaphat.

said, You shall never again return over that road. <sup>17</sup>Neither may the king multiply wives to himself, lest his heart be turned away; nor shall he greatly multiply silver and gold.<sup>f</sup> <sup>18</sup>When he is established upon his throne in his kingdom, he shall write for himself in a book a copy of this law, from (the scroll kept by) the priestly Levites; <sup>19</sup>he shall keep it near him and read in it all the days of his life, that he may learn to revere the LORD his God by observing all the words of this law and these statutes and practicing them. <sup>20</sup>Thus his heart will not be exalted above his brothers, nor will he turn aside from any commandments of the Book to right or left; so that he and his sons will long remain upon the throne in Israel.

**18** "THE LEVITICAL PRIESTS, THE whole tribe of Levi, shall have no portion or inheritance with Israel. They shall eat the LORD's offerings by fire and His fit portion; <sup>2</sup>but among his brothers (Levi) shall have no inheritance. The LORD is his heritage, as He has promised him.<sup>g</sup> <sup>3</sup>When the people bring their offerings, taken from flock or herd, the due of the priests shall be the shoulder, both cheeks and the stomach. <sup>4</sup>You shall give them the first of your grain, of your wine, and of your oil, and the first fleece of your sheep, <sup>5</sup>for out of all your tribes the LORD your God has chosen him to be in attendance and to minister in His name, him and his sons forever.

<sup>6</sup>"When a Levite goes out from one of your cities anywhere in Israel, where he has temporarily been residing and out of devotion moves to the place which the LORD will be choosing, <sup>7</sup>then he shall minister there in the name of the LORD his God, like all his brother Levites serving there, <sup>8</sup>and all shall share like portions of available food, taking no account of what he

may have received from family property.<sup>h</sup>

<sup>9</sup>"When you reach the land which the LORD your God is giving you, do not learn to imitate the obnoxious ways of those nations. <sup>10</sup>There must not be found among you anyone who makes his son or his daughter pass through the fire, anyone practicing divination or soothsaying, observing omens, applying sorcery, <sup>11</sup>a charmer, a medium, a wizard, or a necromancer.<sup>i</sup> <sup>12</sup>For all who do these things are offensive to the LORD; and because of these abominable practices the LORD your God will be driving out these nations from before you. <sup>13</sup>You, however, must be blameless before the LORD your God. <sup>14</sup>These nations whom you will be dispossessing listen to soothsayers and diviners; but the LORD your God has not permitted you to do so. <sup>15</sup>He will raise up for you a prophet like me, one of your own brothers, and you shall listen to him,<sup>j</sup> <sup>16</sup>just as you requested of the LORD at Horeb on the day of the assembly, when you said: 'I must not again hear the voice of the LORD my God, or see this great fire any longer, lest I die.' <sup>17</sup>And the LORD said to me: 'They have spoken well. <sup>18</sup>I will raise up for them a prophet, one of their own number like you; I will put My words in his mouth, and he shall make known to them all that I command him; <sup>19</sup>and the man who refuses to listen to the word he shall speak in My name, of that man I Myself will require it. <sup>20</sup>But if the prophet presumes to speak in My name a message which I have not commanded him to say, or shall speak in the name of other gods, that prophet shall die. <sup>21</sup>And if you say in your heart, 'How are we to know which word the LORD has not spoken?' <sup>22</sup>What a prophet proclaims in the name of the LORD which is not fulfilled and does not happen, that is a message to which the LORD did not

f) Solomon should have been the pattern for the king described here, but in time he multiplied wives, introduced cavalry, and even accompanied his wives to their pagan temples.

g) In Deuteronomy there is always great concern for the Levites, whom the Israelites as worshipers of God were to support.

h) If not earned, then such supplies must have been voluntarily contributed by grateful Israelites.

i) The roster of the pagan practices listed here is factual; Israel became only too familiar with them all, human sacrifices included.

j) Spoken concerning every true mouthpiece of God and supremely of the Son of God, the Messiah.

give utterance; the prophet has spoken it presumptuously; have no fear of him.

**19** "WHEN THE LORD YOUR GOD HAS eliminated the nations whose land the LORD your God is giving you, and you take possession, living in their cities and in their houses, <sup>2</sup>you shall set apart three cities in the midst of the land which the LORD your God is granting to you to possess. <sup>3</sup>You shall measure distances and divide into three districts the area which the LORD your God has you inherit, so that every man killing another may flee to them.<sup>k</sup> <sup>4</sup>In this case, the killer who flees there shall remain alive. When a man kills his neighbor against whom he bore no grudge, and the killing is unintentional; for instance, <sup>5</sup>if a man and his neighbor go into the forest to cut wood, and while he swings the axe to fell a tree, the axe head of one of them flies off the handle, strikes his companion, and kills him, the man may then flee to one of those cities and live; <sup>6</sup>otherwise, the avenger of blood will hunt him down in hot anger, overtake him because the way is long, and he will smite him mortally, although he was not deserving of death; for he had carried no grudge. <sup>7</sup>Wherefore I command you to set apart three cities.

<sup>8</sup>"And if the LORD your God enlarges your boundaries, as He swore to your fathers to do, and gives you all the land He promised them, <sup>9</sup>then, if you are careful to observe this whole command I am now enjoining upon you — to love the LORD your God and to walk always in His ways — then you must add three other cities to these three, <sup>10</sup>so that innocent blood may not be shed in the land which the LORD your God gives you as your heritage, and that no blood guilt may rest upon you.<sup>1</sup>

<sup>11</sup>"If, however, a man hates his neighbor and lies in wait for him, attacks

him, and smites him mortally so that he dies, and that man flees to one of these cities, <sup>12</sup>then the elders of his city must send and fetch him and deliver him to the avenger of blood, so that he dies. <sup>13</sup>You shall not pity him, but purge innocent blood from Israel that it may be well with you.

<sup>14</sup>"You must not move your neighbor's landmark, which they of old time have set in the inheritance to be yours in the land which the LORD your God gives you for your possession.

<sup>15</sup>"A single witness against a man shall not convict him of any crime or offense, in case of wrong which he may have committed; only on the testimony of two witnesses, or three, shall a charge be sustained. <sup>16</sup>When a resentful witness arises against a man to accuse him of evil doing, <sup>17</sup>then the two men involved in the dispute shall appear before the LORD, that is, before the priests and the judges who are then officiating, <sup>18</sup>and the judges shall make careful inquiry. If they discover that the witness is, indeed, resentful and has accused falsely against his brother, <sup>19</sup>then you shall do to him what he had planned to have done to his brother; and thus you shall eradicate the evil from among you. <sup>20</sup>For the rest shall hear and fear, and they shall never again be guilty of such evil among you. <sup>21</sup>You must not pity him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot!

**20** "WHEN YOU GO OUT TO WAR against your enemies, and you see horses, chariots and warriors, more numerous than you, do not fear them; for the LORD your God, who brought you out of the land of Egypt, is with you. <sup>2</sup>As you draw near for battle, the priest shall step forward and speak to the people. <sup>3</sup>He shall say, 'Hear, O Israel! today you are entering battle against your enemies; let not your

k) In Israel innocent blood must be avenged, for until it was avenged, the guilt rested on the community. The nearest of kin of a murdered man was obligated to avenge the victim; he became "the avenger of blood." But killing could be accidental. In such a case, the killer could flee to one of six selected cities and find asylum. If his guilt was proven, he was taken back and surrendered to the avenger of blood. For asylum at the altar, see I Kings 2:28-31.

l) Executions, not involving the avenger of blood, often had to take place, if innocent blood were not to rest upon the community, but no officer of the state ever performed it. Since it was community responsibility, the people stoned the guilty to death.

hearts lack courage; do not fear; be not alarmed or terrified by them; <sup>4</sup>for the LORD your God goes with you to fight for you against your enemies to give you the victory.' <sup>5</sup>Then the officers shall say to the men, 'Is there any one among you who has built a new house and has not yet dedicated it? Let him go back home, lest he die in battle and another dedicate it.'<sup>m</sup> <sup>6</sup>Is there any one who has planted a vineyard but has not yet enjoyed its fruits? Let him go back home, lest he die in battle and another enjoy its fruit. <sup>7</sup>And is there a man who has betrothed a wife but has not yet taken her? Let him return home, lest he die in battle and another take her.' <sup>8</sup>Finally the officers shall say to their soldiers, 'Is there a man here who is afraid and weakhearted? Let him go home, lest he impart fear in other men and they likewise become fainthearted.' <sup>9</sup>When the officers have thus completed their speaking, they shall appoint army captains to lead the people.

<sup>10</sup>"When you approach a city to attack it, first offer it terms of peace. <sup>11</sup>If there is peaceful response and they open its gates to you, all the people found there shall render you tribute service and shall be your subjects. <sup>12</sup>However, if the city declines to make peace and proffers war, then you must lay siege to it, <sup>13</sup>and the LORD your God will give it into your hands, and you shall put every male in it to the sword; <sup>14</sup>but the women, the little ones, the livestock, and everything in the city, all its booty, you may take to yourselves as plunder and enjoy the spoil of your enemies, which the LORD your God has granted you.

<sup>15</sup>"Such is the way you shall deal with cities that are at a considerable distance from you and do not belong to nations nearby. <sup>16</sup>But in cities in the area which the LORD your God is giving you, you shall not keep alive one that has breath; <sup>17</sup>you must wipe them out completely: the Hittites, the Amorites, the Canaanites, the Periz-

zites, the Hivites, and the Jebusites, all of them, as the LORD your God has commanded you; <sup>18</sup>so that they may not teach you to practice all the abominable things they do for their gods, and give you cause to sin against the LORD your God.

<sup>19</sup>"When you lay siege to a city for many days, making war against it to capture it, you shall not destroy its surrounding fruit trees by cutting them with an axe; you may eat their fruit, but you must not cut them down. Are the trees of the field people, defenders of the city, that you should lay siege to them? <sup>20</sup>Those trees, however, that you know are not fruit trees you may cut down and use to build siege works against the city that is warring against you, until it falls.

**21** "IF IN THE LAND WHICH THE LORD your God gives you to possess, one is found lying murdered in the open field and it is not known who killed him, <sup>2</sup>then your elders and judges must come out and measure the distance from the body to the neighboring cities. <sup>3</sup>The elders of the city nearest the victim must select from the herd a heifer that has never been worked, never borne a yoke, <sup>4</sup>and the elders of that city shall bring the heifer to a valley with running water, to a spot never plowed or sown, and there in the valley they shall break the heifer's neck; <sup>5</sup>The priestly sons of Levi must come forward, for they have been chosen by the LORD your God to be His ministers to bless in His name and, by their decisions, to settle every dispute and every case of assault, <sup>6</sup>so all the elders of the city closest to the murdered man shall wash their hands over the heifer, whose neck was broken in the valley, <sup>7</sup>and they shall affirm: 'Our hands did not shed this blood, nor have our eyes seen it shed. <sup>8</sup>O LORD, forgive Thy people Israel, whom Thou didst redeem, and leave not the charge of innocent blood in the midst of Thy people Israel, but let the guilt of blood

m) The Hebrew word used here is the same as is used in dedicating the temple — I Kings 8:63 — but this is the only mention in the O.T. of dedicating a private home. It suggests a devotional setting apart for God.

be forgiven them.<sup>n</sup> <sup>9</sup>So you shall remove the guilt of innocent blood from among you, when you do what is right in the sight of the LORD.

<sup>10</sup>"When you go out to war against your foe and the LORD your God puts them into your power and you take them captive, <sup>11</sup>and you notice among the captives a beautiful woman who wins your heart and you would take her to be your wife <sup>12</sup>and bring her to your home, then she must shave her head, trim her nails, <sup>13</sup>and lay aside her captive's dress. After she has bewailed her father and mother a month in your house, you may go in and marry her and make her your wife. <sup>14</sup>However, if you no longer find delight in her, you shall send her away to go where she pleases; under no circumstances may you sell her for money or enslave her, for you have humbled her.

<sup>15</sup>"If a man has two wives, of whom he dislikes one and loves the other, each of them has borne him a son, and the first-born son is by the one he dislikes, <sup>16</sup>he shall have no power to bequeath the rights of the first-born to the son of the wife he loves in preference to his first-born, the son of the wife he does not love. <sup>17</sup>He must acknowledge the son of the despised wife as his first-born, assigning to him a double share of all he possesses; for he is the first fruit of his powers; the birthright belongs to him.<sup>o</sup>

<sup>18</sup>"If a man's son is stubborn and rebellious against the voice of his father and of his mother, refusing to listen to and to obey them when they discipline him, <sup>19</sup>then his father and mother must lay hold of him and bring him to the gate of his city, to the elders of his town, and <sup>20</sup>they shall say to the elders of his city, "This our son is stubborn and rebellious; he refuses to listen to us; he is a spendthrift and a drunkard." <sup>21</sup>Then all the men of his

city shall stone him to death. Thus you shall exterminate the evil from among you; all Israel shall hear of it and be afraid.<sup>p</sup>

<sup>22</sup>"When a man, who has committed a crime deserving of death, is executed and you hang him on a tree, <sup>23</sup>his body must not be permitted to remain on the tree over night; you must bury him the same day; for one hanged is under the curse of God, and you must not defile the land which the LORD your God gives you as your heritage.<sup>q</sup>

**22** "YOU SHALL NOT SEE THE OX OR sheep of your brother straying away and do nothing about it; you shall certainly bring it back to your brother. <sup>2</sup>If your brother does not live in your immediate neighborhood, or if you do not know him, then you must take the ox or sheep to your own place and keep it with you until your brother looks for it; then you must restore it to him. <sup>3</sup>So also you must do with his donkey or his garment or, indeed, with anything belonging to your brother, that may be lost and you find it; you must not disregard it. <sup>4</sup>You shall not see your brother's donkey or his ox fallen by the roadside and be unconcerned about it; you will certainly help him lift it up.<sup>\*</sup>

<sup>5</sup>"A woman shall not wear men's clothing nor shall a man put on a woman's dress; for anyone doing such things is abhorrent to the LORD your God.<sup>r</sup>

<sup>6</sup>"If, on the road you come upon a bird's nest in any tree or on the ground, with young birds or eggs and the mother bird sitting on her brood or on the eggs, you shall not carry off the mother with her young; <sup>7</sup>you must let her go, although you may keep the young for yourself. So you may prosper and enjoy long life.

<sup>8</sup>"When you build a new house, you

<sup>n</sup>) For another case of the treatment when innocent blood must be expiated, see note on 19:3. The manner here cited is found in Deuteronomy only; it probably reflects a very ancient custom.

<sup>o</sup>) From very early times the first-born had special rights in Israel. Jacob gained the rights of Esau, but it cost him dearly.

<sup>p</sup>) In Israel juvenile delinquency or disregard of the fifth commandment could not be tolerated; but the penalty was not always death; see Prov. 30:17.

<sup>q</sup>) The usual method of execution was stoning, in order that each citizen might share in the responsibility. Hanging was performed after his death; it represented an added curse of God.

<sup>\*</sup>Injunction to be a good neighbor; we are our brothers' keepers.

<sup>r</sup>) This prohibition had religious significance, since pagan practices involved such exchanges.

must put a parapet around the roof, lest if someone falls to the ground, you bring bloodguilt upon your house.<sup>s</sup>

<sup>9</sup>"Do not sow in your vineyard two kinds of seed, lest the whole of the produce, the seed you sow and the fruit of the vineyards, be confiscated to the sanctuary.

<sup>10</sup>"Do not plow with an ox and a donkey yoked together; <sup>11</sup>nor wear garments woven of mixed threads, wool and linen combined.<sup>t</sup>

<sup>12</sup>"Make tassels of twisted threads and attach them to the four corners of the cloak you use to cover yourself.<sup>u</sup>

<sup>13</sup>"If a man takes a wife and, after cohabitation, tiring of her, <sup>14</sup>brings damaging charges against her, giving her a bad name, saying, 'I took this woman and when I approached her, I did not find in her the evidences of virginity,' <sup>15</sup>then the girl's father and mother shall bring out the proofs of her virginity and lay them before the elders at the gate of the city, <sup>16</sup>and the father of the girl shall declare before the elders, 'I gave my daughter to this man to be his wife, and he has turned against her <sup>17</sup>and now brings a shameful name upon her, saying that he found my daughter to be no virgin; but these are the evidences of her virginity.' The father and the mother shall then spread the garment before the elders of the city <sup>18</sup>and the elders of the city are to take the man and chastise him; <sup>19</sup>and, in addition, they shall fine him a hundred silver dollars, which they are to give to the girl's father, because the man has brought an evil name upon a virgin of Israel; moreover, the girl shall remain his wife; he may not divorce her as long as he lives. <sup>20</sup>But if his charges prove to be correct and no evidence of chastity has been found in the girl, <sup>21</sup>then they shall bring her out to the door of her father's house, and the men of her city shall stone her to death; she has committed a flagrant crime in Israel,

playing the harlot in her own home, and you must purge such evil from among you.

<sup>22</sup>"When a man is surprised abed with a married woman, they shall both die, the man who lay with the woman and the woman too; you shall wipe out the evil from Israel.

<sup>23</sup>"When a man comes upon a girl in the city, who is a virgin betrothed to another, and he lies with her, <sup>24</sup>you shall bring them both to the gate of the city and stone them to death, the girl because she did not cry out, although the city was all about her, and the man because he violated his neighbor's wife. You shall purge such evil from among you. <sup>25</sup>But if the man comes upon the betrothed girl in the open field and seizes her to lie with her, then the man alone shall die. <sup>26</sup>You must do nothing to the girl, for there is no sin in her to deserve death; for it is as when a man attacks his neighbor and murders him; <sup>27</sup>the man found her in the open country; the betrothed girl cried out for help, but there was no one to hear her. <sup>28</sup>If, however, a man comes upon a girl who is a virgin and not betrothed and lays hold upon her and lies with her and they are discovered, <sup>29</sup>then the man must pay her father fifty silver dollars, and she shall become his wife, because he has dishonored her, and he shall not divorce her all his days.

<sup>30</sup>"A man shall not marry his father's wife<sup>v</sup> nor lie with her; she belongs to his father.

**23** "NO ONE WHOSE TESTICLES HAVE been crushed or his male organ severed shall enter the LORD's congregation; <sup>2</sup>neither may a bastard enter the LORD's congregation to his tenth generation.<sup>w</sup> <sup>3</sup>No Ammonite or Moabite<sup>x</sup> shall enter the congregation of the LORD down to the tenth generation; <sup>4</sup>because they did not meet you with bread and water on your way from

s) The flat roof was a preferred part of the house. In the summer the people lived and slept on the roof; a parapet was needed for protection. t) Man should use them as God made them. Isa. 28:25,26. u) Tassels served to remind them that they were the people of God and must keep His commandments, Num. 15:38,39. v) Not his mother.

w) Israel's religious attitudes and observances were never part-religious and part-secular. Such mutilations were probably associated with pagan practices; bodily mutilations self-induced, were abhorrent to the LORD, 14:1.

x) Throughout history there was hostility between these two nations and Israel.

Egypt, and because they hired Balaam the son of Beor from Pethor in Mesopotamia, to curse you. <sup>5</sup>However, the LORD your God did not listen to Balaam,<sup>y</sup> and the LORD your God turned the curse into a blessing, because the LORD your God loved you. <sup>6</sup>Never in all your days may you seek their peace or prosperity. <sup>7</sup>The Edomite you must not detest; for he is your brother;<sup>z</sup> nor should you abhor the Egyptian, for you were once an immigrant in his country. <sup>8</sup>Their children of the third generation may enter the assembly of the LORD.

<sup>9</sup>"When you are in camp in time of war, you must guard against every evil thing. <sup>10</sup>If anyone becomes unclean through an emission in the night, let him go outside the camp and not come back all day, <sup>11</sup>but let him wash and return to camp at sundown.

<sup>12</sup>"You shall set off a place outside the camp <sup>13</sup>and, when you go out to use it, you must carry a spade among your gear and dig a hole, have easement, and turn to cover the excrement. <sup>14</sup>For the LORD your God walks among you to deliver you, to give you the victory, and your entire camp must be dedicated, so that He may see nothing indecent anywhere, so as to withdraw from you.

<sup>15</sup>"When a slave escapes from his master and takes refuge with you,<sup>a</sup> you must not hand him back to his master. <sup>16</sup>Let him remain among you anywhere he may choose, and you must not mistreat him.

<sup>17</sup>"No daughter in Israel, nor any son, may become a temple prostitute;<sup>b</sup> <sup>18</sup>nor may you bring into the house of the LORD your God the hire of a harlot or the earnings of a dog,<sup>c</sup> for the payment of any vow; for both are abhorrent to the LORD your God.

<sup>19</sup>"You must charge no interest on a loan made to your brother, no interest on money, food, or anything on which interest might be charged. <sup>20</sup>On a loan to a foreigner, you may charge interest,

but not from your brother. Charge no interest, so that the LORD your God may bless you in all your enterprises in the land of which you are taking possession.

<sup>21</sup>"When you make a vow to the LORD, you shall pay it without delay; for the LORD your God will require it, and to be slow in paying it would be your sin. <sup>22</sup>However, if you refrain from making a vow, that is no sin. <sup>23</sup>Perform any solemn word your lips have spoken; keep the promise you have made to the LORD your God of your own free will and which you have personally expressed.

<sup>24</sup>"When you enter the vineyard of your neighbor, you may eat all the grapes you want, but you must not put any in your vessel. <sup>25</sup>As you walk through your neighbor's grainfield, you may pluck the heads of grain in your hand, but you must not thrust a sickle into the standing grain of your neighbor.

**24** "WHEN A MAN HAS MARRIED A wife and comes to dislike her, having found something improper in her, and he writes her a bill of divorce and, putting it in her hand, <sup>2</sup>sends her from his house, and she goes off and becomes the wife of another, <sup>3</sup>and her second husband, likewise comes to hate her and also gives her a bill of divorce and sends her away, or if the second husband dies, <sup>4</sup>in such case, the man who first divorced her, may not take her again to be his wife, for she has been defiled;<sup>d</sup> such practice is abhorrent to the LORD, and you must not bring such guilt upon the land which the LORD your God is giving you for your heritage.

<sup>5</sup>"When a man has just taken a wife, he shall not go out with the army to war, nor shall any active service be required of him; he shall be free at home one year to enjoy happiness with the wife he has chosen.

<sup>6</sup>"No person shall take a hand mill,

y) For the story of Balaam see Num. 22,23,24. z) Edom's ancestor was Esau.

a) In this case the slave of a foreigner.

b) This immorality was common at pagan shrines; nor was Israel always guiltless, Amos 2:7,8.

c) The term "dog" was used of the male prostitute or catamite.

d) This is not a law of divorce; it simply defines a specific situation. Divorce was very common in Israel, as in the rest of the Semitic world. A man could divorce his wife on the slightest grounds; but a woman could not divorce her husband. Deuteronomy law seeks to limit divorce and prevent its abuse.

or the upper millstone in pledge for a debt, for it involves taking life itself in pledge.

<sup>7</sup>"If anyone is caught kidnapping a brother in Israel and lording it over him or selling him, that thief shall die; you shall remove such evil from among you.

<sup>8</sup>"In an attack of leprosy, be exceedingly concerned to do exactly as the Levitical priests instruct you to do, following the orders I have given them. <sup>9</sup>Remember what the LORD your God did to Miriam on your way out from Egypt.<sup>9</sup>

<sup>10</sup>"When you make a loan of any kind to your neighbor, do not enter his house to carry off his pledge;<sup>11</sup> you shall stand outdoors until the man to whom you made the loan can bring his pledge to you. <sup>12</sup>If he is a poor man, do not sleep in what he gives you for security; <sup>13</sup>you must return it to him by sundown so that he may sleep in his own coat. He will bless you, and it will be righteousness to you before the LORD your God.

<sup>14</sup>"Do not deal harshly with your hired man who is needy and poor, whether one of your brothers, or one of the immigrants in your community; <sup>15</sup>pay him his daily wages before sundown, for he is in need, and his heart is set on it; lest he cry out to the LORD against you, and it become sin in you.

<sup>16</sup>"Fathers shall not be put to death for their sons, nor sons for their fathers; each shall be executed for his own crime.<sup>16</sup>

<sup>17</sup>"Do not violate the rights of the immigrant or of the orphan, nor take a widow's dress in pledge. <sup>18</sup>Remember that you were a slave in Egypt and that the LORD your God redeemed you; wherefore, I am laying this command upon you.

<sup>19</sup>"When you bring in your harvest and forget a sheaf in the field, do not go back for it; leave it for the immigrant, the orphan, and the widow, that the LORD your God may bless you in all your activities. <sup>20</sup>When you beat your olive trees, do not go over the branches a second time; leave what is still on the trees for the immigrant, the orphan, and the widow. <sup>21</sup>When you pick grapes from your vineyard, do not get the gleanings later, for they go to the immigrant, the fatherless, and the widow. <sup>22</sup>Remember that you were slaves in Egypt; wherefore I am laying the command upon you to do this.

**25** "WHEN A DISPUTE ARISES BETWEEN men and they take their case to court to obtain judicial decision, the judge may acquit the innocent and condemn the guilty. <sup>2</sup>If the judge finds the guilty one deserving of stripes, he shall order him to lie down in his presence to receive the number of stripes he deserves. <sup>3</sup>The number may be as high as 40, but no more, lest too many stripes are administered and a brother suffers gross public humiliation.<sup>b</sup>

<sup>4</sup>"You shall not muzzle the ox when he treads out the grain.<sup>1</sup>

<sup>5</sup>"When brothers are living together and one of them dies without leaving a son, his widow must not go outside the family and marry a stranger; her husband's brother shall go in to her and shall take her to be his wife and perform the duties of a husband's brother to her. <sup>6</sup>The first son born of this union shall carry the deceased brother's name, so that his line may not be blotted out from Israel.<sup>1</sup> <sup>7</sup>But if the man declines to take his brother's wife, then she shall carry her case to the elders in the gate and testify, 'My husband's brother refuses to perpetuate his

e) Num. 12:1-16.

f) The pledge was something given as surety for a loan, a garment, a utensil, anything the creditor would accept. The poor could offer little choice. sometimes all a man had was the mantle or robe he slept in.

g) In earlier times the moral unit was the community or family. Many children died for the crimes of their fathers. In Israel the idea of individual responsibility for crime was taught, see also Jer. 31:29,30 and Ezek. 18:3,4.

h) This law is peculiar to Deuteronomy and reflects the general attitude of the book — the punishment to come only after trial, and in accord with sentence pronounced. Later, stripes were limited to forty less one to eliminate abuse.

i) The unmuzzled ox will go slower while feeding, but he is earning his living.

j) This law is found in Deuteronomy only, but the practice was widespread in ancient times, see Gen. 38. So that his family may not die out, and a man shall perform this duty to his deceased brother, come what may of his own rights.



brother's name in Israel and to perform the duty of a husband's brother.' <sup>8</sup>The elders of his city shall then summon him and counsel with him, and if he persists in declining to marry his sister-in-law, saying, 'It is not my desire to take her,'<sup>k</sup> <sup>9</sup>then in the presence of the elders, his brother's wife shall go up to him, loosen his sandal from his foot, spit in his face, and give answer to him in these words, 'So shall it be done to the man who refuses to build up his brother's house.' <sup>10</sup>And his name shall be known in Israel as 'the family of the unshod.'

<sup>11</sup>"When two men are fighting and the wife of one of them rushes in to save her husband from the one who is beating him and she reaches out and seizes his assailant by the private parts, <sup>12</sup>then you shall cut off her hand without compassion for her.

<sup>13</sup>"Do not carry about weights of different sizes, one large and one small; <sup>14</sup>nor may you keep about the house two different measures, a large bushel and a small bushel. <sup>15</sup>A full and just weight and a full and just measure they must be, so that you may enjoy long life in the land which the LORD your God gives you. <sup>16</sup>For every one practicing unfairness is abominable to the LORD your God.

<sup>17</sup>"Remember what Amalek did to you when you came on your way out of Egypt, <sup>18</sup>how without awe for God, he came against you on your journey, when you were weary and exhausted, and he cut off all who lagged behind. <sup>19</sup>Therefore it shall be when the LORD your God has granted you rest from all your enemies in the land He gives you as your heritage, you shall blot out the memory of Amalek from under heaven; you must not forget.

**26** "WHEN YOU ENTER THE LAND which the LORD your God is giving you to inherit, and you take possession of it, making it your home, <sup>2</sup>then select some of the first of all the

fruits of the soil, what you harvest from the land which the LORD your God gives you; put them in a basket, and carry them up to the place the LORD your God will be selecting as the dwelling place of His name. <sup>3</sup>When you reach the priest, who shall be serving at the time, you shall say: 'I here declare to the LORD my God that I have now entered the land which the LORD swore to our fathers to give us.' <sup>4</sup>The priest shall take the basket from your hand and set it before the altar of the LORD.<sup>1</sup>

<sup>5</sup>"When he has done so, you shall bear witness before the LORD your God, giving this testimony, 'A wandering Aramean<sup>m</sup> was my father. He went down into Egypt, few in number, and there he resided as an immigrant, but he became there a great, a powerful and populous nation. <sup>6</sup>When the Egyptians treated us harshly, oppressing us and subjecting us to heavy bondage, <sup>7</sup>we cried out to the LORD the God of our fathers, and the LORD heard our cry, saw our affliction, our toil and our oppression; <sup>8</sup>so the LORD brought us out from Egypt with a mighty hand, an outstretched arm, an awe-inspiring terror with signs and wonders. <sup>9</sup>He conducted us to this place and gave us this land flowing with milk and honey. <sup>10</sup>Now behold, I have brought the first of the fruits of the ground which Thou LORD hast bestowed upon me.' Set the basket down before the LORD your God, <sup>11</sup>bow in worship before the LORD your God, and rejoice because of all the goodness which the LORD your God has heaped upon you and your house, together with the Levite and the alien among you.

<sup>12</sup>"When you have finished setting apart all the tithes of your harvest in the third year, the year of tithing, and have distributed them to the Levite, the immigrant, the orphan, and the widow among you, and they have partaken of them in your towns and have enough, <sup>13</sup>then you shall say before the LORD

k) Ruth 4 shows this rule practiced.

l) This chapter's three sections provide a fitting climax to the great Lawbook of Deut. 5-26. Vss. 5-11 are words of adoration and acts of thanksgiving; vss. 12-15 mean heartfelt benevolence with prayer for divine benediction; vss. 16-19 affirm the worshiper's covenant with God.

m) Or Syrian, Syria and Aram being the same country.

your God,<sup>n</sup> 'I have removed from my house the consecrated portion and have given it to the Levite, the immigrant, the orphan, and the widow, as Thou didst command me. I have transgressed none of the orders Thou hast laid upon me, nor have I forgotten them.<sup>o</sup> <sup>14</sup>I have not eaten of it while in mourning; I have not removed any of it while unclean, nor have I offered any for the dead; I have listened to the voice of the LORD my God; I have behaved according to all that Thou hast enjoined upon me.<sup>p</sup> <sup>15</sup>Look down, O LORD, from Thy holy habitation, from heaven, and bless Thy people Israel and the ground Thou hast given us, a land flowing with milk and honey which Thou didst promise on oath to our fathers.'

<sup>16</sup>'This day the LORD your God commands you to observe His statutes and ordinances; so observe them with all your heart and with all your soul. <sup>17</sup>Today you have openly accepted the word of the LORD, that He is your God and that you will walk in His ways, heed His statutes, His commandments, His ordinances, and listen to His voice. <sup>18</sup>Today the LORD's agreement with you is that you will be His own people, as He promised and, that you shall keep all His commandments, <sup>19</sup>then He will place you in praise, in renown, in honor, high above all the nations He has created, a people holy to the LORD your God, as He has spoken.'<sup>q</sup>

**27** **MOSES, WITH THE ELDERS**<sup>r</sup> OF Israel, laid this charge upon the people, "Keep all the commandments which I am today enjoining upon you. <sup>2</sup>On the day you cross the Jordan into the land which the LORD your God is giving you, erect for you large stones,

plaster them with plaster, <sup>3</sup>and inscribe on them all the words of this Law after your crossing over, so you may enter the land which the LORD your God is giving you, a land flowing with milk and honey, as the LORD the God of your fathers promised you. <sup>4</sup>When you have crossed the Jordan, you shall set up these stones as I order you to do, on Mount Ebal, and coat them with plaster. <sup>5</sup>Moreover, you shall build there an altar<sup>s</sup> to the LORD your God, an altar of stones which no iron has touched. <sup>6</sup>You must build the altar of the LORD your God of undressed stones, and on it you shall offer burnt offerings to the LORD your God; <sup>7</sup>you shall sacrifice peace offerings and there you shall eat and rejoice in the presence of the LORD your God. <sup>8</sup>You shall write very distinctly on the stones all the words of this Law."

<sup>9</sup>Then Moses with the Levitical priests spoke to all Israel, "Be still, Israel, and listen! This day you have become the people of the LORD your God. <sup>10</sup>You shall obey the voice of the LORD your God and observe His commandments and His statutes which I am now enjoining upon you."

<sup>11</sup>Moreover, Moses laid this charge upon the people that same day, <sup>12</sup>"When you have crossed the Jordan, these (tribes) shall stand on Mount Gerizim to bless the people, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. <sup>13</sup>And these shall stand upon Mount Ebal for the curse, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.<sup>t</sup> <sup>14</sup>And the Levites shall make this proclamation to all the men of Israel in a loud voice:

<sup>15</sup>"<sup>u</sup>'Cursed' be the man who makes a carved or a molten image, an abhor-

n) The recital to take place at the central sanctuary.

o) For two years the annual tithe was to be taken to the central sanctuary, there in the presence of the LORD to be enjoyed by the family, and the Levite of their community. In the third year the tithe was stored for distribution to the poor.

p) When the tithe for the poor is set apart, it becomes holy and must not be used for common purposes. q) The Law has now been given in its completeness; Israel's responsibility of keeping it is her covenant with God.

r) Upon 70 of them the Spirit had come, so they might share with Moses the guidance of the people.

s) All pagan altars, which included all Canaanite altars, must be destroyed. This altar seems to have been used for this occasion only; but it stood for a historic event, the taking of the land, as workers together with God.

t) Four sons of Leah and Rachel's two sons are represented on the mount of blessing. The four sons of the two concubines stand on the mount of cursing with Reuben, who had forfeited the blessings, and for some reason, Zebulun.

u) Very appropriately the curses are spoken first as warnings; then the blessings for the true worshippers of God.

rence to the LORD, the handiwork of a craftsman, and sets it up in secret! And all the people shall respond, 'Amen!'

16" 'Cursed be he who despises his father or his mother!' And all the people shall say, 'Amen!'

17" 'Cursed be he who removes his neighbor's landmark!' And all the people shall say, 'Amen!'

18" 'Cursed be he who misleads a blind man on the road!' And all the people shall say, 'Amen!'

19" 'Cursed be he who perverts the justice due an alien, an orphan, or a widow!' And all the people shall say, 'Amen!'

20" 'Cursed be he who lies with his father's wife, because he uncovers her who belongs to his father!' And all the people shall say, 'Amen!'

21" 'Cursed be he who lies with any kind of animal!' And all the people shall say, 'Amen!'

22" 'Cursed be he who lies with his sister, the daughter of his father or the daughter of his mother!' And all the people shall say, 'Amen!'

23" 'Cursed be he who lies with his mother-in-law!' And all the people shall say, 'Amen!'

24" 'Cursed be he who secretly slays his neighbor!' And all the people shall say, 'Amen!'

25" 'Cursed be he who accepts a bribe to murder an innocent person!' And all the people shall say, 'Amen!'

26" 'Cursed be he who does not confirm the words of this Law by doing them!' And all the people shall say, 'Amen!'

**28** "IT SHALL BE, IF YOU WILL LISTEN carefully to the voice of the LORD your God and seek fully to carry out all His commandments which I enjoin upon you today, then the LORD your God will set you high above all the nations of the earth. <sup>2</sup>All these blessings will overtake you and rest

upon you — if you obey the voice of the LORD your God:<sup>w</sup>

<sup>3</sup>"Blessed shall you be in the city, and blessed shall you be in the field.

<sup>4</sup>"Blessed shall be the fruit of your body and the fruit of your soil, the fruit also of your livestock, the increase of your herds, and the young of your flocks.

<sup>5</sup>"Blessed shall be your baskets and your kneading trough.

<sup>6</sup>"Blessed shall you be when you come in, and blessed shall you be when you go out.

<sup>7</sup>"The LORD will surrender your enemies who rise up against you to be smitten before you; one way they shall come out against you, and seven ways they shall flee before you. <sup>8</sup>The LORD will command His benediction upon you in your barns, and in every activity of your hands; thus He will bless you in the land which the LORD your God is giving you. <sup>9</sup>The LORD will establish you as a people dedicated to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. <sup>10</sup>Then all the nations of the earth will see that you are called by the LORD's name, that you are His people, and they will stand in awe of you. <sup>11</sup>The LORD will grant you an abundance of good things, in the fruit of your body, in the increase of your cattle, and in the produce of your soil, in the land which He has sworn to give you. <sup>12</sup>The LORD will open for you His rich treasury, the heavens to give rain upon your soil in its season, blessings to rest on all your enterprises. You shall lend to many nations while you yourselves borrow from none. <sup>13</sup>The LORD will make you the head and not the tail; you shall be moving ever higher up and never lower down when you obey the commandments of the LORD your God, which I am enjoining upon you this day, carefully performing them, <sup>14</sup>never turning to the right or to the left, and

v) These 12 curses apply to personal conduct, rather than to national sins. The warnings are all-inclusive. Every listener is vitally concerned.

w) This chapter concludes the great Law Book, the plea to the nation to be true to God, who has redeemed her, giving her a great land where she may become a nation such as history had not known. Her future will bring showers of blessing, if she is loyal to God. If she is not, all will conspire to defeat her.

## DEUTERONOMY 28

never following after other gods to worship them.<sup>x</sup>

<sup>15</sup>“However, if you do not listen to the voice of the LORD your God, not observing and obeying all His commandments and His statutes with which I am now charging you, then all these curses shall follow you and overtake you: <sup>16</sup>Cursed shall you be in the city, and cursed shall you be in the field. <sup>17</sup>Cursed shall be your basket and your kneading trough. <sup>18</sup>Cursed shall be the fruit of your body, the produce of your soil, the offspring of your cattle and the young of your flock. <sup>19</sup>Cursed shall you be when you come in, and cursed shall you be when you go out.

<sup>20</sup>“The LORD will send curses upon you, confusion and failure in every enterprise to which you put your hand, until you are destroyed and perish quickly, because of your evil-doing in which you are forsaking Me.<sup>y</sup> <sup>21</sup>The LORD will make the pestilence cleave to you until He obliterates you from the land, which you are entering to possess it. <sup>22</sup>The LORD will smite you with tuberculosis, with fever, with inflammation, with fiery heat, with drought, with blight and with mildew, and they shall pursue you until you perish. <sup>23</sup>The heavens above your head will be brass and the earth beneath you will be iron. <sup>24</sup>For rain the LORD will give your land powder and dust; from heaven above they will descend upon you until you perish.

<sup>25</sup>“The LORD will cause your defeat before your enemies; you shall go out one way against them and flee seven ways before them, and you shall be a horrible spectacle to all the kingdoms of the earth. <sup>26</sup>Your corpses shall become food for the birds of the air and the beasts of the earth, and there shall be none to frighten them away.

<sup>27</sup>“The LORD will smite you with the boils of Egypt, with tumors, with scurvy and with incurable itch. <sup>28</sup>The LORD will strike you with madness, with blindness, and with confusion.

## *Disobedience Brings Famine, Disease*

<sup>29</sup>You shall be groping at noonday, as a blind man gropes in the dark, and you shall not prosper in your ways. You shall be oppressed and robbed continually with no one to rescue you.

<sup>30</sup>You shall betroth a wife and another man shall lie with her; you shall build a house and not live in it; you shall plant a vineyard and not use its fruits; <sup>31</sup>your ox shall be slain before your eyes, but you shall not eat of it; your donkey shall be seized in your presence and taken from you and not be returned; your sheep shall be given to your foes, and no one will help you.

<sup>32</sup>Moreover, your sons and your daughters shall be handed over to another people, while you look on, and you will pine after them all the day long, powerless to do anything. <sup>33</sup>The produce of your soil and all that you have worked for shall be consumed by a people you do not know, and you shall be continually oppressed and trampled on. <sup>34</sup>You shall be driven mad by the sight of all you observe. <sup>35</sup>The LORD will smite you on your knees and on your legs, from the sole of your foot to the crown of your head with malignant, incurable sores. <sup>36</sup>The LORD will bring you and your king, whom you will set over you, to a nation which neither you nor your fathers have known, and there you shall serve other gods, wood and stone, <sup>37</sup>and you shall become an object of horror, a proverb, and a byword, among all the peoples into whose midst the LORD will lead you.

<sup>38</sup>“You shall carry much seed into the field but gather in little; for locusts will devour it. <sup>39</sup>You shall plant vineyards and cultivate them, but you shall neither drink the wine nor preserve it; for worms will devour the grapes. <sup>40</sup>You shall have olive trees everywhere, but you shall not anoint yourselves with the oil; for your olives will drop from your trees. <sup>41</sup>Sons and daughters shall be born to you, but you will not retain them; for they shall go into captivity. <sup>42</sup>All your trees and your crops will be taken over by lo-

<sup>x</sup>) The blessings and the curses were first announced in ch. 11:26-28, later to be declared in a ritual service, on Mount Gerizim for the blessings, and on Mount Ebal for the curses.

<sup>y</sup>) Take note of the “Me” here; the words of Moses passing almost unobserved into those of God, as often in the Prophets; see ch. 11:14, 15; 17:3; 29:5.

custs. <sup>43</sup>The alien in your midst shall mount above you higher and higher while you go down lower and lower. <sup>44</sup>He shall lend to you, but you shall not lend to him; he will be the head, and you shall be the tail. <sup>45</sup>All these curses shall come upon you; they shall pursue you and overtake you, and you shall be destroyed, because you refused to listen to the voice of the LORD your God; you declined to keep His commandments and His statutes which He ordered you. <sup>46</sup>They shall be upon you and upon your descendants for a sign and a wonder forever.

<sup>47</sup>"Because you have not served the LORD your God with joy and a glad heart for all your rich abundance, <sup>48</sup>you shall, in hunger and thirst, in nakedness and in want of everything, serve your enemies whom the LORD will send against you, and He will put a yoke of iron upon your neck until He has destroyed you. <sup>49</sup>The LORD will bring against you a nation from afar, from the ends of the earth, swooping down upon you like a vulture, a nation whose speech you do not understand, <sup>50a</sup>a nation of fierce appearance, which shows neither personal regard for the old nor mercy to the young, <sup>51</sup>which shall eat up the offspring of your cattle and the produce of your soil, and you shall perish; it will leave you nothing, neither grain, nor wine, nor oil, nor the increase of your herd, nor the young of your flock, until it has destroyed you.

<sup>52</sup>"They will lay siege to all your cities until your high, fortified walls, in which you put your trust, come down all over the land; they will besiege you in every community throughout the land which the LORD your God has given you, <sup>53</sup>so that in the siege and distress with which your enemies will plague you, you will be eating the fruit of your own bosom, the flesh of your sons and daughters, whom the LORD your God has given you. <sup>54</sup>*The most refined man among you, the one with the most kindly nature, will turn grudgingly toward his*

brother, toward the wife of his bosom and toward his remaining children who may be left to him, <sup>55</sup>so that he will give them nothing of the flesh of his children, which he will be eating; since the enemy has left him nothing at all in the siege, nothing but dire adversity with which your enemy shall plague you in every city. <sup>56</sup>The woman, too, who is the most tender among you, who is of such delicate nature that she would not venture to set the sole of her foot on the ground because she is so dainty and delicate, such a one will show a grudging attitude toward the husband of her bosom, toward her son and her daughter, <sup>57</sup>sharing nothing with them, not even the afterbirth from her womb and her own children whom she may bear; these she will eat secretly because of her hunger, having nothing else in the time of siege and distress, wherewith your enemies will oppress you in your communities.

<sup>58</sup>"Indeed, if you are not careful to observe all the requirements of this Law, written in this book, to revere the glorious and awesome name of the LORD your God, <sup>59</sup>then the LORD will bring on you and on your descendants extraordinary plagues, severe and lasting, and diseases, trying and prolonged. <sup>60</sup>He will bring back upon you all the diseases of Egypt, so dreaded by you, and they will cling to you. <sup>61</sup>Every sickness, too, and every pestilence not mentioned in this book of the Law, the LORD will put upon you until you are destroyed. <sup>62</sup>You shall remain few in number, you who were as the stars of heaven for multitude, because you did not obey the voice of the LORD your God. <sup>63</sup>As it was agreeable to the LORD to make you prosper and multiply, so it will be agreeable to the LORD to make you perish, and He will glory in your destruction. You shall be torn away from the land which you are entering to possess. <sup>64</sup>The LORD will scatter you among all the peoples, from one end of the earth to the other; and there you shall serve other gods, wood and stone, whom neither you nor your fathers have known.<sup>2</sup> <sup>65</sup>Among those

<sup>2</sup>) For nearly two hundred years the later Prophets kept warning Israel of doom, if she did not turn and follow God's demands for righteousness, and worship Him alone. Doom caught up with the northern kingdom in 722 B.C., and Judah knew from 605 on what it meant to be a conquered people.

nations you shall have no ease, nor shall you find a resting place for the sole of your foot. There the LORD will give you a trembling heart, homesick eyes, and a languishing spirit; <sup>66</sup>you will sense danger night and day, your life in suspense, having no life security whatever. <sup>67</sup>In the morning you shall say, 'O that it were evening!' and in the evening you shall say, 'O that it were morning!' because of the dread weariness of soul which you will experience, and the spectacle before your eyes. <sup>68</sup>The LORD will bring you back in ships to Egypt, by the way I said you would never see again, and there you shall allow yourselves to be sold to your enemies as slaves, male and female, but there will be no buyer."

**29**<sup>a</sup> SUCH ARE THE TERMS OF THE covenant which the LORD commanded Moses to make with the Israelites in the land of Moab, besides the covenant He had made with them in Horeb. <sup>2</sup>So Moses summoned all Israel and said to them, "You have seen everything the LORD did before your eyes in the land of Egypt, to Pharaoh and all his court and to his whole kingdom; <sup>3</sup>the great tests which your own eyes beheld, the signs and those great wonders; <sup>4</sup>yet to this day the LORD has not given you a mind to understand, nor eyes to see, nor ears to hear.<sup>b</sup> <sup>5</sup>Through forty years I have led you in the wilderness; your clothes have not worn out upon you, nor have your sandals worn away from your feet.<sup>c</sup> <sup>6</sup>Bread you have not eaten, wine or strong drink you have not drunk, that you may know that I am the LORD your God. <sup>7</sup>When you came to this place, Sihon, king of Heshbon, and Og, king of Bashan, came out against us to battle, and we defeated them; <sup>8</sup>we seized their land and gave it as their heritage to the Reubenites, the

Gadites, and the half tribe of Manasseh. <sup>9</sup>Take care, then, to observe the terms of this covenant to do them, that you may prosper in all you undertake.

<sup>10</sup>"You stand today, all of you, before the LORD your God; your tribal heads, your elders, and your officers, all the men of Israel, <sup>11</sup>your children, your wives, the aliens in your camp, from your woodcutter to your water drawer, <sup>12</sup>so that you may enter into the oath-sealed covenant of the LORD your God, which He is making with you now <sup>13</sup>in order that He may establish you today as His people, and that He may be your God, as He promised and as He swore to your fathers, to Abraham, to Isaac, and to Jacob. <sup>14</sup>And not with you alone, He affirms, am I making this oath-sealed covenant, <sup>15</sup>but with those also who are not with us here today,<sup>d</sup> as well as with those who stand with us today in the presence of the LORD our God.

<sup>16</sup>"For you know how we lived in the land of Egypt; you recall the nations through whose territory you passed on your way here; <sup>17</sup>you saw their detestable things, their idols, wood and stone, silver and gold, that were among them. <sup>18</sup>Let there not be among you a man or a woman, a family or a tribe, whose heart is even now turning from the LORD our God to go and serve the gods of those peoples. Let there not be among you any root which could produce such poison and wormwood: <sup>19</sup>as when a man, upon hearing the terms of this sworn covenant, congratulates himself in his heart, thinking, 'I am safe, even though I persist in my stubborn way.'<sup>e</sup> This would mean destruction of the watered (land) and the dry. <sup>20</sup>The LORD will not agree to forgive him, but His anger and His jealousy will burn against that man, and every curse written in this book will cleave to him; the LORD will blot

a) Ch. 29,30 belong together and constitute the fourth discourse, a supplementary appeal to the nation not to fail now in her significant undertaking to build for herself a new world and a new life under God.

b) This verse breaks into the narrative to say that Israel lacks the spiritual insight to discern the significance of all that the LORD is doing for her.

c) Those completing the desert journey were fully as well clad and as well shod as those who started it 40 years before. What had been worn out had been liberally replaced. d) Future Israelites.

e) The covenant is not magic. Such an idolatrous course, even after entering the covenant, can only bring destruction to land and people. This is Moses' way of showing Israel how impossible it will always be for her to worship any but the LORD God.

out his name from under heaven. <sup>21</sup>He will set him apart from all the tribes of Israel for evil, according to all the curses of the covenant written in this book of the law. <sup>22</sup>Then the next generation, your children who rise up after you, and the foreigner who comes from a distant land, shall say, when they see the plagues of this country and the diseases which the LORD has inflicted upon it — <sup>23</sup>the whole land brimstone and salt, a burning waste, not sown, producing nothing, no vegetation coming up in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overturned in His anger and indignation — <sup>24</sup>indeed, all the nations will wonder and say, 'Why has the LORD done so to this land? Why this great, hot anger?' <sup>25</sup>And the answer will be, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out from the land of Egypt; <sup>26</sup>they went and served other gods and bowed down to them, gods whom they had not known and whom He had not given them. <sup>27</sup>The anger of the LORD blazed out against that land, bringing upon it every curse written in the book of the law; <sup>28</sup>the LORD plucked them up from off their land in anger, in fury, and in great wrath, and flung them into another land as you see them today.'

<sup>29</sup>The secret things belong to the LORD our God; but the things revealed belong to us and to our children forever, that we may practice all the words of this law.<sup>f</sup>

**30** "IT SHALL BE WHEN YOU HAVE experienced all these things, the blessings and the curses which I have laid before you, and you recall them to mind among all the nations where the LORD your God shall have driven

you, <sup>2</sup>and you return to the LORD your God and listen to His voice, according to all that I command you, both you and your children, with your whole heart and your whole soul, <sup>3</sup>then the LORD your God will restore your fortune and have compassion on you, gathering you out from among the peoples where the LORD your God shall have scattered you. <sup>4</sup>Yes, even if you are scattered to the ends of the heavens, the LORD your God will gather you and fetch you from there; <sup>5</sup>and the LORD your God will bring you back to the land of your fathers so that you shall possess it,<sup>h</sup> He will grant you prosperity and make you more numerous than your fathers were. <sup>6</sup>The LORD your God will circumcise your heart<sup>i</sup> and the heart of your offspring, and you will love the LORD your God with all your heart and with all your soul, so that you will live. <sup>7</sup>The LORD your God will put all these curses on your enemies and on those who hated and persecuted you. <sup>8</sup>But you must again obey the voice of the LORD and practice all His commandments which I now lay upon you. <sup>9</sup>The LORD your God will prosper you abundantly in the work of your hands, in the fruit of your body, in the fruit of your livestock, and in the produce of your soil; for the LORD will again delight in your prosperity, as He took delight in your fathers; <sup>10</sup>if, indeed, you listen to the voice of the LORD your God to keep His commandments and His statutes which are written in this book of the law, when you turn to the LORD your God with all your heart and with all your soul.

<sup>11</sup>"For this command which I am enjoining upon you today is not too difficult for you; neither is it far-off. <sup>12</sup>It is not in heaven, that you should say, 'Who will go up for us to heaven and bring it down to make us hear it, so

f) Keep in mind that these warnings are given as the people face the Jordan to enter the promised land.  
g) They and we must live by what He has taught. In this chapter, Moses adds his own appeal to what had been written in the book of the law. The experiences in Egypt and in the desert are abiding proofs of God's solicitude for His people. Each man's apostasy will bring ruin, not merely on himself, but also on the nation.

h) Israel had her choice, blessings or curses. When she chose the latter she suffered the penalty, which was exile. In the goodness of God, she will be given a second chance.

i) In Hebrew psychology the seat of thought, the intellect, was the heart. A circumcised heart was an open mind, receptive to the Spirit; it would be moved by the touch of God upon it to love Him, Ch. 10:16; Jer. 4:4; Rom. 2:29.

we may do it?' <sup>13</sup>Nor is it beyond the sea, that you should say, 'Who will cross the seas for us and bring it to us to make us hear it, so we may do it?' <sup>14</sup>No, the word is very near you, on your lips and in your heart in order that you may do it.<sup>1</sup>

<sup>15</sup>"See, I have set before you today life and good, death and evil, <sup>16</sup>in that I command you today to love the LORD your God, to walk in His ways, to keep His commandments, His statutes, and His judgments, so that you may live and multiply, and that the LORD your God may bless you in the land which you are about to possess. <sup>17</sup>But if your heart turns away and you do not obey, but are drawn away and worship other gods and serve them, <sup>18</sup>I announce to you now that you shall certainly perish; you shall live only briefly in the land, which after crossing the Jordan, you will make your own. <sup>19</sup>I call heaven and earth to witness against you that I have set before you life and death, the blessing and the curse: Therefore choose life, so that you may live, you and your children, <sup>20</sup>to love the LORD your God, to obey His voice, and to cling to Him; for that is your life and your length of days, that you may dwell upon the land which the LORD swore to give to your fathers, to Abraham, to Isaac, and to Jacob."

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**31** THEN MOSES WENT AND SPOKE these words to all Israel. <sup>2</sup>He said to them, "I am now 120 years old and am no longer able to go out and come in, and the LORD has told me, You are not to cross the Jordan. <sup>3</sup>The LORD your God will Himself cross over before you; He will destroy the nations from before you, and you shall dispossess them; Joshua, too, will be crossing before you, as the LORD promised. <sup>4</sup>The LORD will do to them as He did to Sihon and to Og, the kings of the Amorites, and to their country, when He destroyed them. <sup>5</sup>The LORD will hand them over to you, and you must

dispose of them in agreement with the whole commandment which I have ordered you. <sup>6</sup>Be strong and courageous; have no fear, nor be at all in dread on their account; for it is the LORD your God who is going with you; He will neither fail you nor forsake you."

<sup>7</sup>Moses then called Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you will go with this people into the land which the LORD swore to their fathers to give them; and you shall make them inherit it. <sup>8</sup>The LORD is the One who goes before you, and He will be with you; He will not fail you or forsake you; be not afraid or dismayed."

<sup>9</sup>When Moses had written this law, he gave it to the priests, the sons of Levi, who carried the Ark of the Covenant of the LORD, and to all the elders of Israel. <sup>10</sup>He also gave them the command, "At the end of every seven years, in the year of release, at the feast of booths,<sup>k</sup> <sup>11</sup>when all Israel comes to appear before the LORD your God at the sacred place which He shall choose, you must read this law in the hearing of all Israel. <sup>12</sup>Call the people together, men, women, children, and the foreigner who lives in your community, that they may hear and may learn to revere the LORD your God, and be careful to practice all the words of this law; <sup>13</sup>likewise that their children, who have not known it, may hear it and learn to revere the LORD your God, as long as you live in the land you will be crossing the Jordan to make your own."

<sup>14</sup>The LORD then said to Moses, Behold, the time for your death is approaching; call Joshua, and present yourselves at the tent of meeting, so that I may commission him. So Moses and Joshua went and presented themselves at the tent of meeting. <sup>15</sup>In the tent the LORD appeared in a pillar of cloud; and the pillar of cloud remained by the door of the tent. <sup>16</sup>The LORD said to Moses, Soon you will be sleeping with your fathers, and this people

j) The way of salvation is the law of God, given for Israel's redemption. It is the simple revelation of God's way for her; now she knows it and must respond to it.

k) The 15th day of the 7th month, Sept.-Oct., a thanksgiving for every harvest, including grapes and olives.



will play the harlot, following the gods of the strangers of the land among whom they are about to come; they will forsake Me, breaking the covenant I made with them. <sup>17</sup>My anger will then blaze out against them; I will turn from them and abandon them; they will be devastated; many calamities and troubles will come upon them. In that day they will cry out and say, "Have not these afflictions come upon us because our God is no longer among us?" <sup>18</sup>But at that time I will withdraw My face from them because of the sins they have committed in turning to other gods. <sup>19</sup>Now, therefore, write this song, and teach it to the Israelites; put it on their lips, that the song may be a witness for Me against the Israelites. <sup>20</sup>I shall bring them into the land that flows with milk and honey, which I swore to their fathers to give them; and they will eat, and be filled and grow fat. They will turn to other gods, serve them, despise Me and abandon My covenant. <sup>21</sup>Then, when all calamities and afflictions have come down on them, this song, a living reminder to their children, shall be a witness for Me against them; for I know the thoughts they are forming, even now before I bring them into the land which I promised on oath. <sup>22</sup>So Moses wrote this song at that time and taught it to the Israelites.

<sup>23</sup>And He charged Joshua the son of Nun, saying, Be strong and of great courage; for you shall bring the people of Israel into the land which I swore to give them, and I will personally be with you.

<sup>24</sup>When Moses had completed the writing of the words of this law in a book to its finish, <sup>25</sup>he gave this order to the Levites, the bearers of the ark of the covenant of the LORD <sup>26</sup>"Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may be there for a witness against you. <sup>27</sup>For I know how rebellious and stiff-necked you are; indeed, while I am still alive with

you, you are defiant toward the LORD, and how much worse it will be after my death! <sup>28</sup>Assemble before me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to bear witness against them. <sup>29</sup>For I know that after my death you will deal very corruptly and abandon the way I have enjoined upon you; adversity will befall you in the days to come, when you will do wrong in the sight of the LORD, vexing Him with your handiwork."

<sup>30</sup>Then Moses spoke the words of this song in the hearing of all the assembly of Israel until they were ended.

**32** <sup>1</sup>"GIVE EAR, YE HEAVENS, AND I will speak;

let the earth listen to the words of my lips.

<sup>2</sup>May my instruction drop as the rain, my speech distill as the dew, as dew upon the young grass and showers upon the green herbs.

<sup>3</sup>For the name of the LORD I will proclaim.

Praise our God for His greatness!

<sup>4</sup>The Rock,<sup>m</sup> how perfect are His works, for all His ways are just! A God, faithful and true, fair and righteous is He!

<sup>5</sup>His unregenerate offspring have dealt corruptly toward Him, a twisted and crooked race.

<sup>6</sup>Is this your repayment to the LORD, you foolish and wisdom-lacking folk? Is He not your Father, who formed you, who created and established you?

<sup>7</sup>Think back on the days of old; reckon the years, generation after generation.

Ask your father that he may show you, your elders that they may tell you.

<sup>8</sup>When the Most High gave the nations their heritage, when He separated the sons of men, He set the boundaries of the peoples in accord with the number of the sons of Israel.

1) The entire chapter reflects Israel's genius for exalted expression in poetry.

m) The word Rock is a frequent title for God; see II Sam. 23:3, Is. 17:10, Ps. 31:3.

<sup>9</sup>For the portion of the LORD is His people,  
Jacob His allotted heritage.

<sup>10</sup>He found them in a desert land,  
in a howling waste of wilderness;  
He encircled them and tended them  
with care,

He guarded them as the apple of  
His eye.

<sup>11</sup>As an eagle stirs up its nest, hovering  
over its young,  
spreading its wings to catch them  
and bearing them on its pinions,<sup>n</sup>

<sup>12</sup>so the LORD alone was guide to them,  
and no strange god was with Him.

<sup>13</sup>He made them ride upon the earth's  
high places

and they ate the fruits of the fields.  
He let them suck honey from the crags  
and oil from flinty rocks;

<sup>14</sup>curds from the herd and milk from  
the flock,  
rams of Bashan, too, and he-goats,  
with the finest of the wheat,  
and you drank the foaming blood of  
grapes.

<sup>15</sup>Then Jeshurun grew fat and kicked,<sup>o</sup>  
— yes, you grew fat, became plump  
and sleek!

Then he rejected God who made him  
and treated with scorn the Rock of  
his salvation.

<sup>16</sup>They provoked Him to jealousy with  
strange gods;  
they angered Him with abominations.

<sup>17</sup>They sacrificed to demons, the  
no-Gods,  
gods who were altogether strange to  
them,  
new comers, lately arrived were they,  
before whom your fathers had never  
stood in awe.

<sup>18</sup>You were unmindful of the Rock who  
begot you,  
and you forgot the God who gave  
you being.

<sup>19</sup>When the LORD saw it, He spurned  
them,  
provoked by His sons and daughters.

<sup>20</sup>I will hide My face from them,  
He said,

and see what their end will be;  
for a perverse generation are they,  
children who know nothing of  
loyalty.

<sup>21</sup>They have provoked Me to jealousy  
with their false gods,  
vexed Me with their worthlessnesses.  
So I, I will stir them to jealousy with a  
worthless people<sup>p</sup>  
and provoke them with a foolish  
nation.

<sup>22</sup>For by My wrath a fire is kindled,  
and it blazes to the depths of the  
underworld;

it consumes the earth and its produce,  
scorching the bases of the hills.

<sup>23</sup>I will heap calamities upon them  
and shoot all My arrows against them.

<sup>24</sup>Wasted by famine, they shall be  
devoured  
by burning fever and deadly  
pestilence.

The teeth of wild beasts I will set free  
against them,  
with the venom of creatures that  
crawl in the dust.

<sup>25</sup>Outdoors, the sword shall bereave  
them,  
indoors it will be terror  
for both the young man and the maid,  
for the babe at the breast and for the  
graybeard.

<sup>26</sup>I might have said, I will blow them  
away;  
I will make the memory of them to  
cease among mortals,

<sup>27</sup>had I not suspected the taunt of  
the foe,  
if their adversaries misconstrue it,  
declaring, "It was our hand that  
triumphed,  
and not the LORD who has done  
all this."

<sup>28</sup>For they are a nation of unsound  
mind,  
and insight has passed them by.

<sup>29</sup>If they had wisdom, they would  
understand this  
and see to discern their end.<sup>q</sup>

<sup>30</sup>How could one chase a thousand  
and two put ten thousand to flight

n) Moses as shepherd had watched the training of eaglets, thrust out of their nest, hurled from the sheer rock; then the mother swooping down as they struggled, bearing them up, letting them go again, to catch them; so repeatedly. So God trained Israel — and still trains us.

o) Jeshurun is a name used for Israel, with the root meaning upright — so, the upright one — but here used sarcastically.

p) A people that worships false gods.

q) Wisdom in the O.T. is spiritual insight, a man of unsound mind is a man who lacks such wisdom.

were it not that their Rock had  
sold them,  
and the LORD had delivered  
them up?<sup>r</sup>

<sup>31</sup>For their rock is not our Rock,  
our foes themselves so concluding.

<sup>32</sup>For their vine comes from the vine  
of Sodom<sup>s</sup>  
it derives from the vineyards of  
Gomorrah;

their grapes are grapes of poison,  
their clusters, too, are bitter.

<sup>33</sup>The venom of serpents is their wine,  
the pitiless poison of cobras.

<sup>34</sup>Is it not laid up in store with Me,  
sealed off in My storehouse?

<sup>35</sup>Mine is the vengeance and the  
retribution  
against the time when their foot  
shall slip.

For the day of their disaster is at hand,  
and their hour of doom hastens  
on apace.

<sup>36</sup>For the LORD will vindicate His  
people  
and for His servants He will show  
compassion,

when He sees that their strength is gone  
and that both bond and free are  
no more.

<sup>37</sup>Then He will say, Where now are  
their gods,  
the rock in which they sought refuge,

<sup>38</sup>who ate the fat of their sacrifices  
and drank the wine of their drink  
offerings?

Let them arise to your help,  
and let them be a shelter over you.

<sup>39</sup>See now that it is I; I am He,  
and there is no God beside Me;

I put to death, and I bring to life,  
I crush, and I heal,  
and from My hand there is none to  
deliver.

<sup>40</sup>For I lift up My hand to heaven,  
and swear that, as I live forever,

<sup>41</sup>I will whet My flaming sword;  
My hand shall lay hold on judgment;  
I will wreak vengeance on My foes  
and repay those who hate Me.

<sup>42</sup>I will make My arrows drunk with  
blood,  
and My sword shall devour flesh  
with the blood of the slain and the  
captives,

from the long-haired heads of the foe.

<sup>43</sup>Praise His people, O ye nations;  
for the blood of His servants He  
will avenge,  
inflicting retribution on His adversaries  
and granting mercy to His land,  
His people."

<sup>44</sup>Then Moses came and recited all  
the words of this song in the hearing  
of the people, he and Joshua the son  
of Nun. <sup>45</sup>And when Moses had fin-  
ished reciting all these words to all  
Israel, <sup>46</sup>he said to them, "You must  
take to heart all these words wherewith  
I admonish you today, so that you may  
enjoin upon your children carefully to  
live up to all the words of this law.  
<sup>47</sup>For this is not a meaningless word  
for you; it is your life, and by this  
word you shall lengthen your days in  
the land which upon crossing the Jor-  
dan you will take in possession."

<sup>48</sup>The LORD also said to Moses that  
day, <sup>49</sup>Ascend now this mountain of  
the Abarim,<sup>t</sup> Mount Nebo, in the land  
of Moab, opposite Jericho, and look out  
over the land of Canaan, the land I am  
giving the children of Israel for their  
possession. <sup>50</sup>You are to die on the  
mountain which you ascend and be  
gathered to your people, as Aaron your  
brother died on Mount Hor and was  
gathered to his people; <sup>51</sup>because you  
broke faith with Me among the Israel-  
ites at the waters of Meribah-Kadesh,  
in the wilderness of Zin; for you did  
not revere Me among the people of Is-  
rael. <sup>52</sup>You may see the land lying be-  
fore you, but you shall not enter it, the  
land I am giving to the people of  
Israel.

**33** THIS THE BLESSING<sup>u</sup> WHICH  
Moses, the man of God, pro-

r) So it was not the foe, but Israel's own God, who defeated them. The LORD is storing up all the evils for use against Israel.

s) The pleasures which the foes enjoy are like those of Sodom and Gomorrah.

t) The mountain range east of the Jordan of which Mount Nebo is a peak.

u) This is one of three examples of Hebrew poetry that provide a remarkable picture of the tribes of Israel in times of vast historic and religious significance. The others are: the Song of Deborah, Judges 5, and the blessing of Jacob, Gen. 49.

nounced upon the people of Israel before his death. <sup>2</sup>He said: "The LORD came from Sinai and dawned upon us from Seir; He shone forth out of Mount Paran from the midst of ten thousands of saints, with flames of fire at His right hand."<sup>v</sup> <sup>3</sup>Yes, He loves His people, and all His saints are in Thy hand. They followed in Thy steps; they accepted Thy word.

<sup>4</sup>"Moses commanded a law for us, a possession for the congregation of Jacob. <sup>5</sup>The LORD became King in Jeshurun when the heads of the people were assembled, the tribes of Israel together.

<sup>6</sup>"Let Reuben live and not die out; but let his men be countable. <sup>7</sup>And this regarding Judah: "Hear, LORD, the voice of Judah, and bring him to his people; let his hands suffice him: give him help against his foes."

<sup>8</sup>Then he said of Levi, "Grant Thy Thummim and Thy Urim<sup>w</sup> to the godly one, to Levi, whom Thou didst test at Massah, contending with him at the waters of Meribah; <sup>9</sup>who said of his father and his mother 'I do not regard them'; his brothers, too, he disavowed and ignored, as well as his children. For he observes Thy word and keeps Thy covenant.<sup>x</sup> <sup>10</sup>He teaches Thy judgments to Jacob and Thy laws to Israel. He brings the savor of sacrifice to Thy nostrils and whole burnt offerings to Thy altar. <sup>11</sup>Bless, O LORD, his might, and accept the work of his hands. Smite the loins of those that rise against him and of those who hate him, that they appear no more."

<sup>12</sup>Of Benjamin he said, "He is the beloved of the LORD<sup>y</sup> and dwells beside Him securely. The LORD encircles him perpetually and makes His dwelling place between his shoulders."<sup>z</sup>

<sup>13</sup>Of Joseph he said, "Blessed of the LORD be his land with the choicest gifts of heaven and from the deep that couches beneath; <sup>14</sup>with the lavish fruits of the sun and the rich yield of the moon. <sup>15</sup>Choice produce let there be on the ancient mountains and abundance on the everlasting hills, <sup>16</sup>with all the gifts of the earth and its fullness, and the favor of Him who dwelt in the bush.<sup>a</sup> Let this come on the head of Joseph, upon the crown of this prince among his brothers. <sup>17</sup>May his firstling bullock show splendor, with horns that match those of the wild ox; with them let him thrust the peoples to the ends of the earth. Such are the myriads of Ephraim; such, too, are the thousands of Manasseh."<sup>b</sup>

<sup>18</sup>Of Zebulun he said, "Rejoice, Zebulun, when you go abroad,<sup>c</sup> and you, Issachar, in your tents at home. <sup>19</sup>They invite peoples to their mountain, and there they offer sacrifices of righteousness; for they draw abundance from the seas and hidden treasures from the sands."<sup>d</sup>

<sup>20</sup>Of Gad he said, "Blessed be He who enlarges Gad!" Like a lion he lurks and tears an arm as well as the skull. <sup>21</sup>He provided the best for himself, for that was the commander's portion; he went with the chiefs of the nation and did the righteous will of the LORD; he executed His judgments for Israel."

<sup>22</sup>Of Dan he said, "Dan is a lion's whelp that makes his leap from Bashan." <sup>23</sup>And of Naphtali he said, "Naphtali, abounding in favor and filled with the blessing of the LORD, possess the lake and the South!"

<sup>24</sup>And this regarding Asher, "Blessed among the sons be Asher; may he be the favored of his brothers and be dip-

v) Verses 1-5 present the view of the Song of Deborah, that Israel learned to know God at Sinai.

w) In the high priest's possession, used in finding God's will. The Levites were highly regarded as the ministers of the LORD, serving Him in every way prescribed for them. To them goes the superlative blessing.

x) Meaning the Levite. y) Here Benjamin receives encouraging mention.

z) In the land of Benjamin, the temple was located. a) See Ex. 3:2-4.

b) Ephraim and Manasseh were the chief tribes of the northern kingdom, and Joshua was an Ephraimite.

c) Zebulun growing wealthy through trade with peoples on the Mediterranean, see Gen. 49:13, and Issachar may have shared some of it.

d) Treasures from the sand may refer to sand used in making glass.

e) Gad was strong in war and gave great help to the other tribes in the conquest of Canaan, receiving God's blessing in return.

ping his foot in oil.<sup>f</sup> <sup>25</sup>May your bolts be iron and bronze, and your strength be equal to your days.<sup>g</sup>

<sup>26</sup>"There is none like the God of Jeshurun,<sup>h</sup> who rides along the heavens to your help in His majesty upon the clouds.<sup>i</sup> <sup>27</sup>The eternal God is your dwelling place, and underneath are the everlasting arms. It was He who drove out the enemy from before you, as He said to you, Destroy! <sup>28</sup>So Israel dwelt securely, the fountain of Jacob secluded, in a land of grain and wine, while his heaven drops dew. <sup>29</sup>Blessing is yours, O Israel! Who is like you, a people redeemed by the LORD, the shield of your help, the sword of your exaltation! Cringing, your enemies shall come to you, and you shall trample on their high places."

**34** AND MOSES WENT UP FROM THE plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the LORD showed him the whole country, Gilead as far as Dan, <sup>2</sup>all Naphtali, the land of Ephraim and Manasseh, the whole area of Judah as far as the Western Sea, <sup>3</sup>including the Negeb,<sup>j</sup> the circuit of the Jordan with the plain of Jericho the city of palm trees, as far as Zoar.<sup>k</sup> <sup>4</sup>Then the LORD said to him, This is the land of which

I swore to Abraham, Isaac, and Jacob, saying, I will give it to your descendants. I have given you this view of it, but you shall not go over there.

<sup>5</sup>Then Moses, the servant of the LORD, died there in the land of Moab in agreement with the LORD's word. <sup>6</sup>And He buried him in a valley in the land of Moab opposite Beth-peor, and to this day no man knows the location of his grave. <sup>7</sup>When he died, Moses was 120 years old; his eye was not dimmed, nor had his vigor abated. <sup>8</sup>The children of Israel wept for Moses in the plains of Moab thirty days, which completed the period of weeping in the mourning for Moses.

<sup>9</sup>Now Joshua, the son of Nun, was filled with the spirit of wisdom; for Moses had laid his hands on him. Therefore the people listened to him and did as the LORD had commanded Moses. <sup>10</sup>Not again has a prophet arisen in Israel equal to Moses, whom the LORD knew face to face.<sup>l</sup> <sup>11</sup>None equaled him for all the signs and wonders which the LORD sent him to perform in the land of Egypt against Pharaoh, his whole court, and all his land, <sup>12</sup>and for the mighty power and the great terror which Moses worked in the sight of all Israel.

f) Asher would have abundance of olive oil in Galilee, where olives were plentiful.

g) These blessings and those of Jacob, Gen. 49:3-27, were considered in the distribution of the land among the tribes.

h) Jeshurun — Righteous one. It is an endearing term applied to Israel as a people; but used sarcastically, ch. 32:15.

i) Striking poetic expressions picturing a period of peace, prosperity and bliss in Israel, because Israel's God is great, and her faith in Him has made her great.

j) Negeb is the common Hebrew term for the south, around Beer-sheba; the name is still in use today.

k) Mt. Nebo afforded a magnificent view of the land which was the object of Moses' ministries. And he did have a visit in the Promised Land with Christ at His transfiguration.

l) Moses the great, unique at birth, unique in religious history, unique in the law, unique in death, trained Joshua to take his place, so that Moses might become dispensable. So did Jesus train His disciples against His ascension. So should all useful persons train others to take their place. Success without a successor is failure.

# THE BOOK OF

# JOSHUA

1406 B. C.

**1** NOW AFTER THE DEATH OF MOSES the servant of the LORD, the LORD said to Joshua<sup>a</sup> son of Nun, the assistant of Moses: <sup>2</sup>Moses My servant has died;<sup>b</sup> so now arise, pass over this Jordan,<sup>c</sup> you and this whole nation of Israel, to the land which I give them. <sup>3</sup>Every place on which the sole of your foot shall tread I have given you, as I said to Moscs.<sup>d</sup> <sup>4</sup>Your territory will be from the desert<sup>e</sup> and yonder Lebanon<sup>f</sup> as far as the great river, the river Euphrates,<sup>g</sup> including all the land of the Hittites<sup>h</sup> even to the great western sea.<sup>i</sup> <sup>5</sup>None will hold out before you all the days of your life. As I was with Moses, I shall be with you. I will never fail you, and I will not forsake you. <sup>6</sup>Be resolute and strong; for you will enable this people to inherit the land which I vowed<sup>j</sup> to their fathers to give them. <sup>7</sup>Only be very resolute and strong,<sup>k</sup> to keep practicing the whole Law which Moses My servant commanded you; do not depart from it to the right or to the left, so that you may prosper everywhere you go. <sup>8</sup>This book of the Law must never depart from your mouth; you must meditate on it day and night,

so that you may keep living in accord with all that is written in it; for then you will make your way successful, and then you will prosper. <sup>9</sup>Have I not commanded you? Be resolute and strong! Be not afraid, and be not dismayed; for the LORD your God is with you everywhere you go.

<sup>10</sup>Then Joshua ordered the officers of the people, <sup>11</sup>"Pass through the midst of the camp, and thus command the people, 'Prepare provisions for yourselves, because within three<sup>l</sup> days you will be crossing this Jordan to enter and possess the land which the LORD your God is giving you for your own.'"

<sup>12</sup>To the Reubenites, the Gadites, and half the tribe of Manasseh Joshua said, <sup>13</sup>"Remember the proposal<sup>m</sup> with which Moses the servant of the LORD charged you, 'The LORD your God is settling you here. He is giving you this land.' <sup>14</sup>Your women folk, your children, and your possessions may stay in the land, which Moses has given you on the other side of the Jordan;<sup>n</sup> but you must go over before your kinsmen, armed, with all your valiant men; and you must help them <sup>15</sup>until

a) Joshua means the same as Jesus — Jehovah is salvation. b) The priesthood was hereditary, but the leadership of Israel was an earned office [Num. 27:15-23].

c) Descender—a swift river running from the slopes of Mt. Hermon through Lake Galilee to the Dead Sea, 1300 feet below sea level. d) They must work together with God (Deut. 11:24).

e) The Desert of Sin at the southeastern end of Canaan.

f) A mountain range forming the northern boundary of Canaan.

g) Israel's dominion did not extend to the Euphrates until the reign of David and Solomon.

h) One of the seven peoples who occupied Canaan. i) The Mediterranean. j) Gen. 15:17, 18.

k) The LORD had promised to give them this land, but they must show courage to face hardship and war and must steadfastly obey His Law. l) When the spies returned to camp after three days' hiding, the Israelites moved from Acacia to the Jordan, where they remained for three days.

m) Num. 32:20-27.

n) On the other side of the Jordan from the later viewpoint of Palestine, therefore Transjordan. There those unable to fight would enjoy safety and the produce of conquered lands.

the LORD gives them rest such as you have and they also have possession of the land which the LORD your God gives to them. Then you may return to the land which you possess, and you may occupy what Moses the servant of the LORD gave you on the other side of the Jordan eastward."

<sup>16</sup>They replied to Joshua, "All that you have commanded us we shall do, and everywhere you send us we shall go. <sup>17</sup>As we have obeyed Moses in all things, so we will obey you. Only may the LORD your God be with you, as He was with Moses. <sup>18</sup>Everyone who rebels against your authority and does not obey your decrees in all that you command him will be put to death. Only be strong and courageous."

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**2** THEN JOSHUA THE SON OF NUN sent two men from Acacia<sup>o</sup> secretly to spy. "Go," he said, "survey the land, and Jericho<sup>p</sup> in particular." So they went, and coming to the house of the harlot whose name was Rahab, they stayed there. <sup>2</sup>But it was reported to the king<sup>r</sup> of Jericho, "Men have come here this night from the Israelites to spy out the land." <sup>3</sup>Then the king of Jericho sent word to Rahab, "Bring out the men who came to you into your house, because they have come to spy out the whole land." <sup>4</sup>Now the woman had taken the two men to hide them. "Yes, the men did come to me," she replied, "but I did not know where they came from. <sup>5</sup>However, at dusk, when the gate was to be closed, they went away. I do not know where the men went. Pursue them quickly, so you may catch up with them." <sup>6</sup>She had taken them<sup>s</sup> up to the roof and had hidden them in the flax stalks,<sup>t</sup> which she had laid out there. <sup>7</sup>Meanwhile the men pursued them along the Jordan road as far as the fords; and they closed the gate as soon as the pursuers went out after them.

<sup>8</sup>Before they fell asleep, she went up to them on the roof<sup>9</sup> and said to them, "I know that the LORD has given you this country, that the fear of you has come upon us, and that all the inhabitants of the land melt with terror because of you. <sup>10</sup>For we have heard how the LORD dried up the water of the Red Sea" when you came out of Egypt and also what you did to the two kings of the Amorites on the other side of the Jordan, to Sihon and Og, whom you destroyed.<sup>v</sup> <sup>11</sup>We heard it, and our courage melted away; no one is confident against you any longer, because the LORD your God is God in the heavens above and on the earth beneath. <sup>12</sup>So now, please swear to me by the LORD that, as I have treated you kindly, you too will show kindness to my father's house. Besides, give me a pledge of your good faith that <sup>13</sup>you will spare my father and mother, my brothers and sisters, and all that belong to them and save us from death."

<sup>14</sup>Then the men said to her, "If you do not expose our mission, we shall treat you kindly and faithfully when the LORD gives the land to us; or may we die in your place."

<sup>15</sup>She then let them down through the window with a rope; for her house was on the side of the wall, so that she actually lived on the wall. <sup>16</sup>She said to them, "Go into the mountains, or your pursuers will apprehend you. Remain there for three days until your pursuers return; then you may go your way."

<sup>17</sup>The men said to her, "We may be released from this oath that you made us swear <sup>18</sup>unless, when we come into the land, you tie this piece of scarlet cord in the window by which you let us down and assemble your mother, father, brothers, and all your relatives at your house.<sup>w</sup> <sup>19</sup>Should anyone go out through the doors of your house into the street, his blood is on his own

o) Acacia trees. p) City of the moon, or fragrant place; Jericho was situated in a fertile plain.

r) The numerous kings mentioned in the Book of Joshua were local chiefs, each a vassal of one of the larger rulers. s) The spies. t) Three- or four-foot lengths of uncared flax.

u) This had occurred forty years earlier, but the report of it had been widely circulated and had left a deep impression. v) Numbers 21:21-35.

w) The blood-red cord meant life for all believers; none who joined Rahab perished in the destruction of Jericho. To some of us this is a symbol of the redemptive blood of our Saviour.

head, and we are innocent; but with regard to anyone who is with you in the house, his blood is on our head if a hand is raised against him. <sup>20</sup>But if you expose this mission of ours, we shall be released from the oath which you made us swear."

<sup>21</sup>"Let it be according to your terms," she replied. After she dismissed them, they left; and she fastened the scarlet cord in the window.

<sup>22</sup>They went out and came to the mountains where they stayed for three days until their pursuers returned. Their pursuers had hunted them all along the road, but they did not discover them; so the two men started back. <sup>23</sup>They<sup>x</sup> came down from the mountains and, after they crossed over, they came to Joshua son of Nun and reported all their findings to him. <sup>24</sup>They announced to Joshua, "The LORD has put the whole land in our hands, and all its inhabitants are faint-hearted before us."

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**3** EARLY IN THE MORNING JOSHUA got up, he and all the Israelites, and marched from Acacia to the Jordan, where they encamped before they made the crossing. <sup>2</sup>After three days the officers passed through the camp <sup>3</sup>and ordered the people, "When you see the ark of the covenant of the LORD your God with the Levite priests bearing it, leave your places and follow it; <sup>4</sup>so that you may know the way to go, because you have never walked this path before. But keep a distance of three thousand feet between it and yourselves; do not get nearer to it."<sup>y</sup>

<sup>5</sup>Then Joshua said to the people, "Consecrate yourselves," because tomorrow the LORD will do marvelous things in your presence." <sup>6</sup>To the priests Joshua said, "Take up the ark of the covenant, and go on ahead of the people." So they took up the ark

of the covenant and went on ahead of the people.

<sup>7</sup>The LORD said to Joshua: Today I shall begin to exalt you in the eyes of all Israel, so that they may know that, as I was with Moses, I shall be with you.<sup>a</sup> <sup>8</sup>Give orders to the priests who take up the ark of the covenant, "When you come to the water at the edge of the Jordan, stand still there!"

<sup>9</sup>So Joshua said to the Israelites, "Come near and hear the words of the LORD your God." <sup>10</sup>Joshua further said, "By this you shall know that the living God is among you and that He will assuredly expel for you the Canaanite, the Hittite, the Iivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite. <sup>11</sup>Behold! The ark of the covenant of the LORD of the whole earth is going before you into the Jordan. <sup>12</sup>Choose twelve men from the tribes of Israel, one man from each tribe.<sup>b</sup> <sup>13</sup>When the feet of the priests who bear the ark of the LORD, who is LORD of the whole earth, come to rest in the water of the Jordan, the water of the Jordan will be cut off, and the water upstream will stand as a wall."

<sup>14</sup>As the people set forth from their camps to cross the Jordan, the priests who bore the ark of the covenant formed the van. <sup>15</sup>As soon as those who bore the ark came to the Jordan and the feet of the priests who bore the ark dipped into the water at the edge<sup>c</sup> — for the Jordan overflows its banks during the harvest season<sup>d</sup> — <sup>16</sup>the water flowing down from above stood still; it rose as a wall for a great distance as far as Adam,<sup>e</sup> the city beside Zarethan; and the part flowing down to the sea of the Arabah,<sup>f</sup> the Salt Sea, was completely cut off; so the people crossed opposite Jericho. <sup>17</sup>The priests who bore the ark of the covenant of the LORD stood firmly on dry ground in the middle of the Jordan, and all Israel

x) The two spies.

y) The sanctity of the ark was thus maintained, while the people were led to realize that the LORD Himself was guiding them and overcoming the insurmountable obstacles which stood in their way. z) Ex. 19:10. a) Moses had been similarly exalted at the crossing of the Red Sea.

b) See ch. 4:2-10. c) Not until their feet were above the water, ready to step down, was the water cut off. The faith of the priests was severely tested.

d) In April, when the barley harvest begins, the Jordan is at its height; none can then wade across it. The Jordan there — now Damieh — is narrowest, July, 1927, an earthquake dammed the river for 21 hours; in 1267 a fallen bank held it 16 hours.

e) Adam was about 20 miles north of the Jericho ford. f) Sea of the Plain.



passed over on dry ground, until the whole nation had completed the crossing of the Jordan.<sup>g</sup>

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**4** WHEN THE WHOLE NATION HAD finished crossing the Jordan, the LORD said to Joshua: <sup>2</sup>Choose twelve men from the people, one man from each tribe, <sup>3</sup>and give them this order: 'Take up twelve stones here in the midst of the Jordan where the priests' feet were standing; bring them with you, and place them in the camp where you spend the night.' <sup>4</sup>So Joshua called together the twelve men whom he had appointed from the Israelites, one man from each tribe, <sup>5</sup>and said to them, "Go into the middle of the Jordan in front of the ark of the LORD your God, and each of you lift a stone on his shoulder, according to the number of the Israelite tribes, <sup>6</sup>so that this may be a symbol to you. Later, when your children ask you, 'What do these stones mean to you?'<sup>h</sup> you will tell them, 'The waters of the Jordan were cut off before the ark of the covenant of the LORD; when it entered the Jordan, the waters of the Jordan were cut off, and these stones will always serve the Israelites as a memorial.'"

<sup>8</sup>The Israelites did as Joshua ordered; they lifted from the center of the Jordan twelve stones for the number of the Israelite tribes, as the LORD had told Joshua, and bringing them to the camp, they deposited them there. <sup>9</sup>Then Joshua piled up twelve stones in the midst of the Jordan where the feet of the priests who bore the ark of the covenant had stood; and they are there to this day.<sup>i</sup>

<sup>10</sup>The priests who bore the ark stood in the middle of the Jordan until everything had been accomplished which the

LORD had ordered Joshua to say to the people, in accordance with all that Moses had ordered Joshua;<sup>j</sup> then the people promptly crossed over. <sup>11</sup>When all the people had completed the crossing, the ark of the LORD and the priests passed over in the sight of the people.<sup>k</sup> <sup>12</sup>The Reubenites, the Gadites, and the half tribe of Manasseh crossed over armed before the Israelites, as Moses had charged them. <sup>13</sup>About 40,000 armed troops crossed over before the LORD for the battle on the plains of Jericho. <sup>14</sup>On that day the LORD exalted Joshua in the eyes of all Israel, and they revered him through all his life as they had revered Moses.

<sup>15</sup>The LORD said to Joshua: <sup>16</sup>Order the priests who bear the ark of the testimony<sup>l</sup> to ascend from the Jordan. <sup>17</sup>So Joshua ordered the priests, "Climb up from the Jordan."<sup>18</sup>When the priests, who bore the ark of the covenant of the LORD, climbed up from the middle of the Jordan and their feet stepped on dry ground, the water of the Jordan returned to its place, overflowing its banks as before.

<sup>19</sup>The people moved up from the Jordan on the tenth day of the first month, and they encamped at Gilgal on the eastern edge of Jericho.<sup>m</sup> <sup>20</sup>At Gilgal Joshua set up the twelve stones, which they had taken from the Jordan. <sup>21</sup>Then he said to the Israelites, "In the future when your children ask their fathers, 'What do these stones mean?' <sup>22</sup>inform them by saying, 'Israel crossed this Jordan on dry ground.' <sup>23</sup>For the LORD your God had dried up the water of the Jordan before you until you crossed, just as He did to the Red Sea, which He dried up before us until we had crossed. <sup>24</sup>Consequently, all the nations of the earth will know that

g) As God sent a great east wind to open a wide path in the Red Sea for Israel (Ex. 14:21,22), so He could cause a great upheaval or a tremendous landslide to dam the Jordan waters. His physical miracles witness to His directing of natural forces for His definite purpose.

h) God has made children on the question plan; it is ours to answer them with God in mind. He also wants memorials provided, to remind all His children of His wondrous ways.

i) When the Book of Joshua was written, the two pillars of stones were still standing: 12 stones in Gilgal and 12 in the Jordan. The 12 stones placed in the center of the Jordan might be visible during the 10 months when the Jordan does not overflow its banks.

j) Deut. 31:7,8. k) Included were the children, the aged and infirm, even their herds and flocks, all of which was not a matter of minutes but of many hours.

l) Tables of the Law inside the ark which set forth the conditions by which the LORD pledged Himself to prosper Israel. m) The district of Jericho.

## JOSHUA 5, 6

the hand of the LORD is mighty, and you will revere the LORD your God always."

1406 B. C.

**5** WHEN ALL THE AMORITE KINGS west of the Jordan and all the Canaanite kings by the sea<sup>n</sup> heard that the LORD had dried up the water of the Jordan before the Israelites until they had crossed, their courage melted away, and they no longer had confidence against the Israelites. <sup>2</sup>At this time the LORD said to Joshua: Make stone knives and circumcise the Israelites for the second time. <sup>3</sup>So Joshua made stone knives and circumcised<sup>o</sup> the Israelites at the Hill of Foreskins.

<sup>4</sup>Now this is the reason why Joshua circumcised all the people: the males who had come out of Egypt, all the soldiers, had died in the wilderness along the way during the migration from Egypt. <sup>5</sup>Although all the people who had come out were circumcised, those born in the desert along the way during the migration from Egypt had not been circumcised.<sup>p</sup> <sup>6</sup>The Israelites traveled in the wilderness for forty years until death came to the whole nation, to the soldiers, who had come out of Egypt and had not obeyed the voice of the LORD, to whom the LORD vowed that they should not see the land which He had vowed to their fathers to give us, a land flowing with milk and honey.

<sup>7</sup>So He appointed their children in their place, and these Joshua circumcised because they were uncircumcised, since they did not circumcise them along the way.<sup>q</sup>

<sup>8</sup>When the whole nation had been circumcised, they stayed in their places in the camp until they were healed. <sup>9</sup>And the LORD said to Joshua: Today I have rolled away the reproach of Egypt<sup>r</sup> from you. So the name of this

## The Lord's Appearance to Joshua

place is called Gilgal<sup>a</sup> even to this day.

March, April, 1406 B. C.

<sup>10</sup>The Israelites camped at Gilgal, and on the evening of the fourteenth day of the month, they observed the Passover<sup>t</sup> on the plains of Jericho. <sup>11</sup>On the very next day after the Passover, they ate what was raised on the land, unleavened bread and parched grain. <sup>12</sup>The manna ceased the day after they ate what was raised on the land; there was no more manna for the Israelites, but they subsisted on the crops of the land of Canaan that year.

<sup>13</sup>When Joshua was by Jericho, he looked up and saw a Man standing opposite him with a drawn sword in His hand. Joshua went up to Him and said, "Are You with us or with our enemies?"

<sup>14</sup>No, He replied, It is I; as Captain of the LORD's host<sup>u</sup> I now have come. Then Joshua, falling prone upon the ground, prostrated himself, and said to Him, "What has my LORD to say to His servant?"

<sup>15</sup>The Captain of the LORD's host said to Joshua: Remove your shoes from your feet, because the place upon which you are standing is holy.<sup>v</sup> And Joshua did so.

1406 B. C.

**6** NOW JERICHO WAS CLOSED IN AND secured because of the Israelites; no one went out, and no one came in. <sup>2</sup>Then the LORD<sup>w</sup> said to Joshua: Behold, I have delivered Jericho, her king and her soldiers, into your hand. <sup>3</sup>March around the city with all the men of war, encircling it once. Do this for six days. <sup>4</sup>Seven priests shall each carry a ram's-horn trumpet before the ark. On the seventh day, go around the city seven times, while the priests blow their horns. <sup>5</sup>When you hear the blare of the trumpets in a long blast on the rams' horns, let all the people

n) Mediterranean Sea. o) See Gen. 17:9-14. p) The LORD's judgment against the Israelites affected their children, too; circumcision, the symbol of the covenant relationship with the LORD, had been withheld from them.

q) See footnote (p) on vs. 5. r) The taunt of the Egyptians that the LORD was leading the Israelites into the desert to destroy them (Ex. 32:12).

s) Suggested by the Hebrew verb, to roll away. t) Forty years after the first Passover.

u) Of the angels, ready to support the Hebrew army; see II Kings 6:16,17.

v) This place was hallowed by the presence of a divine Messenger. As in Ex. 3:2-6 and in Judges 6:11, 16, the Angel proves to be the LORD Himself, so here God manifested Himself, the Son of God, we have every reason to believe.

w) In the person of His Messenger of ch. 5: 14, 15.

give a mighty shout of joy; then the wall of the city will collapse<sup>x</sup> so that the people may attack, each one moving straight ahead.

<sup>6</sup>So Joshua the son of Nun summoned the priests and said to them, "Take up the ark of the covenant, and let seven priests each carry a ram's-horn trumpet before the ark of the LORD."

<sup>7</sup>And to the people he said, "Advance, and march around the city; let armed men advance ahead of the ark of the LORD." <sup>8</sup>When Joshua had spoken to the people, the seven priests who carried the seven rams' horns before the LORD<sup>y</sup> advanced and kept blowing their horns, while the ark of the covenant of the LORD followed them.

<sup>9</sup>The armed men were marching ahead of the priests, who were blowing the horns, and the rear guard followed the ark; they were marching and blowing their horns. <sup>10</sup>But in commanding the people, Joshua said, "Do not shout, nor let your voices be heard, nor let a word leave your mouth, until the day in which I say to you, 'Shout!' Then shout!"

<sup>11</sup>The ark of the LORD moved around the city, encircling it once; then they returned to the camp and stayed there. <sup>12</sup>In the morning Joshua got up early, and the priests took up the ark of the LORD. <sup>13</sup>The seven priests who carried the seven rams' horns before the ark of the LORD went forward, blowing on the horns. The armed men went ahead of them, and the rear guard followed the ark of the LORD. They marched and blew their horns. <sup>14</sup>They encircled the city once on the second day and returned to the camp.<sup>z</sup> They did this for six days. <sup>15</sup>Then on the seventh day they got up

early at dawn and went around the city seven times, according to procedure; only on that day they marched around the city seven times. <sup>16</sup>The seventh time around, when the priests blew their horns, Joshua said to the people, "Shout, because the LORD has given you the city!" <sup>17</sup>The city and all that is in it are a devoted portion<sup>a</sup> to the LORD. Only Rahab the innkeeper and all who are with her in the house will be spared, because she hid the messengers whom we sent. <sup>18</sup>But keep yourselves from the devoted portion, lest in devoting it, you might take some part of it<sup>b</sup> and so place the camp of Israel in the devoted portion and bring affliction upon it. <sup>19</sup>All the silver and gold, and all the bronze and iron, are set apart for the LORD. They shall go into the treasury of the LORD."

<sup>20</sup>The people shouted as the horns were blown. When the people heard the blare of the trumpets, they shouted with a loud acclaim; the walls collapsed.<sup>c</sup> The people attacked the city, each moving in straight ahead, and they captured the city. <sup>21</sup>Then with the sword they destroyed everything in the city as a devoted portion, both men and women, young and old, and oxen, sheep, and donkeys.<sup>d</sup> <sup>22</sup>Joshua said to the two men who had explored the land, "Enter the innkeeper's house, and conduct her from there with all who are with her, just as you pledged to her." <sup>23</sup>So the young spies went in and conducted Rahab away with her father, mother, brothers, and all who were with her, her whole family, and they gave them refuge outside the camp of Israel.<sup>e</sup>

<sup>24</sup>They burned the city and everything in it; but they deposited the sil-

x) Excavations indicate that the walls of Jericho collapsed as though destroyed by earthquake.

y) The ark symbolized His presence.

z) The men and boys of Jericho would doubtless shout mocking remarks from the walls at the marching men, apparently taking such useless daily exercise.

a) Retractions were imposed on all the loot of Jericho as Canaan's first fruits, not applied elsewhere (Deut. 20:10-18). What could or should not be destroyed was to be devoted to the use of the LORD. This was in keeping with the rule that the first fruits belong to the LORD (Ex. 23:19).

b) A suggested alternative reading: else you might covet and take some part of it.

c) The part of the wall in which Rahab lived must have stood firm.

d) To prevent alien elements from affecting Israel, radical measures were taken. These measures were justified on religious grounds in that the natives had proved their incorrigibility before God (Romans 1:18-32), and that they were classified according to the concept of the devoted portion — Cherem, which was that part of the increase of Israel which belonged to God, either for His exclusive use, or for complete destruction.

e) Rahab's family, being included in the forfeiture, could not at once be in contact with the Israelite camp.

ver and gold and the things of bronze and iron into the treasury of the house of the LORD.<sup>f</sup> <sup>25</sup>Joshua spared Rahab the innkeeper, her father's household, and all who belonged to her, and she has dwelt in Israel to this day,<sup>g</sup> because she hid the messengers whom Joshua had sent to explore Jericho.

<sup>26</sup>"Accursed before the LORD is the man who rebuilds this city of Jericho,"<sup>h</sup> declared Joshua at that time. "He will found it at the price of his first-born, and he will set up its gates at the cost of his young son."<sup>i</sup>

<sup>27</sup>The LORD was with Joshua, and his fame spread throughout the land.

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**7** THE ISRAELITES, HOWEVER, SECRETLY violated the devoted portion when Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took something from it;<sup>j</sup> so the LORD's anger was kindled against Israel.

<sup>2</sup>Joshua sent men from Jericho to Ai, which is near Beth-aven east of Bethel, after saying to them, "Go up and explore the land." The men went up and explored Ai. <sup>3</sup>When they returned to Joshua, they said to him, "Do not send all the people; let two or three thousand men go up and strike at Ai; do not employ the whole people up there because the people of Ai are few."<sup>k</sup> <sup>4</sup>So about 3,000 of the people went up there; but they fled from the men of Ai, <sup>5</sup>who killed about 36 of them and, pursuing them from their gates to the quarries, killed more on the way down; so that the hearts of the people of Israel melted and became like water.

<sup>6</sup>Joshua tore his clothes, fell on his face before the ark of the LORD, and remained there until evening with the elders of Israel. They put dust on their heads. <sup>7</sup>Then Joshua said, "Alas, O

LORD God, why didst Thou have this people cross the Jordan and put us into the hands of the Amorites to destroy us? Oh, that we had been content to dwell on the other side of the Jordan! <sup>8</sup>O LORD, what shall I say, after Israel has retreated from her enemies? <sup>9</sup>The Canaanites and all the inhabitants of the land will hear of it; they will surround us and cut off our name from the land. Then what wilt Thou do for Thy great Name?"

<sup>10</sup>Rise up, the LORD said to Joshua, why have you fallen on your face? <sup>11</sup>Israel has sinned and has transgressed My covenant which I commanded them. They have even taken something from the devoted portion and stolen it. They have been deceitful and have put it with their own belongings. <sup>12</sup>The Israelites will not be able to prevail against their enemies; they will retreat from them, because they have come under the law of the sacred portion. I shall not be with you any more, unless you get rid of that devoted thing, which is among you. <sup>13</sup>Rise up, consecrate the people. Say to them, 'Consecrate yourselves for tomorrow, because the LORD God of Israel has said: A devoted thing is among you, Israel; you will not be able to prevail against your enemies, until you remove that devoted thing which is in your midst. <sup>14</sup>In the morning you will come near by tribes. The tribe which the LORD indicates by lot will come near by clans. The clan which the LORD indicates by lot will come near by households. The household which the LORD indicates by lot will come near by its individual male members.' <sup>15</sup>He who is indicated by lot as having the devoted thing, shall be burned with it and with all that belongs to him, for he has violated the covenant of the LORD and has done a disgraceful thing in Israel.'

f) Jericho, the first city taken in Canaan, came under the law of the first fruits; it must be dedicated to God.

g) When the Book of Joshua was written, Rahab's descendants had been admitted into the nation. She became an ancestress of Jesus (Matthew 1:5).

h) The refortification of Jericho was forbidden, but its resettlement took place in accordance with Joshua's allotment to Benjamin (ch. 18:21).

i) See I Kings 16:34 for a fulfilment of this curse.

j) All Israel becomes guilty because of Achan's sin. This illustrates the concept of collective relationship, which is basic to Paul's understanding of the atonement.

k) This was a fatal underestimate; see ch. 10:2.

l) Thus locating individuals by family relationships, as we do by state, town, street, and house number.

<sup>16</sup>Joshua arose early in the morning and had Israel come near by tribes. The tribe of Judah was indicated by lot. <sup>17</sup>Then he convened the clans of Judah, and by lot He indicated the Zerahite clan. Next he convened the Zerahite clan by its male members, and Zabdi was indicated by lot. <sup>18</sup>Finally, he convened his household by its individual male members, and the lot fell upon Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah. <sup>19</sup>Joshua said to Achan, "My son, ascribe glory to the LORD God of Israel, and offer praise to Him. Then tell me what you have done; do not conceal anything from me."

<sup>20</sup>"Truly I have sinned against the LORD God of Israel," Achan answered Joshua, "and this is what I have done. <sup>21</sup>When I saw a beautiful robe from Shinar<sup>m</sup> among the spoils, together with 200 silver dollars and a bar of gold worth 500 dollars, I coveted them and took them. They are buried in the ground in my tent with the money underneath."

<sup>22</sup>Joshua dispatched couriers, who ran to Achan's tent. The robe was there, buried in his tent with the money beneath it. <sup>23</sup>They took them from the tent and brought them to Joshua and to all the Israelites, and they set them down before the LORD. <sup>24</sup>Joshua then took Achan the son of Zerah with the silver, the robe, the bar of gold, his sons, daughters, cattle, donkeys and sheep, his tent, and all that belonged to him, and, together with all Israel, he brought them to the valley of Achor.

<sup>25</sup>"Why did you bring calamity upon us?" said Joshua. "May the LORD bring calamity upon you today." Then all Israel stoned them and cremated them.<sup>n</sup>

<sup>26</sup>They piled a large heap of stones<sup>o</sup> upon them, which is there to this day; and the LORD ceased being angry. Consequently the name of this place is called the Valley of Achor<sup>p</sup> to this day.

<sup>m</sup>) Hebrew name for Babylonia.

<sup>n</sup>) Since Deut. 24:16 prohibits the execution of children for their father's sin, Achan's children must have been with him in, or agreeable to, his wrongdoing.

<sup>o</sup>) Such memorials still mark the graves of criminals in the east. <sup>p</sup>) Valley of trouble.

<sup>q</sup>) Bethel was about a three hours' journey west of Ai.

<sup>r</sup>) Joshua led his main force into the valley within sight of the city, and there they spent the night.

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**8 THE LORD SAID TO JOSHUA:** Neither fear nor be distressed! Take all the soldiers with you. Arise, and attack Ai. See how I have put into your hands the king of Ai, his people, his city, and his territory. <sup>2</sup>You will do to Ai and her king as you did to Jericho and her king. However, you may take her loot and her cattle for yourselves. Now put an ambush behind the city.

<sup>3</sup>Joshua and all the soldiers arose to attack Ai. Joshua selected 30,000 valiant fighters, whom he sent forth at night. <sup>4</sup>In giving them orders, he said, "You are going to ambush the city from behind. Be not too far from the city, and all of you be ready. <sup>5</sup>I and all the people with me will approach the city, and when the Ai-ites come out to engage us as before, we shall flee from them. <sup>6</sup>They will come after us until we have drawn them away from the city; for they will say, 'They are fleeing from us as before.' When we flee from them, <sup>7</sup>you in the ambush will rise up and take the city; the LORD your God has put it in your hands. <sup>8</sup>When you have taken the city, set it on fire. Do what the LORD says; observe that I have given you the orders."

<sup>9</sup>When Joshua sent them away, they went to the place of ambush, waiting west of Ai between Bethel and Ai.<sup>q</sup>

Joshua spent that night with the troops, and <sup>10</sup>he got up early in the morning. When he had mustered the troops, he and the elders of Israel led them toward Ai. <sup>11</sup>When all the soldiers who went with him drew near the city, they came within sight of it, but camped north of it where a valley lay between them and Ai. <sup>12</sup>Now Joshua had taken 5,000 men and had appointed them to wait in ambush between Bethel and Ai, west of the city. <sup>13</sup>So the people were in this position, the main camp lying north of the city while the ambush lay west of it. But that night Joshua passed through the center of the valley.<sup>r</sup>

<sup>14</sup>When the king of Ai saw this, he

quickly aroused the men of the city, and he and all the people went out to meet Israel in battle at an indicated place near the plain; but he did not know that there was an ambush behind the city. <sup>15</sup>When Joshua and all Israel were attacked by them, they fled toward the desert, <sup>16</sup>and all the forces of Ai joined in pursuit of them; but as they pursued Joshua, they were being drawn away from the city. <sup>17</sup>Therefore, no troops remained in Ai or in Bethel<sup>s</sup> who did not go after Israel; they left the city open and they pursued her.

<sup>18</sup>Then the LORD said to Joshua: Hold out the spear in your hand toward Ai; for I have put it in your hands. So Joshua held out the spear in his hand<sup>t</sup> toward the city. <sup>19</sup>Those lying in ambush arose quickly from their place and ran when he stretched out his hand; and when they came to Ai, they captured it and quickly set it on fire. <sup>20</sup>When the men of Ai looked back, the smoke from the city was going up into the sky, and there was no place for them to scatter for refuge when those, who had been fleeing, turned against their pursuers. <sup>21</sup>When Joshua and all Israel saw that the ambush had captured the city and that smoke went up from it, they turned and attacked the men of Ai. <sup>22</sup>Meanwhile the others came out of the city to engage them, so they were trapped in the middle of Israel between the troops on one side and those on the other side; and they fought until none were left, and none had escaped. <sup>23</sup>However, they captured the king of Ai alive and brought him to Joshua.

<sup>24</sup>When Israel had slain all the inhabitants of Ai on the field in the desert where they had pursued them, all Israel returned to Ai and wielded the sword against it. <sup>25</sup>All who fell in battle that day numbered 12,000 men and women, the whole population of Ai. <sup>26</sup>Joshua did not lower his hand with which he

held out his spear, until they had destroyed all the inhabitants of Ai. <sup>27</sup>But the cattle and spoils of this city Israel took for herself, according to the order of the LORD, which He had issued to Joshua. <sup>28</sup>So Joshua burned Ai and made it an everlasting heap of destruction, as it is to this day; <sup>29</sup>and he hanged the king of Ai on a tree until evening.<sup>u</sup> At sunset,<sup>v</sup> Joshua gave the order, and they took his corpse from the tree, threw it down by the gate of the city, and raised a large pile of stones over it, which remains until this day.

<sup>30</sup>Then Joshua built an altar for the LORD God of Israel at Mount Ebal,<sup>w</sup> <sup>31</sup>as Moses the servant of the LORD had commanded the Israelites, as it is written in the book of the Law of Moses, an altar of uncut stones, which no iron tool had touched.<sup>x</sup> They made an offering to the LORD upon it and performed the sacrifice of thanksgiving. <sup>32</sup>There he wrote on stones<sup>y</sup> before the Israelites a copy of the Law of Moses which he had written. <sup>33</sup>All Israel with its elders, officers, and judges were standing on either side of the ark in front of the Levitical priests who carry the ark of the covenant of the LORD, immigrants<sup>z</sup> as well as the native-born, half of them in front of Mount Gerizim and half in front of Mount Ebal,<sup>a</sup> as Moses the servant of the LORD had previously commanded that the people of Israel should be blessed.

<sup>34</sup>Afterwards he read all the words of the Law, both the blessings and the curses, according to all that was written in the book of the Law. <sup>35</sup>There was nothing of all that Moses had commanded<sup>b</sup> which Joshua did not read before the whole assembly of Israel, including the women, the children, and the foreigners who went with them.

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**9** WHEN ALL THE KINGS WEST OF the Jordan learned of this, those in

s) Probably by treaty Bethel was an ally of Ai and stood by in the event of another attack by Israel. It was conquered with Ai.

t) A prearranged signal relayed to the men waiting in ambush.

u) After he had been killed (ch. 10:26). v) Deut. 21:22, 23.

w) See Deut. 27:12 ff. x) Ex. 20:25; Deut. 27:5. y) On stones prescribed in Deut. 27:2-8.

z) An evangelic note in the Old Testament, non-Israelites included in the covenant privileges. They could merge completely with the Israelites, if they would accept the God of Israel as their God. a) The Israelites could travel from Ai to this place in two days.

b) Deut. 27:11-28:10. Israel was a people of closely knit families, their households sharing their instructions and interests.

the mountains, on the sea plain, and all along the coast of the Mediterranean Sea as far as Lebanon, the Hittites, the Amorites, the Canaanites, the Perizites, the Hivites, and the Jebusites, <sup>2</sup>were united to fight against Joshua and the Israelites for their common cause. <sup>3</sup>The inhabitants of Gibeon<sup>d</sup> also heard what Joshua did to Jericho and Ai, <sup>4</sup>and they too proceeded with a stratagem. Certain ones went forth as delegates; they loaded old sacks on their donkeys and old wineskins, tattered and mended. <sup>5</sup>The sandals on their feet were worn and patched; the garments they had on were threadbare, and their food was dry and crumbled. <sup>6</sup>They came to Joshua at the camp at Gilgal and said to him and to the Israelites, "We have come from a distant land; now therefore make a treaty with us."<sup>e</sup>

<sup>7</sup>The Israelites replied to the Hivites, "Perhaps you live nearby, so how can we make a treaty with you?"<sup>f</sup>

<sup>8</sup>"We are your servants,"<sup>g</sup> they said to Joshua.

Then Joshua asked them, "Who are you, and where did you come from?"

<sup>9</sup>"Your servants have come from a very distant land on account of the fame of the LORD your God," they replied to him, "for we have learned of His record and of all that He did in Egypt <sup>10</sup>and of all that He did to the two kings of the Amorites east of the Jordan, to Sihon king of Heshbon and to Og king of Bashan, who lived in Ashtaroth. <sup>11</sup>So our elders and all the inhabitants of our land said to us, 'Take provisions for the journey with you; go to meet them, and say to them, "We are your servants; now therefore make a treaty with us."'"

<sup>12</sup>"This is our bread. It was warm when we provided ourselves with it at our homes on the day we set out to come to you; but now, see how dry and crumbly it is! <sup>13</sup>These wineskins were new

when we filled them; see how they are torn! Our clothes and sandals are worn out because our journey has been so very far."

<sup>14</sup>The men handled some of their provisions; but they did not consult the LORD.<sup>h</sup> <sup>15</sup>So Joshua made peace with them; he made a treaty to spare them,<sup>i</sup> and the chiefs of the congregation swore an oath to them. <sup>16</sup>Three days after they had made the treaty with them, they learned that they were their neighbors, who lived in their vicinity. <sup>17</sup>Then the Israelites broke camp and came to their cities on the third day. Their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim. <sup>18</sup>However, the Israelites did not attack them, for the chiefs of the congregation had sworn an oath to them in the name of the LORD God of Israel.<sup>j</sup> But the whole congregation murmured against the leaders. <sup>19</sup>Then all the chiefs said to the whole gathering, "We have sworn an oath to them by the LORD God of Israel; so now we may not touch them. <sup>20</sup>This is what we shall do to them. We shall spare them, lest wrath be upon us on account of the oath which we swore to them." <sup>21</sup>So the officers said to them, "Let them live." They became woodcutters and water carriers for the whole community, as the officers had told them.

<sup>22</sup>Joshua summoned them and said to them, "Why did you deceive us, saying, 'We live very far away from you,' though you dwell in our neighborhood? <sup>23</sup>Henceforth you will be accursed because you will never be released from servitude; you will be woodcutters and water carriers for the house of my God."<sup>k</sup>

<sup>24</sup>They replied to Joshua, "It has been made perfectly clear to your servants that the LORD your God ordered Moses His servant to give you the whole land and that you should destroy all the inhabitants of the land before you. We

c) For their mutual defense. d) One of the major cities of central Palestine, inhabited by Hivites.

e) Israel was permitted to make treaties with nations located outside of Canaan (Deut. 20:10-18).

f) To safeguard them from idolatry, the Israelites were not permitted to affiliate with the other nations in Canaan (Deut. 7:1-5). g) Oriental fashion, to ingratiate themselves with the Israelites.

h) By using the Urim and Thummim (Ex. 28:30; Num. 27:21).

i) The alliance between Israel and Gibeon agreed that Israel would not attack Gibeon but would defend it (cf. ch. 10:6,7).

j) Although the Gibeonites obtained this oath by deception, the leaders of Israel would not trifle with an oath made in His Name.

k) To protect themselves from their idolatrous influences, Joshua made the Gibeonites serve in the worship of God. Thus Israel was never adversely affected by the Gibeonites.

were terrified for our lives on account of you, so we did this thing. <sup>25</sup>Now see, we are in your hands. Do whatever seems good and just in your sight to do to us."

<sup>26</sup>He treated them accordingly and saved them from the hands of the Israelites, so that they did not kill them.

<sup>27</sup>So on that day Joshua made them woodcutters and water carriers for the community and for the altar of the Lord to this day at whatever place He might choose.<sup>1</sup>

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**10** WHEN ADONIZEDEK,<sup>m</sup> THE KING of Jerusalem,<sup>n</sup> heard that Joshua had captured Ai and had destroyed it, that he had done to Ai and her king as he had done to Jericho and her king and that the inhabitants of Gibeon had made an agreement with Israel and were already with them, <sup>2</sup>he was very fearful because Gibeon was a city as one of the royal cities,<sup>o</sup> larger than Ai, and all its men were valiant fighters. <sup>3</sup>Therefore, Adonizedek, the king of Jerusalem, sent word to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, <sup>4</sup>"Come over and help me; let us attack Gibeon because she has made an agreement with Joshua and the Israelites." <sup>5</sup>So the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, together with all of their troops, joined forces and moved up, making camp at Gibeon. Then they fought against it.

<sup>6</sup>The men of Gibeon sent to Joshua at the camp in Gilgal. "Do not forsake your servants," they said. "Come to us quickly, and save us, and help us; for all the kings of the Amorites who in-

habit the mountains have united against us."<sup>q</sup> <sup>7</sup>So Joshua went up from Gilgal,<sup>s</sup> <sup>10</sup>and the Lord threw them into panic before Israel and thus administered a sound defeat to them at Gibeon; then pursuing them down the slope of Beth-horon<sup>t</sup> they engaged them at Azekah and at Makkedah. <sup>11</sup>As they fled from Israel down the slope of Beth-horon to Azekah, the Lord cast large stones upon them from the sky, and they died. More died from the hailstones than the Israelites killed with the sword.

<sup>12</sup>Now Joshua spoke to the Lord on the day that He delivered up the Amorites to the Israelites; and he said before the eyes of Israel,

"O sun, wait in Gibeon!

Wait in the valley of Ajalon, O moon!"<sup>u</sup>

<sup>13</sup>The sun waited and the moon stood still, while a nation took vengeance on its enemies. Is it not written in the book of Jasher,<sup>v</sup>

"The sun stood still in the midst of the sky

And did not hasten to set for a whole day?"<sup>w</sup>

<sup>14</sup>There was not another day like that before or after it, when the Lord responded to a man's voice, because the Lord was fighting for Israel.

<sup>15</sup>Joshua and all Israel with him returned to the camp at Gilgal; <sup>16</sup>but these five kings fled, hiding themselves in the cave at Makkedah. <sup>17</sup>However, the information came to Joshua, "The

1) The Lord indicated to Israel where they were to erect altars for His worship. The Gibeonites helped rebuild the walls of Jerusalem after the exile (Neh. 7:25). At Gibeon David erected a tabernacle (1 Chron. 21:29). Solomon received a message from God in a dream at Gibeon (1 Kings 3: 5-15; 9:2).

m) "Lord of righteousness." n) "City of peace." o) No king was in residence there (ch. 9:11).

q) See note on ch. 9:15.

r) This was the most formidable alliance that Israel had yet encountered in Canaan.

s) The distance was more than twenty miles and uphill all the way.

t) Upper and lower Beth-horon were separated by a slope of more than two miles, descending 700 feet. u) From Joshua's position, west of Gibeon in the early morning, the sun would have been in the east over Gibeon and the moon in the west over the valley of Ajalon.

v) A compilation in poetic form of the heroic deeds of Israel's notable leaders.

w) There is no question about the omnipotence and authority of God at whose command the earth, rotating at a speed of 1000 miles per hour, would immediately stand still; but there is a question about the significance of having this quoted from The Book of Jasher, a book of poetry in which marvelous achievements were sung with oriental exultation.



five kings who hid themselves in the cave at Makkedah have been found."

<sup>18</sup>"Roll large boulders to the mouth of the cave," said Joshua, "and station men by it to guard them. <sup>19</sup>Do not stand there yourselves; pursue your enemies; cut off their rear; do not let them enter their cities; for the LORD your God has delivered them into your hand." <sup>20</sup>When Joshua and the Israelites had finished slaughtering them in a huge battle in which they wiped them out — only those who fled had escaped from them by entering the fortified cities — <sup>21</sup>all the people returned peacefully to Joshua at the camp in Makkedah; and no one dared to say a word against any of the Israelites.

<sup>22</sup>Then Joshua said, "Open the mouth of the cave, and bring me these five kings out of it." <sup>23</sup>They did so, bringing to him these five kings from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. <sup>24</sup>When these kings had been brought to Joshua, he summoned all the men of Israel and said to the officers of the armed forces who had accompanied him, "Come up, and put your feet on the necks of these kings." They went up and put their feet upon their necks.\* <sup>25</sup>Then Joshua said to them, "Be not afraid or dismayed! Be resolute and strong, for so the LORD will treat all your enemies with whom you go to war." <sup>26</sup>Afterward, Joshua struck the captives and slew them, then hung their bodies on five trees, where they were suspended until evening. <sup>27</sup>At sundown, Joshua issued the order, so they took their bodies down from the trees and threw them in the cave where they had hidden themselves. Over the mouth of the cave they put large boulders, which remain there until this day.

<sup>28</sup>That same day Joshua captured Makkedah, and, ravaging it and the king with the sword, he destroyed both of them together with all the in-

habitants, none of whom were spared. He treated the king of Makkedah as he had treated the king of Jericho.

<sup>29</sup>Then together with all Israel, Joshua passed from Makkedah to Libnah, which he attacked. <sup>30</sup>The LORD also delivered it and its king into the hand of Israel. Joshua ravaged it and all its inhabitants with the sword; none of them were spared. He treated the king as he had treated the king of Jericho. <sup>31</sup>Then together with all Israel, Joshua passed from Libnah to Lachish. After making camp there, he attacked it, <sup>32</sup>and the LORD delivered Lachish into the hand of Israel. Joshua captured it on the second day<sup>y</sup> and wielded the sword against it and all its inhabitants just as he did to Libnah. <sup>33</sup>Then Hiram king of Gezer<sup>z</sup> came to help Lachish; but Joshua fought against him and his troops until he had not a man left. <sup>34</sup>Joshua together with all Israel moved from Lachish to Eglon. After making camp there, he attacked it. <sup>35</sup>On that same day, he captured it and wielded the sword against it. He destroyed all the inhabitants that day, as he had done with Lachish. <sup>36</sup>Joshua together with all Israel moved from Eglon to Hebron and attacked it. <sup>37</sup>When they captured it, they ravaged it with the sword, its king, its suburbs and all their inhabitants, sparing no one, as they had done to Eglon. They destroyed it and all its inhabitants.

1405-1404 B. C.(a)

<sup>38</sup>Then Joshua, together with all Israel, turned back to Debir and attacked it. <sup>39</sup>When they had captured the city, its king, and all its suburbs, they wielded the sword against them, destroying all its inhabitants; they spared no one. They treated Debir and its king as they had Hebron and Libnah and their kings.

<sup>40</sup>Joshua conquered the whole country, the mountains, the southland,<sup>b</sup> the sea plain, the foothills, and all their kings. He spared no one but destroyed every breathing creature, as the LORD God of Israel had ordered.<sup>c</sup> <sup>41</sup>From

x) An eastern custom, demonstrating complete dominance.

y) Lachish was the best fortified city in the Amorite league.

z) Apparently Joshua never conquered Gezer; for it remained a Canaanite stronghold long after his time (ch. 16:10; Judg. 1:29).

a) The datings between 1406 and 1400 are approximate; but definitely in that period.

b) The Negev. c) When man works harmoniously with God, there is no limit to his achievements.

Kadesh-barnea to Gaza, Joshua overcame them and from the entire territory of Goshen<sup>d</sup> to Gibeon. <sup>42</sup>He captured all these kings and their lands in one campaign, for the LORD God of Israel fought for Israel. <sup>43</sup>Then Joshua together with all Israel returned to their camp at Gilgal.

1404-1403 B. C.

**11** WHEN JABIN KING OF HAZOR heard these things, he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, <sup>2</sup>and to the kings in the mountains to the north, in the desert south of Chinneroth, on the sea plain, and in the uplands of Dor to the west — <sup>3</sup>the Canaanites in the east and in the west, the Amorites, Hittites, Perizzites, and Jebusites in the mountains, and the Hivites at the base of Hermon in the land of Mizpeh. <sup>4</sup>They came forth in mass with all their troops, as numerous as the sand on the seashore, with an immense number of horses and chariots.<sup>e</sup> <sup>5</sup>When all these kings had made an agreement, they came and camped together by the waters of Merom to fight against Israel.

<sup>6</sup>Be not afraid of them,<sup>f</sup> the LORD said to Joshua. For tomorrow at this time I shall deliver them all, slain, to Israel; you must hamstring their horses<sup>g</sup> and burn their chariots. <sup>7</sup>Then Joshua with all the soldiers came upon them by surprise at the waters of Merom and attacked them. <sup>8</sup>When the LORD delivered them into the hand of Israel, they defeated them and pursued them as far as the greater Sidon,<sup>h</sup> Misrephoth-maim,<sup>i</sup> and the valley of Mizpeh eastward; and they kept on killing them until none were left. <sup>9</sup>Joshua treated them as the LORD had said; he

hamstrung their horses and burned their chariots.

<sup>10</sup>Then Joshua turned back, captured Hazor,<sup>j</sup> and slew its king with the sword; for Hazor had been the head of all these kingdoms. <sup>11</sup>He destroyed every living being in it with the sword, no breathing creature survived, and he burned Hazor. <sup>12</sup>When Joshua had captured all the cities of these kings and the kings themselves, he ravaged them with the sword as Moses the servant of the LORD had commanded. <sup>13</sup>However, Israel did not burn any city which stood upon a hill,<sup>k</sup> except Hazor, which alone Joshua burned. <sup>14</sup>The Israelites took all the spoils of these cities together with the livestock, but they massacred every person with the sword until they had annihilated them; they did not spare a soul. <sup>15</sup>What the LORD had commanded Moses His servant, Moses commanded Joshua; and Joshua carried it out without deviating in any respect from all that the LORD had commanded Moses. <sup>16</sup>Joshua took this whole land:<sup>l</sup> the mountains, all the southland, the whole land of Goshen, the sea plain, the desert, the mountains of Israel and its plains <sup>17</sup>from Mount Halak,<sup>m</sup> which stands opposite Seir, as far as Baalgad<sup>n</sup> in the valley of Lebanon at the base of Mount Hermon. He captured all their kings and put them to death.

<sup>18</sup>Joshua made war against these kings for a long time.<sup>o</sup> <sup>19</sup>There was not a city which made a peace treaty with the Israelites, except the Hivites living in Gibeon. They took them all in war, <sup>20</sup>because their determination to wage war with Israel came from the LORD, in order that Israel might destroy them without showing mercy; then they

d) A city in the hill country of Judah.

e) Josephus' figures may be exaggerated, but he tells of 300,000 infantry, 10,000 cavalry, and 20,000 war chariots (Antiquities V 1:12). The Israelites had only infantry.

f) This army was larger than that of the five Amorite kings, which Israel had conquered in the south.

g) By cutting their leg tendons, the horses would no longer be fit for military service. Israel must not develop cavalry (Deut. 17:16; II Samuel 8:4), lest they should trust in horses for their help, rather than in God (Isa. 31: 1, 3).

h) Sidon on the coast north of Tyre, a metropolis of Phoenicia.

i) Literally, "Burnings by the sea"; probably the site of smelting pits or salt basins.

j) Hazor was later recaptured by the Canaanites (Judg. 4:1-3).

k) Cities built on mounds formed by the ruins of earlier cities could be securely fortified because of their elevation. Joshua did not destroy them, because they were excellent sites for Israelite settlement. l) See ch. 10:41.

m) "Bare mountain." n) The site of a shrine for Gad, the god of fortune.

o) Altogether seven years.

might be annihilated, just as the LORD commanded Moscs.

<sup>21</sup>At that time, Joshua went forth and annihilated the Anakim<sup>p</sup> throughout the mountain regions, including Hebron, Debir, Anab, and all the mountain country of Judah and Israel.<sup>q</sup> He destroyed them along with their cities. <sup>22</sup>There were no Anakim left in the land of the Israelites, except those who remained in Gaza, Gath, and Ashdod.

<sup>23</sup>Joshua took over the whole land, in accordance with all the LORD had said to Moscs. Then Joshua granted it for a permanent possession to Israel, to each tribe its share;<sup>r</sup> and the land had rest from war.<sup>s</sup>

1406 B. C.

**12** THESE ARE THE KINGS OF THE land on the east side of the Jordan<sup>t</sup> whom the Israelites had defeated and whose land they acquired from the Arnon valley to Mount Hermon, including all the desert to the east: <sup>2</sup>Sihon king of the Amorites, who lived in Heshbon, whose dominion extended from Aroer on the edge of the Arnon valley and the middle of the valley over the half of Gilead which reaches to the Jabbok valley, the border of the Ammonites, <sup>3</sup>including the desert to the Sea of Chinneroth eastward and to the Arabah or Salt Sea eastward toward Beth-jeshimoth and southward to the slopes of Pisgah; <sup>4</sup>the territory of Og king of Bashan, one of the surviving Rephaim,<sup>u</sup> who inhabited Ashtaroth and Edrei, <sup>5</sup>whose dominion extended from Mount Hermon, Salecah, and all Bashan to the Geshurite and Maacathite border and over the half of Gilead, which reaches to the border of Sihon king of Heshbon. <sup>6</sup>When Moscs,

the servant of the LORD, and the Israelites had defeated them, Moscs, the servant of the LORD,<sup>v</sup> granted this territory to the Reubenites, the Gadites, and the half tribe of Manasseh.

<sup>7</sup>These are the kings of the land on the west side of the Jordan, whom Joshua and the Israelites defeated, from Baal-gad in the valley of Lebanon to Mount Halak, which stands opposite Seir.<sup>w</sup> (To the tribes of Israel, to each according to its share, Joshua granted this land, <sup>8</sup>the mountains, the maritime plain, the desert, the foothills, the wilderness, and the southland, all of which had been inhabited by the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites): <sup>9</sup>the king of Jericho, the king of Ai which is near Bethel, <sup>10</sup>the king of Jerusalem, the king of Hebron, <sup>11</sup>the king of Jarmuth, the king of Lachish, <sup>12</sup>the king of Eglon, the king of Gezer, <sup>13</sup>the king of Debir, the king of Geder, <sup>14</sup>the king of Hormah, the king of Arad, <sup>15</sup>the king of Libnah, the king of Adullam, <sup>16</sup>the king of Makkedah, the king of Bethel, <sup>17</sup>the king of Tappuah, the king of Hopher, <sup>18</sup>the king of Aphek, the king of Lasharon, <sup>19</sup>the king of Madon, the king of Hazor, <sup>20</sup>the king of Shimron-meron, the king of Achshaph, <sup>21</sup>the king of Taanach, the king of Megiddo, <sup>22</sup>the king of Kedesh, the king of Jokneam in Carmel, <sup>23</sup>the king of Dor in the uplands of Dor, the king of Goyim in Gilgal,<sup>x</sup> <sup>24</sup>the king of Tirzah: thirty-one kings in all.

1399 B. C.

**13** WHEN JOSHUA HAD BECOME OLD with the passing of years, the LORD said to him: You have grown old with the passing of years, and still

p) These were the giants feared by Moses' spies (Num. 13:33).

q) Later Hebron and Debir were recaptured by the Anakim. Caleb finally conquered them (Ch. 15:14).

r) As determined by lot (Num. 34:13).

s) Although large scale conflict ended, local resistance continued for a long time. However, Joshua accomplished what the LORD had commanded; the domination of the nations in Palestine was ended and that of the Israelites had begun. It remained for each tribe individually to exterminate the remaining elements of resistance (Ex. 23:28-33).

t) Transjordan. u) Men of unusually large stature, who were an aboriginal race of Palestine and of the country east of Jordan. Despite their formidable size, they were often victims of conquest (Gen. 14:5; Deut. 2:10-12, 20-23).

v) A phrase often repeated, for only as God's servant could Moscs lead to victory.

w) From north to south.

x) This Gilgal is not to be identified with either the Gilgal near Jericho or the one near Bethel. It was probably located south of Carmel, 42 miles north of Jerusalem.

much land remains to be taken. <sup>2</sup>The land remaining is the whole territory of the Philistines and all that the Geshurites,<sup>y</sup> <sup>3</sup>which is considered Canaanite,<sup>z</sup> from Shihor<sup>a</sup> next to Egypt north to the region of Ekron. There are five Philistine principalities,<sup>b</sup> the Gazite, the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite, besides the Avvim<sup>c</sup> <sup>4</sup>to the south. Then there is all the land of the Canaanites from Mearah, which belongs to the Sidonians, as far as Aphek near the border of the Amorites,<sup>d</sup> <sup>5</sup>and the land of the Gebalites,<sup>e</sup> and all Lebanon eastward from Baalgad at the base of Mount Hermon to the entrance of Hamath.<sup>f</sup> <sup>6</sup>All those who live in the mountains from Lebanon to Misrephoth-maim, that is, all the Sidonians, I will drive out for the sake of the Israelites; allot it to Israel now, as I have commanded you. <sup>7</sup>Distribute<sup>g</sup> this land for a permanent possession to the nine tribes and to the half tribe of Manassah.

<sup>8</sup>With the other half tribe of Manassah the Reubenites and Gadites had received their portion which Moses granted them on the eastern side of the Jordan, because Moses the servant of the LORD had already granted it to them. <sup>9</sup>It extended from Aroer, on the edge of the Arnon valley, and the city near the center of the valley, across the whole plain between Medeba and Dibon, <sup>10</sup>including all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the Ammonites, <sup>11</sup>and Gilead and the territory of the Geshurites and Maacathites and all Mount Hermon, all Bashan to Salcah; <sup>12</sup>all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei and was one of the surviving Rephaim.

Moses had defeated and driven out these peoples, <sup>13</sup>but the Israelites did not drive out the Geshurites nor the Maacathites; so Geshur and Maacath live in the midst of Israel to this day.

<sup>14</sup>Only to the tribe of Levi he did not grant a heritage; the sacrifices to the LORD God of Israel were their portion, as He had told them.<sup>h</sup>

<sup>15</sup>Moses had made a grant to the tribe of the Reubenites by families.

<sup>16</sup>To them went the territory from Aroer on the edge of the Arnon valley, and the city in the center of the valley, across the whole plain beyond Medeba <sup>17</sup>to Heshbon, with all the cities on the plain: Dibon, Bamoth-baal, Beth-baal-meon, <sup>18</sup>Jahaz, Kedemoth, Mepha-ath, <sup>19</sup>Kiriathaim, Sibmah, Zereth-shahar on the hill which is in the valley, <sup>20</sup>Beth-peor, the slopes of Pisgah, and Beth-jesimoth — <sup>21</sup>all the cities of the plateau, and the whole kingdom of Sihon<sup>i</sup> king of the Amorites, who ruled in Heshbon, whom Moses defeated together with the commanders of Midian, Evi, Rekem, Zur, Hur, and Reba, the vassals of Sihon, who lived in the land. <sup>22</sup>The Israelites also slew with the sword Balaam the diviner, son of Beor, among those who were killed by them.<sup>j</sup> <sup>23</sup>The boundary of the Reubenites was the Jordan. All this was the heritage of the Reubenites for their families, including both the cities and their suburbs.

<sup>24</sup>Moses had made an assignment to the tribe of Gad, to the Gadites for their families. <sup>25</sup>Their territory included Jazer, all the cities of Gilead, and half the land of the Ammonites, to Aroer, which is opposite Rabbah, <sup>26</sup>from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the

y) A small tribe in the desert near the Egyptian border.

z) Although this area was currently held by the Philistines, it was originally Canaanite territory and thus part of Israel's domain.

a) Shihor usually refers to the Nile, but here it applies to the brook of Egypt.

b) Philistia was a confederacy of five city-states.

c) The Avvim were a pre-Canaanite people who had survived the Philistine conquest of western Palestine. d) Apparently some Amorite people had settled north of Palestine, while their nation dwelt east of the Jordan. e) Gebal is the ancient Byblus.

f) The northern domain of the Canaanites extended north of Sidon to Aphek on the coastal plain and to the entrance of Hamath, located on the river Orontes in the Lebanon valley. The gorge between Lebanon and Hermon is believed to be the entrance of Hamath.

g) Although the conquest of Canaan was not yet complete, the distribution of the land gave the Israelites a sense of success which might spur them on as tribes to finish their task.

h) Num. 18. i) That is, the whole southern portion of the kingdom of Sihon. See vs. 27.

j) Num. 31:8.

boundary of Debir; <sup>27</sup>and in the valley<sup>k</sup> Beth-haram, Beth-nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan and its area up to the end of the Sea of Chinnereth<sup>l</sup> on the eastern side of the Jordan. <sup>28</sup>This became the heritage of the Gadites for their families, both the cities and their suburbs.

<sup>29</sup>Moses had also made an assignment to the half tribe of Manasseh for its own families.<sup>m</sup> <sup>30</sup>Their territory extended from Mahanaim over all Bashan, the whole kingdom of Og king of Bashan, and included all the tent dwellings of Jair which are in Bashan, being sixty settlements. <sup>31</sup>Half of Gilead, Ashtaroth and Edrei, cities in the kingdom of Og in Bashan, went to the descendants of Machir the son of Manasseh, to half of the Machirites for their families. <sup>32</sup>These were the allocations that Moses made on the plains of Moab across the Jordan, east of Jericho. <sup>33</sup>But Moses did not grant a heritage to the tribe of Levi, because, as he told them, the LORD God of Israel is their heritage.

1399 B. C.

**14** THESE ARE THE HERITAGES which the Israelites received in the land of Canaan, which Eleazar the priest, Joshua the son of Nun, and the paternal heads of the tribes of Israel<sup>n</sup> allotted to them <sup>2</sup>by the lot of heritage, as the LORD had ordered by the ministry of Moses for the nine and a half tribes. <sup>3</sup>For Moses had granted the heritage of the two and a half tribes east of the Jordan; but he had not granted to the Levites a heritage among them <sup>4</sup>because the descendants of Joseph, Manasseh and Ephraim, accounted for two tribes.<sup>o</sup> Therefore they did not grant an allotment in the land to the Levites, except cities to live in and

their pasture lands for their herds and flocks. <sup>5</sup>The Israelites did as the LORD had commanded Moses, when they distributed the land.

<sup>6</sup>Certain ones from Judah came to Joshua at Gilgal; and Caleb the son of Jephunneh the Kenizzite<sup>p</sup> said to him, "You know what the LORD said to Moses, the man of God, concerning you and me, at Kadesh-barnea.<sup>q</sup> <sup>7</sup>I was forty years of age when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought back a report to him according to my convictions. <sup>8</sup>My kinsmen who went up with me disheartened the people, but I followed the LORD my God wholeheartedly. <sup>9</sup>On that day Moses said under oath, 'The land on which your feet have walked will be a heritage for you and for your descendants forever, because you have followed the LORD my God wholeheartedly.'<sup>r</sup> <sup>10</sup>Now the LORD has sustained me, as He said, these forty-five years,<sup>s</sup> since the LORD spoke this word to Moses, when Israel was traveling in the desert. Today I am eighty-five years old. <sup>11</sup>Yet I am still as strong as I was the day when Moses sent me out; I am as strong now as I was then, for war, and for going and coming.<sup>t</sup> <sup>12</sup>So, give me this mountain region, as the LORD said that day. Although you heard that day that the Anakim were there and their cities were fortified with stone, we hope that the LORD will be with me, and I shall oust them, as the LORD said."

<sup>13</sup>Joshua then blessed Caleb the son of Jephunneh and gave him Hebron for a heritage. <sup>14</sup>So it came about that Hebron has been the heritage of Caleb son of Jephunneh the Kenizzite until this day; it was because he followed the LORD God of Israel wholeheartedly. <sup>15</sup>Hebron was formerly the city of

k) The Jordan valley. l) Lake of Galilee.

m) Lots were cast by tribes at Moses' direction (Num. 26:55, 56).

n) Num. 34:16-29. o) Compare ch. 18:1-7.

p) Kenaz is an Edomite tribe. Caleb is associated with Judah [Num. 13:6; 34:19] because the Kenizzite and Judahite strains were blended by marriage. But cf. I Chron. 2:4, 5, 18, 19; 4:13-15.

q) Num. 13 and 14; Deut. 1:34-38.

r) As a spy, Caleb had in 1444 B.C. visited the Anakim (Deut. 1:28). Then Moses promised him the region he had visited (Deut. 1:36).

s) 45 years after 1444 B.C. brings this date to 1399 B.C.

t) We have here no "Thus says the LORD," but expression of strong and healthy feeling. God had marvelously preserved Caleb.

Arba, named after one who had been great among the Anakim. Then the land had rest from war.

1399 B. C.

**15** THE PORTION THAT WENT TO the tribe of Judah for their families extended to the border of Edom in the wilderness of Zin in the Negeb on the southern end. <sup>2</sup>Their southern boundary<sup>u</sup> ran from the edge of the Salt Sea at the south bay <sup>3</sup>southward to the slopes of Scorpion Pass, then through Zin south of Kadesh-barnea, curving back to Karka through Hezron and Addar, <sup>4</sup>then past Azmon, and along the brook of Egypt out to the sea. This will be your southern border. <sup>5</sup>Their eastern border was the Salt Sea to the mouth of the Jordan. Their boundary on the north runs from the bay of the sea at the mouth of the Jordan <sup>6</sup>up to Beth-hoglah, then north of Beth-arabah up to the stone of Bohan<sup>v</sup> son of Reuben, <sup>7</sup>on to Debir in the valley of Achor, then turning north to Gilgal<sup>w</sup> opposite the slopes of Adummim which are on the south side of the valley. Further the border passes along to the waters of En-shemesh and ends at En-rogel. <sup>8</sup>Then the border runs up the valley of the son of Hinnom to the south side of the Jebusites, which is Jerusalem, up to the top of the mountain which faces the valley of Hinnom,<sup>x</sup> on the west, at the edge of the valley of Rephaim to the north. <sup>9</sup>Then the border curves around from the top of the mountain to the spring of the waters of Nephtoah, then on to the cities of Mount Ephron where it curves around Baalah, which is Kiriath-jearim. <sup>10</sup>Then the border turns westward from Baalah to Mount Seir,<sup>y</sup> running past the north side of Mount Jearim, which is Chesalon, and on down to Beth-shemesh, then through Timnah <sup>11</sup>to the

north side of Ekron around Shikkeron past Mount Baalah on to Jabneel and out to the sea. <sup>12</sup>The western border is the shore line of the Great Sea. This is the border of the tribe of Judah surrounding the territory belonging to their families.

<sup>13</sup>According to the LORD's instruction to Joshua, he gave Caleb son of Jephunneh an allotment among the Judahites, namely the City of Arba, the father of Anak, which is now Hebron. <sup>14</sup>So Caleb<sup>z</sup> ousted from there the three sons of Anak, Sheshai, Ahiman, and Talmai, the offspring of Anak. <sup>15</sup>From there he went to the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher.

<sup>16</sup>"To whoever attacks Kiriath-sepher and captures it," announced Caleb, "I will give Achsah my daughter for a wife." <sup>17</sup>Othniel, a Kenizzite and relative<sup>a</sup> of Caleb, captured it; so he gave him Achsah his daughter for a wife. <sup>18</sup>Upon her arrival, she persuaded him to ask for a field from her father. And when she dismounted from her donkey, Caleb said to her, "What is your desire?"

<sup>19</sup>"Give me a blessing," she said, "and since you have given me dry southland, give me water springs, too." So he gave her the upper and lower springs.

<sup>20</sup>This is the heritage of the tribe of Judah<sup>b</sup> for their families. <sup>21</sup>The cities of the Judah tribe from the frontier on the border of Edom on the south were Kabzeel, Eder, Jagur, <sup>22</sup>Kinah, Dimonah, Adadah, <sup>23</sup>Kedesh, Hazor, Ithnan, <sup>24</sup>Ziph, Telem, Bealoth, <sup>25</sup>Hazor-hadattah, Keriath-hezron, which is Hazor, <sup>26</sup>Amam, Shema, Moladah, <sup>27</sup>Hazargaddah, Heshmon, Beth-pelet, <sup>28</sup>Hazarshual, Beersheba, Biziothiah, <sup>29</sup>Baalath, Iim, Ezem, <sup>30</sup>Eltolad, Chesil, Hormah, <sup>31</sup>Ziklag, Madmannah, Sansannah,

u) The southern border of Judah was identical with the southern border of Canaan (Num. 34:1-5). v) An unidentified site which commemorated a hero from the tribe of Reuben.

w) Not the Gilgal which was the site of Israel's first camp in Canaan (ch. 4:19). It is the Gelliloth of ch. 18:17.

x) Later, human sacrifice was practiced in this valley in the worship of Moloch (II Kings 23:10; II Chron. 28:3; 33:6; Jer. 7:31). The Hebrew "Ge-Hinnom" became the Greek "Gehenna," the place of eternal torment (Matthew 5:29, 30). y) Not the Mount Seir in Edom.

z) Joshua had previously exterminated the Anakim and destroyed their cities (ch. 11:21-23).

a) According to Judges 1:13, Othniel was a son of Caleb's younger half brother.

b) Judah's territory included four distinct regions: the Negeb in the south, the maritime plain in the west, the mountainous central area, and the desert in the east.

<sup>32</sup>Lebaoth, Shilhim, Ain, and Rimmon. In all there were twenty-nine<sup>c</sup> cities with their suburbs.

<sup>33</sup>On the sea plain, Eshtaol, Zorah, Ashnah, <sup>34</sup>Zanoah, Engannim, Tappuah, Enam, <sup>35</sup>Jarmuth, Adullam, Socoh, Azekah, <sup>36</sup>Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities and their suburbs.

<sup>37</sup>Zenan, Hadashah, Migdal-gad, <sup>38</sup>Dilean, Mizpeh, Joktheel, <sup>39</sup>Lachish, Bozkath, Eglon, <sup>40</sup>Cabbon, Lahmam, Chitlish, <sup>41</sup>Gederoth, Beth-dagon, Naamah, and Makkedah — sixteen cities and their suburbs.

<sup>42</sup>Libnah, Ether, Ashan, <sup>43</sup>Iphtah, Ashnah, Nezib, <sup>44</sup>Keilah, Achzib, and Mareshah — nine cities and their suburbs.

<sup>45</sup>Ekron with its villages and suburbs; <sup>46</sup>all the towns between Ekron and the sea, all that were by the side of Ashdod with their suburbs.

<sup>47</sup>Ashdod with its villages and suburbs, Gaza with its hamlets and suburbs, as far as the brook of Egypt and the coast of the Great Sea.

<sup>48</sup>In the mountains, Shamir, Jattir, Socoh, <sup>49</sup>Dannah, Kiriath-sannah, which is Debir, <sup>50</sup>Anab, Eshtemoah, Anim, <sup>51</sup>Goshen, Holon, and Giloh — eleven cities and their suburbs.

<sup>52</sup>Arab, Dumah, Eshan, <sup>53</sup>Janum, Beth-tappuah, Aphekah, <sup>54</sup>Iimtah, Kiriath-arba, which is Hebron, and Zior — nine cities and their suburbs.

<sup>55</sup>Maon, Carmel, Ziph, Juttah, <sup>56</sup>Jezreel, Jokdeam, Zanoah, <sup>57</sup>Kain, Gibeah, and Timmah — ten cities and their suburbs.

<sup>58</sup>Halhul, Beth-zur, Gedor, <sup>59</sup>Maarath, Beth-anoth, and Eltekon — six cities with their suburbs.

<sup>60</sup>Kiriath-baal, which is Kiriath-jear-

im, and Rabbah<sup>d</sup> — two cities and their suburbs.

<sup>61</sup>In the desert, Beth-arabah, Mid-din, Secacah, <sup>62</sup>Nibshan, the City of Salt, and Engedi — six cities and their suburbs.

<sup>63</sup>However, Judah was not able to expel the Jebusites who inhabit Jerusalem, so they live with Judah in Jerusalem to this day.<sup>e</sup>

1399-1398 B. C.

**16** THEN THE LOT OF THE DESCENDANTS of Joseph came up. (Its border runs) from the Jordan opposite Jericho<sup>f</sup> to the waters of Jericho in the east and through the desert<sup>g</sup> from Jericho to Beth-el in the mountains. <sup>2</sup>From Beth-el (Luz)<sup>h</sup> it runs on to the territory of the Archites at Ataroth <sup>3</sup>and westward down to the territory of the Japhletites, on to the territory of lower Beth-horon, to Gezer, and it ends at the sea.<sup>i</sup>

<sup>4</sup>Manasseh and Ephraim, the descendants of Joseph, received a heritage. <sup>5</sup>This is the territory of the Ephraimites, which belongs to their families. The border of their heritage runs from Ataroth-addar on the east to Upper Beth-horon<sup>j</sup> <sup>6</sup>and on out to the sea. Michmethath is on the north. Then on the east the border curves round to Taanathshiloh, and eastward to Janoah, <sup>7</sup>then down from Janoah past Ataroth<sup>k</sup> to Naarah, and after touching at Jericho,<sup>l</sup> it goes out to the Jordan.

<sup>8</sup>The border runs from Tappuah west along the river Kanah and out to the sea. This is the heritage of the tribe of the Ephraimites for their families.

<sup>9</sup>There are also the separate cities located within the heritage of the Manassites, which belong to the Ephraimites, all these cities and their suburbs.

c) In the following passage, the differences between the number of cities listed and the totals cited are due to inclusion or exclusion of suburbs or hamlets.

d) The location of Rabbah is unknown, but it is not to be identified with the Rabbah of ch. 13:25.

e) Although Jerusalem was located in the territory of Benjamin (ch. 18:28), Judah conquered and burned it after Joshua's death (Judg. 1:8). But apparently the Jebusites rebuilt it, because later the Benjamites were unable to oust them (Judg. 1:21). Jerusalem was not finally conquered by the Israelites until the time of David (II Samuel 5:6-10). f) Jericho itself was not included.

g) The desert of Beth-aven east of Beth-el.

h) The name of Beth-el was formerly Luz (Gen. 28:19; Josh. 18:13; Judg. 1:23).

i) The Mediterranean.

j) In describing the southern border of the tribes of Joseph, upper Beth-horon is mentioned in vs. 5 and lower Beth-horon in vs. 3. These places were closely situated.

k) Not the Ataroth mentioned in vs. 2, 5. l) Specifically, at the waters of Jericho. See vs. 1.

<sup>10</sup>However they did not expel the Canaanites living in Gezer;<sup>m</sup> so to this day the Canaanites live in the midst of Ephraim; but they have become bond servants.

1399-1398 B. C.

**17** THEN THERE WAS THE LOT FOR the tribe of Manasseh, because he was the first-born of Joseph. To Machir, the first-born of Manasseh, the father of Gilcad, because he was a man of war, Gilcad and Bashan had been allotted; <sup>2</sup>also for the families of the rest of the Manassites, namely, the Abiezrites,<sup>n</sup> Helekites, Asrielites, Shechemites, Iipherites, and Shemidaites — these were the families of the male descendants of Manasseh the son of Joseph.

<sup>3</sup>Zelophehad the son of Iipher, the son of Gilead, the son of Machir, the son of Manasseh,<sup>o</sup> had no sons but only daughters. These were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. <sup>4</sup>They met with Eleazar the priest, Joshua the son of Nun, and the officers, and said, "The LORD commanded Moses to give us an inheritance among our kinsmen."<sup>p</sup> So they gave them an inheritance among their father's kinsmen as the LORD said. <sup>5</sup>Thus there turned out to be ten portions of Manasseh, besides the territory of Gilead and Bashan on the other side of the Jordan, <sup>6</sup>because the daughters of Manasseh received an inheritance among his sons. The land of Gilead belonged to the other Manassites.

<sup>7</sup>The border of Manasseh runs from Asher to Michmethath, which lies east of Shechem; then it goes southward to the inhabitants of En-Tappuah. <sup>8</sup>The territory of Tappuah belongs to Manasseh, but Tappuah on the border of Manasseh belongs to the Ephraimites. <sup>9</sup>The border runs down the river

Kanah and to the south of it. The cities here, among the cities of Manasseh, belong to Ephraim. Then the border runs along the north side of the river and ends at the sea. <sup>10</sup>The south side belongs to Ephraim, the north side to Manasseh, and the sea is their border. They extend to Asher in the north and to Issachar in the east. <sup>11</sup>In Issachar and Asher, Manasseh owns Beth-shean with its villages, Ibleam with its villages, the inhabitants of Dor<sup>q</sup> with its villages, the inhabitants of En-dor with its villages, the inhabitants of Taanach with its villages, and the inhabitants of Megiddo with its villages — the third city is Naphath. <sup>12</sup>The Manassites could not take possession of these cities because the Canaanites were determined to live in this territory. <sup>13</sup>Although the Israelites were strong enough to make the Canaanites servants, they could not expel them completely.

<sup>14</sup>The Josephites said to Joshua, "Why did you give us an inheritance consisting of one lot — one portion — seeing that we have such a large population because the LORD has thus far blessed us?"

<sup>15</sup>"If you have such a large population," replied Joshua, "go up to the forest and clear a place for yourselves in the region of the Perizzites and Rephaim, since the mountains of Ephraim are not sufficient for you."

<sup>16</sup>"The mountains are not sufficient for us," said the Josephites, "but all the Canaanites who live in the lowlands, both in Beth-shean and its villages and in the valley of Jezreel, have iron chariots."<sup>s</sup>

<sup>17</sup>Then Joshua said to the house of Joseph, to Ephraim and Manasseh, "You have a large population and great strength. You shall not have only one portion."<sup>t</sup> <sup>18</sup>The mountain country will be yours. Although it is forest, you

m) Gezer was conquered by the king of Egypt, who gave it to Solomon as a dowry (I Kings 9:16).

n) Gilead's clan (Judg. 6:11, 24).

o) Joshua's conquest of Palestine occurred around 1400 B.C. About 350 years must have elapsed between the lifetimes of Manasseh and Zelophehad's daughters. It is therefore notable that Zelophehad's genealogy is in accord with the estimated chronology of current archeologists.

p) Num. 27:1-11; 36:5-13.

q) Dor is specifically identified as Naphath-dor, near the west coast, 9 miles north of later Caesarea.

r) Again the datings are approximate; but we know that further conquests and distributions took place between 1400 and 1395 B.C., and much effort was involved.

s) The chariots were wooden and plated with iron.

t) Joshua encourages them to make full use of what they were given; he does not give them an additional allotment.



will clear it, and it will be yours in its entirety, because you will expel the Canaanites, even though they have iron chariots and are strong."

1398-1397 B. C.

**18** THE WHOLE ISRAELITE CON-  
gregation assembled at Shiloh<sup>u</sup>  
where they set up the tabernacle;<sup>v</sup> for  
the region that lay about them had  
been conquered. <sup>2</sup>There remained  
seven tribes among the Israelites to  
whom their inheritance had not been  
distributed. <sup>3</sup>So Joshua said to the Is-  
raelites, "How long will you fail to go  
out and take possession of the land,  
which the LORD God of your fathers  
has given you? <sup>4</sup>Select three men from  
each tribe,<sup>w</sup> and I shall commission  
them to go throughout the land to  
make a description of it<sup>x</sup> to determine  
their inheritance. Then they will re-  
turn to me. <sup>5</sup>They will divide it into  
seven portions. Judah's boundaries re-  
main in the south and the territory of  
the house of Joseph in the north.<sup>y</sup>  
<sup>6</sup>Make a description of the land in  
seven portions, and bring it to me. I  
shall cast lots for you here, in accord-  
ance with the decree of the LORD  
your God. <sup>7</sup>There is no portion for the  
Levites among you because the priest-  
hood of the LORD is their inheritance.<sup>z</sup>  
Gad, Reuben, and the half tribe of  
Manassah have received their inheri-  
tance which Moses, the servant of the  
LORD, granted them on the east side  
of the Jordan."

<sup>8</sup>When the men stepped forward to  
go, Joshua charged them to make a  
description of the land. "Go through-  
out the land, and make a description  
of it. Then return to me here, and I  
shall cast lots for you before the LORD  
in Shiloh." <sup>9</sup>The men departed and  
traveled throughout the land, recording  
a description of it with regard to its  
cities and the seven portions. After-

ward they returned to Joshua at the  
camp in Shiloh. <sup>10</sup>When Joshua cast  
lots for them at Shiloh before the  
LORD, he distributed the land to the  
Israelites, according to their divisions.

<sup>11</sup>The lot for the families of the  
Benjamin tribe came up. Their allotted  
territory lies between the Judahites and  
the Josephites. <sup>12</sup>On the north side,  
their border runs up from the Jordan to  
the northern slope of Jericho, then  
westward into the mountains, and it  
ends at the desert of Bethaven. <sup>13</sup>From  
there it runs toward Luz, which is  
Beth-el, to its southern slope, where it  
descends past Ataroth-adar to the  
mountain which is south of Lower  
Beth-horon. <sup>14</sup>Then the border veers  
and curves westward south of the  
mountain, which faces Beth-horon on  
the south. It ends at Kiriath-baal, which  
is Kiriath-jearim, a Judahite city. This  
is the western side. <sup>15</sup>The southern  
side runs from the edge of Kiriath-  
jearim where the border goes westward  
to the spring of the Waters of Nepht-  
toah. <sup>16</sup>Then it descends to the base  
of the mountain by the valley of Ben-  
Hinnom,<sup>a</sup> which is north of the valley  
of Rephaim. It continues down the  
valley of Hinnom to the southern slope  
of the Jebusites, and on down to En-  
rogel. <sup>17</sup>Then veering northward, it  
goes to En-shemesh and to Geliloth op-  
posite the rise of Adummim, then down  
to the stone of Bohan the son of Reu-  
ben, <sup>18</sup>where it passes on to the slope  
facing the Arabah on the north. It  
then descends to the Arabah, <sup>19</sup>where  
it passes on to the northern slope of  
Beth-hoglah and ends at the north bay  
of the Salt Sea, at the southern end of  
the Jordan. This is the southern border,  
<sup>20</sup>and the Jordan forms its border on  
the eastern side. This is the inheritance  
of the Benjamites with its borders en-  
closing their families.

u) The tabernacle had been standing at Gilgal. Shiloh was a strategic site in the hill country for defensibility, and central for all the tribes.

v) Israel was more than a nation; it was a religious congregation. Its national shrine was the tent where the people met with God (Ex. 29:42-46). w) From the seven remaining tribes.

x) Arability, water, timber, and terrain were the features noted in the description; so that equitable distribution of the land might be made.

y) Allocations made to Judah and the house of Joseph in the south and north respectively were not to be altered.

z) The Levites were thus scattered throughout Israel to minister to the religious life of all the people.

a) A place near Jerusalem where in idolatrous times children were offered to Moloch (II Chron. 28:3; 33:6). Josiah destroyed it (II Kings 23:10).

<sup>21</sup>The cities which belong to the Benjamites for their families are Jericho, Beth-hoglah, Emek-keziz, <sup>22</sup>Beth-arabah, Zemaraim, Beth-el,<sup>b</sup> <sup>23</sup>Avvim, Parah, Ophrah, <sup>24</sup>Chephar-ammoni, Ophni, and Geba — twelve cities with their suburbs. <sup>25</sup>Gibeon, Ramah, Beer-oth, <sup>26</sup>Mizpeh, Chephirah, Mozah, <sup>27</sup>Rekem, Irpeel, Taralah, <sup>28</sup>Zela, Haeleph, the Jebusite (which is Jerusalem), Gibeah, and Kiriath-jearim<sup>b</sup>—fourteen cities and their suburbs. This is the inheritance of the Benjamites according to their families.

1397-1396 B. C.

**19** THE SECOND LOT CAME UP FOR Simeon, for the tribe of the Simeonites, for their families. Their inheritance lay inside the heritage of the Judahites.<sup>c</sup> <sup>2</sup>Included in their heritage are Beër-sheba, Sheba, Moladah, <sup>3</sup>Hazar-shual, Balah, Ezem, <sup>4</sup>Eltolad, Beth-ul, Hormah, <sup>5</sup>Ziklag, Beth-marcaboth, Hazar-susah, <sup>6</sup>Beth-lebaoth, and Sharuhén — fourteen cities with their suburbs. <sup>7</sup>Ain Rimmon, Ether, and Ashan — four cities with their suburbs; <sup>8</sup>and also all the villages around these cities as far as Baalath-beer, Ramah of the southland. This is the heritage of the tribe of Simeon for its families.

<sup>9</sup>The heritage of the Simeonites was part of the Judahite portion. Since the allotment of the Judahites was too large for them, the Simeonites received their inheritance inside the heritage of Judah.

<sup>10</sup>The third lot came up for the Zebulunites, for their families. The territory of their heritage goes as far as Sarid.<sup>d</sup>

<sup>11</sup>Their border goes up westward to Marcal and touches at both Dabbeseth and the river which is by Jokneam. <sup>12</sup>From Sarid it turns eastward toward the sunrise to the region of Chisloth-tabor <sup>13</sup>where it goes on to Daberath, then up to Japhia. It moves on from there eastward toward the sunrise to Gath-hepher and Eth-kazin,

then on to Rimmon where it veers to Neah. <sup>14</sup>The border then turns northward to Hannathon and ends at the valley of Iphtahel. <sup>15</sup>Included are Kattath, Nahalal, Shimron, Idalah, and Bethlehem<sup>e</sup> — twelve cities with their suburbs. <sup>16</sup>This is the inheritance of the Zebulunites for their families — these cities with their suburbs.

<sup>17</sup>The fourth lot came up for Issachar, for the Issacharites for their families. <sup>18</sup>Their territory included Jezreel, Chesulloth, Shunem, <sup>19</sup>Iapharaim, Shion, Anaharath, <sup>20</sup>Rabbith, Kishion, Ebez, <sup>21</sup>Remeth, Engannim, Enhadadah, and Beth-pazzez. <sup>22</sup>Their border also touches at Tabor, Shahazumah, and Beth-shemesh and ends at the Jordan — sixteen cities with their suburbs. <sup>23</sup>This is the inheritance of the tribe of the Issacharites for their families — the cities with their suburbs.

<sup>24</sup>The fifth lot came up for the Asherite tribe for their families. <sup>25</sup>Their territory included Helkath, Iali, Beten, Achshaph, <sup>26</sup>Alammelech, Amad, and Mishal. In the west it takes in Carmel and Shihor-libnath. <sup>27</sup>It turns eastward to Beth-dagon and reaches to Zebulun along the valley of Iphtah-el northward to Beth-emek and Neiel. Then it goes further north to Kabul, <sup>28</sup>Ebron, Rehob, Hammon, Kanah, and as far as Greater Sidon, <sup>29</sup>where it turns to Ramah and on to the fortified city of Tyre,<sup>f</sup> then it turns to Ilosah and ends at the sea. Included are Mahalab, Achzib, <sup>30</sup>Ummah, Aphek, and Rehob — twenty-two cities with their suburbs. <sup>31</sup>This is the inheritance of the Asherite tribe for its families—these cities with their suburbs.

<sup>32</sup>The sixth lot came up for the Naphtalites for their families. <sup>33</sup>Their border runs from Heleph, from the oak in Za-anannim, through Adami-nekeb and Jabneel, as far as Lakkum, ending at the Jordan. <sup>34</sup>Then the border turns

b) Comp. Josh. 15:6, 61, where Beth-arabah is given to Judah; Josh. 18:13, where Beth-el is given to Benjamin; and Josh. 15:60; 18:14, where Kiriath-jearim is given to Judah, each a town on a boundary line that made them partly located in one tribe and partly in another tribe.

c) Simeon lost its identity when Israel divided into two kingdoms. The southern kingdom included Benjamin mostly and Judah, into which Simeon had been merged, and most of Levi. Compare Gen. 49:7.

d) Although not included in the territory of Zebulun, Sarid, whose exact location is not yet known, was a central point on Zebulun's southern border. The course of the border westward and eastward from Sarid is described in vs. 11 and 12, respectively.

e) Modern Beit-Lahm, 7 miles northwest of Nazareth. f) Not the famous Phoenician Tyre.

westward to Aznoth-tabor, going from there to Hukkok. It touches Zebulun on the south, Asher on the west, and Judah<sup>g</sup> at the Jordan in the east. <sup>35</sup>The fortified cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth, <sup>36</sup>Adamah, Ramah, Hazor, <sup>37</sup>Kedesh, Edrei, Enhazor, <sup>38</sup>Yiron, Migdal-el, Horecm, Beth-anath, and Beth-shemesh<sup>h</sup> — nineteen cities with their suburbs. <sup>39</sup>This is the inheritance of the Naphtalite tribe for their families — the cities with their suburbs.

<sup>40</sup>The seventh lot came up for the Danite tribe for their families. <sup>41</sup>The territory<sup>i</sup> of their inheritance included Zorah, Eshta-ol, Ir-shemesh, <sup>42</sup>Sha-alabbin, Aijalon, Ithlah, <sup>43</sup>Elon, Timnah, Ekron, <sup>44</sup>Eltekeh, Gibbethon, Baalath, <sup>45</sup>Jehud, Benc-berak, Gath-rimmon, <sup>46</sup>and Mc-jarkon and Rakkon, with the territory by Joppa. <sup>47</sup>When the territory of the Danites was lost to them, they went up and fought against Leshem. They captured it and ravaged it with the sword; they took possession of it and lived in it, calling Leshem, Dan, after the name of Dan, their ancestor. <sup>48</sup>This is the inheritance of the tribe of the Danites for their families—these cities with their suburbs.

<sup>49</sup>When they had determined the inheritance of the land by territories, the Israelites granted to Joshua the son of Nun an inheritance amongst theirs. <sup>50</sup>In accordance with the command of the LORD, they granted him the city he requested, namely, Timnath-serah in the mountains of Ephraim. He built up the city and lived in it.

<sup>51</sup>These are the inheritances which Eleazar the priest, Joshua the son of Nun, and the ruling elders granted by

lot to the tribes of the Israelites in Shiloh before the LORD, at the entrance of the meeting tent. Thus they completed the allocation of the land.

1396 B. C.

**20** THE LORD SAID TO JOSHUA: <sup>2</sup>Say to the Israelites, "Establish the cities of refuge, concerning which I spoke to you through Moses,<sup>j</sup> <sup>3</sup>so that the manslayer who has killed a person accidentally, without premeditation, may resort there. These will be your refuge from the blood avenger. <sup>4</sup>Should one resort to one of these cities and, standing at the gate of the city, declare his case at a hearing of the elders of the city, they shall receive him into the city among themselves to give him refuge, and he will live with them. <sup>5</sup>Even though the blood avenger comes after him, they shall not deliver the manslayer over to him; because he killed his neighbor without premeditation and without hating him beforehand. <sup>6</sup>He may live in this city until they both appear before the assembly for the trial and until the death of the one who is high priest at the time. Then the manslayer may return to his own city and his own home, even to the city from which he fled."

<sup>7</sup>They set apart Kedesh<sup>k</sup> in Galilee in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kiriat-arba (which is Hebron) in the mountains of Judah. <sup>8</sup>Across the Jordan east of Jericho, they provided Bezer on the desert plateau from the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.<sup>l</sup> <sup>9</sup>These were the appointed cities for every Israelite and for the alien staying

g) Judah here does not refer to the tribe of Judah but probably to Havvoth-jair, 60 cities in Gilead east of the Jordan. These cities were possessed by Jair, a Manassite on his grandmother's side—hence his inheritance with Manasseh—but a Judahite on his grandfather's side, and lineage normally followed the male line. For this reason Havvoth-jair may have been also known as Judah (Deut. 3:14; I Kings 4:13; I Chron. 2:3-5, 21, 22).

h) Not the Beth-shemesh in Issachar (vs. 22), from which the Canaanites were not expelled (Judg. 1:33).

i) Some of the northern cities of Judah and the southern cities of Ephraim were ceded to Dan. Even so it was inadequate for their number, so that half of them migrated northeastward, forming the Dan territory (Judg. 18).

j) Num. 35:9-34; Deut. 19:1-13. Justice was thus assured to the accidental homicide, and the community was protected from the wanton murderer. This procedure replaced the custom, according to which the manslayer resorted to an altar of the LORD (Ex. 21:12-14; I Kings 1:50-53; 2:28-34). The most primitive method of dealing with a criminal was unrelenting revenge (Gen. 4:14, 15). k) Judge Barak's home town (Judg. 4:6).

l) One city in each of the north, central, and south zones on both sides of the Jordan was selected (Deut. 4:41-43).

among them; so that anyone who had killed a person accidentally might flee there and not be put to death by the hand of the blood avenger until he had appeared before the assembly.

1396 B. C.

**21** THE CHIEF ELDERS OF THE LEVITES appeared before Eleazar the priest, Joshua the son of Nun, and the chief elders of the tribes of Israel. <sup>2</sup>This was in Shiloh in the land of Canaan.

"The LORD gave a command<sup>m</sup> through Moses," they said to them, "to grant us cities to live in and their pastures for our herds."<sup>n</sup> <sup>3</sup>So, in accordance with the instruction of the LORD, the Israelites granted these cities and their pastures to the Levites out of their own inheritances.

<sup>4</sup>The lot for the Kohathite families<sup>o</sup> came up. It comprised thirteen cities from the tribes of Judah, Simeon, and Benjamin, for the Levites who were descendants of Aaron the priest. <sup>5</sup>Ten cities from the tribes of Ephraim, Dan, and the half tribe of Manasseh went up by lot to the rest of the Kohathite families. <sup>6</sup>Thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan, went by lot to the Gershonite families. <sup>7</sup>To the Merarite families went twelve cities from the tribes of Reuben, Gad, and Zebulun. <sup>8</sup>The Israelites granted to the Levites these cities and their pastures by lot, as the LORD had commanded through Moses.

<sup>9</sup>From the tribes of the Judahites and Simonites, they granted these cities specified by name. <sup>10</sup>They were for the Aaronites from the Kohathite branch of the Levites, because the first lot was theirs. <sup>11</sup>They granted them Kiriath-arba — (Arba was) the father of Anak — with its surrounding pastures. It is now called Hebron<sup>p</sup> and is in the mountains of Judah. <sup>12</sup>However, they had granted the fields of the city and its suburbs to Caleb the son of Je-

phunneh for his property. <sup>13</sup>To the descendants of Aaron the priest, they granted the city of refuge for the manslayer, Hebron with its pastures, Libnah with its pastures, <sup>14</sup>Jattir with its pastures, Eshtemoa with its pastures, <sup>15</sup>Holon with its pastures, Debir with its pastures, <sup>16</sup>Ain with its pastures, Juttah with its pastures, and Bethshemesh with its pastures — nine cities from these two tribes. <sup>17</sup>From the tribe of Benjamin, Gibeon with its pastures, Geba with its pastures, <sup>18</sup>Anathoth<sup>q</sup> with its pastures, and Almon with its pastures — four cities. <sup>19</sup>The total number of cities with their pastures for the descendants of Aaron the priest was thirteen.

<sup>20</sup>Then cities from the tribe of Ephraim were allotted to the Kohathite branch of the Levites for the remaining Kohathites. <sup>21</sup>They granted to them the city of refuge for the manslayer, Shechem with its pastures in the mountains of Ephraim, Gezer with its pastures, <sup>22</sup>Kibzaim with its pastures, and Beth-horon with its pastures — four cities.

<sup>23</sup>From the tribe of Dan, Eltekeh with its pastures, Gibbethon with its pastures, <sup>24</sup>Aijalon with its pastures, and Gath-rimmon with its pastures — four cities. <sup>25</sup>From the half tribe of Manasseh, Taanach with its pastures, and Gath-rimmon<sup>r</sup> with its pastures — two cities. <sup>26</sup>There was a total of ten cities with their pastures for the other Kohathite families.

<sup>27</sup>To the Gershonite branch of the Levites went the city of refuge for the manslayer, Golan with its pastures in Bashan and Be-eshterah with its pastures, from the half tribe of Manasseh — two cities. <sup>28</sup>From the tribe of Issachar, Kishion with its pastures, Daberrath with its pastures, <sup>29</sup>Jarmuth with its pastures, and Engannim with its pastures — four cities. <sup>30</sup>From the tribe of Asher, Mishal with its pastures, Abdon with its pastures, <sup>31</sup>Helkath with its

m) Num. 35:1-8.

n) The Levites did not occupy these cities exclusively, but only such living quarters as they required. o) For the genealogy of Levi, see Ex. 6:16-25.

p) "Union" — probably because four villages were consolidated. Mamre was one of them. They were about 20 miles south of Jerusalem. q) Famous as Jeremiah's birthplace.

r) Gath-rimmon was a city in Dan (vs. 24). Ibleam may have stood here originally. See Bileam (1 Chron. 6:70).

pastures, and Rehob with its pastures — four cities. <sup>32</sup>From the tribe of Naphtali, the city of refuge for the manslayer, Kedesh in Galilee with its pastures, Hammoth-dor with its pastures, and Kartan with its pastures — three cities. <sup>33</sup>The total cities of the Gershonites for their families were thirteen and included their pastures.

<sup>34</sup>To the remaining Levites, the Merarite branch, they granted from the tribe of Zebulun, Jokneam with its pastures, Kartah with its pastures, <sup>35</sup>Dimnah with its pastures and Nahalal with its pastures — four cities. <sup>36</sup>From the tribe of Reuben, Bezer with its pastures, Jahazah with its pastures, <sup>37</sup>Kedemoth with its pastures, and Mephathah with its pastures — four cities.<sup>a</sup> <sup>38</sup>From the tribe of Gad, the city of refuge for the manslayer, Ramoth in Gilead with its pastures, Mahanaim with its pastures, <sup>39</sup>Heshbon with its pastures, and Jazer with its pastures — four cities in all. <sup>40</sup>All these cities were for the Merarites, the remaining branch of the Levites, by their families. Their allotment was comprised of twelve cities.

<sup>41</sup>All the Levite cities were within the holdings of the Israelites and numbered forty-eight cities with their pastures. <sup>42</sup>These are the cities, each city with its surrounding pastures. So it was with all these cities.

<sup>43</sup>The Lord gave Israel the whole land which He promised their fathers to give them. They took possession of it and lived in it. <sup>44</sup>The Lord gave them peace on every side, according to all that He had promised their ancestors. None of their enemies could withstand them, because the Lord delivered all their enemies into their hands. <sup>45</sup>Of all the good promises which the Lord had made to the house of Israel, not one failed; they were all fulfilled.<sup>t</sup>

1399 B. C.

## 22 JOSHUA SUMMONED THE REUBENITES, THE GADITES, AND THE

half tribe of Manasseh, <sup>2</sup>and said to them, "You have observed all that Moses the servant of the Lord commanded you, and you have obeyed me in all that I have ordered you. <sup>3</sup>You have not forsaken your kinsmen, though it has been a long time, even to this day, and you have obediently kept the commandment of the Lord your God. <sup>4</sup>Now the Lord your God has given peace to your kinsmen, as He had promised them; so depart now, and go to your own tents" in the land that you possess, which Moses the servant of the Lord granted you on the other side of the Jordan. <sup>5</sup>Only be very careful to obey the commandment and the law which Moses the servant of the Lord commanded you. Love the Lord your God; walk in all His ways; observe His commandments; cling to Him and be steadfast with your whole heart and soul." <sup>6</sup>After blessing them, Joshua discharged them, and they went to their tents.<sup>u</sup>

<sup>7</sup>Moses had made a grant to half the tribe of Manasseh in Bashan; so Joshua made a grant to the other half among their kinsmen on the west side of the Jordan. Joshua also sent them<sup>v</sup> to their tents when he had blessed them.

<sup>8</sup>"When you return to your tents," he said to them, "with your great wealth and very many cattle, with silver and gold, bronze and iron, and countless garments, share the spoils of your enemies with your kinsmen."

<sup>9</sup>The Reubenites, the Gadites, and the half tribe of Manasseh departed from the Israelites in Shiloh in the land of Canaan, to go to the land of Gilead, the land which belonged to them; for they had taken possession of it, according to the Lord's command through Moses. <sup>10</sup>When they came to the district of the Jordan which is in the land of Canaan, the Reubenites, the Gadites, and the half tribe of Manasseh built an altar there near the Jordan, a large altar to draw attention.

s) Vss. 36, 37 are similar to I Chronicles 6:63, 64.

t) Although Canaanites still remained in the land, their strength was so diminished that they would have been powerless to defend themselves against complete extermination, had this been Israel's concerted purpose. u) Their permanent homes east of the Jordan.

v) The Manassites of Bashan.

<sup>11</sup>The Israelites were told, "The Reubenites, the Gadites, and the half tribe of Manasseh have built an altar in the land of Canaan in the district of the Jordan on the side of the Israelites."

<sup>12</sup>When the Israelites heard this, their whole congregation assembled at Shiloh, to march against them in war.

<sup>13</sup>Then the Israelites sent Phinehas the son of Eleazar the priest into the land of Gilead to the Reubenites, the Gadites, and the half tribe of Manasseh.

<sup>14</sup>Ten men accompanied him, one from each ruling house in every tribe in Israel,<sup>w</sup> and each was the chief of his house, ruling over the tribes of Israel.

<sup>15</sup>When they came to the Reubenites, the Gadites, and the half tribe of Manasseh in the land of Gilead, they said to them, <sup>16</sup>"The whole congregation of the LORD inquires, 'Why have you committed this transgression against the God of Israel, turning away from the LORD now, by building an altar<sup>x</sup> in rebellion against Him?' <sup>17</sup>Have we not had enough of the sin of Peor, from which we have not yet rid ourselves and because of which a plague fell upon the congregation of the LORD?' <sup>18</sup>that today you have turned away from the LORD? Since you have rebelled against the LORD today, tomorrow He will be angry with the whole congregation of Israel.<sup>z</sup> <sup>19</sup>Now if the land of your possession is unclean,<sup>a</sup> cross over to the land which the LORD possesses, where His tabernacle stands, and take possession among us. But neither rebel against the LORD nor against us, by building any altar for yourselves, besides the altar of the LORD our God. <sup>20</sup>Did not Achan<sup>b</sup> the son of Zerah commit a transgression against the devoted portion, so that anger fell upon the whole congregation of Israel? That man did not die alone because of his wickedness."

<sup>21</sup>In reply, the Reubenites, the Gadites, and the half-tribe of Manasseh

said to the tribal leaders of Israel, <sup>22</sup>"The Mighty One, God the LORD, the Mighty One, God the LORD, Himself understands, and may Israel itself understand. Do not spare us today, if in rebellion or transgression against the LORD <sup>23</sup>we built the altar to turn away from the LORD. If it was to put burnt offerings and food offerings upon it and to perform the sacrifices of thanksgiving upon it, may the LORD Himself bring retribution. <sup>24</sup>It was because of concern that we did this. 'Hereafter,' we said, 'your descendants may say to ours, "What have you to do with the LORD God of Israel?' <sup>25</sup>The LORD made the Jordan a boundary between you, the Reubenites and the Gadites, and ourselves. You have no portion with the LORD.'" Thus your descendants might make our descendants cease revering the LORD. <sup>26</sup>So we said, "Let us build ourselves an altar, not for burnt offering nor for sacrifice, <sup>27</sup>but for a testimony between you and us, and between our descendants after us, for the perpetual performance of the service of the LORD in His presence with our burnt offerings, sacrifices, and thank offerings; so your descendants will not say to ours hereafter, 'You have no portion in the LORD.'" <sup>28</sup>So we said, "If it ever occurs, that they say this to us or to our descendants hereafter, then we shall reply, 'See the design of the altar of the LORD which our fathers made, though neither for burnt offering nor sacrifice. It is a testimony between ourselves and you.'" <sup>29</sup>Far be it from us that we should rebel against the LORD and turn away from Him this day by building an altar for burnt offerings, food offerings, and sacrifices, besides the altar of the LORD our God, which is in front of His tabernacle."<sup>e</sup>

<sup>30</sup>Phinehas the priest, the leaders of the congregation and the chiefs of the tribes of Israel which were with him, heard the words which the Reubenites,

w) Each of the nine and a half western tribes was represented by a delegate.

x) The building of this second altar would have violated the law of Deut. 12:1-14, had it been for sacrifices. It should have been called a monument.

y) Num. 25:1-9. The moral and spiritual effects of that incident still infected Israel and were the cause of chronic defection throughout its history.

z) The concept of collective responsibility for individual failure greatly influenced the religious thought of Israel and of the New Testament church.

a) All lands not sanctified by the manifest Presence of God were considered unclean. b) Ch. 7.

c) At this time the official altar stood at Shiloh (ch. 18:1).

the Gadites, and the Manassites spoke, and they seemed reasonable to them.

<sup>31</sup>So Phinehas the son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassites, "Today we know that the LORD is among us, because you have not committed this transgression against the LORD. Consequently, you have spared the Israelites from the hand of the LORD."

<sup>32</sup>Then Phinehas the son of Eleazar the priest and the leaders returned from the Reubenites and the Gadites in the land of Gilead to the Israelites in the land of Canaan; and they gave them a report on the matter. <sup>33</sup>It seemed reasonable to the Israelites; so they praised God and did not order the troops to march against them to destroy the land, in which the Reubenites and the Gadites lived.

<sup>34</sup>The Reubenites and the Gadites named the altar: "A witness between us that the LORD is God."<sup>d</sup>

1395 B. C.

**23** AFTER A LONG TIME, THE LORD gave Israel peace with all their enemies in the surrounding area. Joshua was old and ripe with age, <sup>2</sup>so he summoned<sup>e</sup> all Israel, its elders, chiefs, judges, and officers,<sup>f</sup> and said to them, "I am old and ripe with age. <sup>3</sup>You have seen all that the LORD your God has done to these nations in your behalf, for the LORD your God is the One who has fought for you. <sup>4</sup>Besides all the nations which I have cut down from the Jordan to the Great Sea in the west, I have allotted to you those nations remaining within the inheritances which belong to your tribes.<sup>g</sup> <sup>5</sup>The LORD your God Himself will push them back and expel them for you, and you may take possession of their land, as the LORD your God promised you. <sup>6</sup>Be very resolute in observing and practicing every precept in the book of the Law of Moses. Do not turn from it to the right or left.

<sup>7</sup>"Do not associate with those nations which are still among you; neither take thought of the names of their gods, nor swear by them, and do not serve them or pay homage to them, <sup>8</sup>but cling to the LORD your God as you have until this day.<sup>h</sup> <sup>9</sup>The LORD has thrust great and powerful nations out of your way, and to this day none withstands you. <sup>10</sup>One of you put a thousand to flight because the LORD your God Himself fought for you, as He has promised. <sup>11</sup>Be very careful to love the LORD your God, <sup>12</sup>for if you turn away and join with the rest of these nations which are still among you, intermarrying with them and associating together, <sup>13</sup>be very sure that the LORD your God will not continue to drive back these nations in your behalf. They will become a trap and a snare to you, a whip in your sides and thorns in your eyes, until you perish from this good country which the LORD your God gave you.

<sup>14</sup>"Today I am going the way of all the earth; and you know with all your hearts and souls that not one of all the good promises which the LORD your God made to you has failed. They all came to pass for you; not one of them has failed. <sup>15</sup>But just as every good promise which the LORD your God made to you has come to pass for you, so He will carry out every warning upon you until He has destroyed you from this good land which He has given you. <sup>16</sup>Should you break the covenant of the LORD your God which He made with you, to follow and serve other gods and to pay homage to them, the LORD will burn with anger against you, and you will quickly perish from the good land which He gave you."<sup>i</sup>

1394 B. C.

**24** JOSHUA CALLED TOGETHER ALL the tribes of Israel at Shechem.<sup>j</sup> When he had summoned the elders of

d) This altar of testimony is not mentioned elsewhere in the Bible. It had been built west of the Jordan and near it; see vs. 11.

e) Joshua summoned the officials either to Timnath-serah, where he resided (ch. 19:50), or to Shiloh, where the tabernacle stood.

f) All those summoned were elders; some were tribal leaders, some were judges, and some were civil officials. g) Ch. 13:2-6. h) National faithfulness is specially in view.

i) Lev. 26:14-26; Deut. 28:15-68; 29:16-28.

j) Shechem was a historic site. Here the LORD first promised Canaan to Abram (Gen. 12:6, 7); here Jacob destroyed the idols which his retinue brought from Mesopotamia (Gen. 35:2-5); here the Law of Moses was officially put in force in the land of Canaan (ch. 8:30-35).

Israel, the chiefs, the judges, and the officers, they stood before God, <sup>2</sup>and Joshua addressed the people: "This is what the LORD God of Israel says: Long ago your ancestors lived beyond the river.<sup>k</sup> Terah was the father of Abraham and Nahor;<sup>l</sup> but they served other gods. <sup>3</sup>So I took your ancestor Abraham from beyond the river and led him through the whole land of Canaan,<sup>m</sup> and I multiplied his offspring by giving him Isaac.<sup>n</sup> <sup>4</sup>Then to Isaac I gave Jacob and Esau.<sup>o</sup> I gave Esau the mountains of Seir to possess,<sup>p</sup> but Jacob and his sons went down to Egypt.<sup>q</sup> <sup>5</sup>Then I sent Moses and Aaron and brought a plague upon Egypt, with what I did among them;<sup>r</sup> afterwards I brought you out. <sup>6</sup>When I brought your ancestors out of Egypt, you came to the sea,<sup>s</sup> and the Egyptians chased your fathers in chariots and on horseback to the Red Sea.<sup>t</sup> <sup>7</sup>You cried out to the LORD, and He put darkness between you and the Egyptians. Then He caused the sea to cover them and drown them.<sup>u</sup> Your own eyes saw what I did to Egypt. Thereafter you lived in the desert for a long time, <sup>8</sup>until I brought you to the land of the Amorites, living across the Jordan. When they fought against you, I delivered them up to you, and you took possession of their land, as I destroyed them for you.<sup>v</sup>

<sup>9</sup>"When Balak the son of Zippor, king of Moab, rose up and fought<sup>w</sup> against Israel, he sent for Balaam son of Beor to put you under a curse. <sup>10</sup>But when I would not listen to Balaam, he blessed you, and I delivered you from his hand.<sup>x</sup> <sup>11</sup>Then you crossed the Jordan, and when you came to Jericho, the inhabitants of Jericho, the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites fought against you.

But I delivered them into your hands. <sup>12</sup>I sent the wasp ahead of you, and it drove out before you the two kings of the Amorites without your sword or bow.<sup>y</sup> <sup>13</sup>I gave you a land for which you have not labored; you have settled in cities which you have not built; and you eat of orchards and olive trees which you have not planted.

<sup>14</sup>"Now then, revere the LORD, and serve Him in sincerity and truth. Reject the gods which your ancestors served beyond the river and in Egypt,<sup>z</sup> and serve the LORD. <sup>15</sup>However, if it seems wrong in your eyes to serve the LORD, choose today whom you will serve — whether the gods whom your fathers served beyond the river or the gods of the Amorites in whose land you live. Nevertheless, I and my house, we shall serve the LORD."<sup>a</sup>

<sup>16</sup>The people replied, "May it never be that we shall forsake the LORD to serve other gods; <sup>17</sup>because it was the LORD our God Himself who brought us and our ancestors from the land of Egypt, the place of bondage, and because He performed these great miracles before our eyes, protecting us throughout our whole journey, from all the peoples through whom we passed. <sup>18</sup>Furthermore, the LORD drove out before us the Amorites and all the peoples, the men of the land. We, too, shall serve the LORD, for He is our God."

<sup>19</sup>Then Joshua said to the people, "You will not be able to serve the LORD, for God is holy;<sup>b</sup> He is an ardent God<sup>c</sup> and will indulge neither your rebellions nor your sins. <sup>20</sup>If you forsake the LORD and serve other gods, He will turn away and punish you and destroy you, despite the fact that He has been good to you." <sup>21</sup>"Not so," the people replied to Joshua, "for we will serve the LORD."

k) The Euphrates.

l) Terah had three sons (Gen. 11:27), but only Abraham and Nahor are mentioned here because they were the ancestors of Israel — Nahor as grandfather of Rebekah (Gen. 22:20-23), and great-grandfather of Rachel and Leah, the matriarchs of Israel (Gen. 29:10, 16). m) Gen. 13:17. n) Gen. 21:1-3. o) Gen. 25:21-26. p) Gen. 36:6-8. q) Gen. 46. r) Ex. 7:14-12:36.

s) Ex. 14:1. t) Literally 'sea of sedge,' because of its profuseness of seaweeds. u) Ex. 14:5-31.

v) Num. 21:21-35. w) Num. 22:6, 11. Compare Deut. 2:9; Judg. 11:25. x) Num. 22-24.

y) The wasp was the dreadful power of God that defeated Sihon and Og (Compare Ex. 23:27-30).

z) Lev. 17:7; Ezek. 20:7; 23:3, 8.

a) Worship begins at home. There Joshua himself was priest at the family altar.

b) By this Joshua implies that the requirements for serving the LORD are definite and inflexible.

c) Ex. 20:5.



<sup>22</sup>"You yourselves are witnesses that you have chosen to serve the LORD," said Joshua to the people. "We are witnesses," they replied.

<sup>23</sup>"Now then, turn away from the other gods, which are around you,<sup>a</sup> and give your hearts to the LORD God of Israel." <sup>24</sup>So the people said to Joshua, "We will serve the LORD our God and obey His voice."

<sup>25</sup>On that day Joshua made a covenant with the people, and he laid down statutes and decrees for them in Shechem. <sup>26</sup>He wrote these precepts in the book of the Law of God, and, taking a large stone, he set it up there beneath the oak tree which was sacred to the LORD.<sup>c</sup> <sup>27</sup>Then Joshua said to all the people, "This stone shall be with us for a testimony; for it has heard all the messages of the LORD, which He has spoken to us. It will be with you for a testimony, lest you deny your God." <sup>28</sup>Then Joshua dismissed the people, each to his own heritage.

<sup>29</sup>After these events, Joshua the son of Nun, the servant of the LORD, died. He was a hundred and ten years of age.<sup>f</sup> <sup>30</sup>They buried him in the grounds of his inheritance, in Timnath-serah, which is in the mountains of Ephraim, north of Mount Gaash.

<sup>31</sup>Israel served the LORD all the days of Joshua and of the elders who lived after him and who knew everything that the LORD had done for Israel.<sup>g</sup>

<sup>32</sup>They buried the bones of Joseph,<sup>h</sup> which the Israelites brought from Egypt, at Shechem, in a portion of the field which Jacob had bought for about 200 dollars from the descendants of Hamor, who was the father of Shechem.<sup>i</sup> Now it was the inheritance for the descendants of Joseph.

<sup>33</sup>Eleazar the son of Aaron died; and they buried him on the hill that was given to his son Phinehas in the mountains of Ephraim.

d) The gods of the heathen natives still living in Canaan. Ch. 24:31 implies that they were not practicing idolatry during the administration of Joshua. e) See note on vs. 1.

f) As no date of his birth is given, nor is there any indication of his age on any previous occasion of which we have a date, we do not know in what year he died, as we know it of Caleb. His blessing Caleb suggests that he was older than Caleb (ch. 14:13).

g) Moses, to render himself dispensable, had trained Joshua to be his successor; but Joshua and the elders were so busy conquering the Canaanites, they failed to raise a generation to take their place as worshipers and servants of God. h) Gen. 50:24, 25; Ex. 13:19. i) Gen. 33:19.

# THE BOOK OF

# JUDGES

1394-1390 B.C.

**1** AFTER THE DEATH OF JOSHUA, IT came about that the Israelites inquired of the LORD, "Who of us shall march first to fight the Canaanites?" <sup>2</sup>The LORD said: Judah shall go up. See, I have delivered the land into his hand.<sup>a</sup> <sup>3</sup>Then Judah said to Simeon, his brother, "Come up with me into my allotment, so that we may fight the Canaanites together; then I will march with you into your allotment." So Simeon went with him. <sup>4</sup>Then Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand. At Bezek they defeated the enemy, who suffered ten thousand casualties; <sup>5</sup>for they met Adoni-bezek at Bezek,<sup>b</sup> fought him, and defeated the Canaanites and the Perizzites. <sup>6</sup>Adoni-bezek tried to escape, but after pursuit they caught him and severed his thumbs and his big toes. <sup>7</sup>Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off gleaned leftovers under my table; as I have done, so God has requited me." They brought him to Jerusalem, and he died there.

<sup>8</sup>The men of Judah also attacked Jerusalem, and upon capturing the city, they destroyed it with the sword and burned it. <sup>9</sup>Afterward the Judahites went down and fought the Canaanites living in the hill country, in the south, and in the lowland. <sup>10</sup>Then Judah marched against the Canaanites at Hebron. (Prior to this time Hebron

was called Kiriath-arba).<sup>c</sup> In the ensuing battle they defeated Sheshai, Ahiman, and Talmi.<sup>d</sup> <sup>11</sup>Then they marched against Debir, which had been called Kiriath-sepher.<sup>e</sup> <sup>12</sup>Caleb said, "Whoever attacks and captures Kiriath-sepher, him I will give my daughter Achsah in marriage." <sup>13</sup>Now Othniel, the son of Caleb's younger brother Kenaz, took it; so he gave him his daughter Achsah in marriage. <sup>14</sup>When she came to him, she persuaded him to ask her father for a field.<sup>f</sup> As she alighted from her donkey, Caleb said to her, "What do you want?" <sup>15</sup>She said to him, "Give me a wedding present. You have given me the dry land of the south; give me with it also water springs." Then Caleb gave her the upper and lower springs.

<sup>16</sup>The descendants of the Kenite, Moses' father-in-law, left the city of palm trees,<sup>g</sup> joined the children of Judah in the wilderness of Judah, south of Arad, and lived among the people there.<sup>h</sup> <sup>17</sup>Judah went with Simeon, his brother, and they defeated and utterly destroyed all the Canaanites who inhabited Zephath. They therefore named the place Hormah.<sup>i</sup> <sup>18</sup>Judah also took Gaza, Ashkelon, Ekron, and the communities surrounding these towns.

<sup>19</sup>The LORD was with Judah; so he took possession of the hill country, but he was unable to expel the inhabitants

a) They would consult by means of the Urim and Thummim [Num. 27:21, etc.].

b) Located in Ephraim's territory. c) City of Arba, the father of Anak. d) Sons of the giant Anak.

e) City of the book; a library may have been there. f) Or, the field, indicating a choice field.

g) Jericho. h) Among the Amalekites [I Sam. 15:6]. i) Destruction.

of the valley because they had iron chariots. <sup>20</sup>Hebron they gave to Caleb, as Moses had said, and he drove out the three sons of Anak.

<sup>21</sup>Benjamin failed to drive out the Jebusite dwellers in Jerusalem; so that the Jebusites live with the Benjamites in Jerusalem to this day.<sup>j</sup> <sup>22</sup>The family of Joseph went up against Bethel, and the Lord was with them. <sup>23</sup>When the house of Joseph sent men to spy on Bethel, which before this was called Luz, <sup>24</sup>the spies saw a man come out of the city, and they said to him, "Show us, please, the entrance to the city, and we will deal kindly with you." <sup>25</sup>When he showed them the entrance to the city, they destroyed the city with the sword; <sup>26</sup>but the man and all his family were permitted to move into the land of the Hittites, where he built the city of Luz, so called to this day.

<sup>27</sup>Manasseh did not expel the people of Beth-shean and its suburbs, nor of Taanach and its suburbs, nor the people of Dor and its suburbs, nor those of Ibleam and its suburbs, nor those of Megiddo and its suburbs; for the Canaanites were determined to live in that land. <sup>28</sup>After Israel became strong and established, the Canaanites were permitted to stay in the land, but they were compelled to pay tribute.<sup>k</sup>

<sup>29</sup>Ephraim, too, failed to expel the Canaanites but permitted them to live among his people in Gezer. <sup>30</sup>Neither did Zebulun expel the people of Kitron and the people of Nahalol; these Canaanites were allowed to live among them in the land as tribute-paying subjects. <sup>31</sup>Asher did not expel the Acco people, either, or the people of Sidon, of Ahlab, of Achzib, of Helbah, of Aphik, or of Rehob. <sup>32</sup>The Canaanites were allowed to stay in the land, and the Asherites lived among them.<sup>l</sup>

<sup>33</sup>Neither did Naphtali expel the natives of Beth-shemesh nor of Beth-anath; he lived among the native Canaanites. However, the natives of Beth-

shemesh and of Beth-anath became their tribute-paying subjects. <sup>34</sup>The Danites, too, were unable to possess the valley and were driven into the hills by the Amorites. <sup>35</sup>Even though the Amorites were determined to dwell in Har-heres,<sup>m</sup> in Aijalon, and in Shalbim, the Joseph tribe suppressed them, so that finally the Amorites were forced to pay tribute. <sup>36</sup>The border of the Amorites ran from the ascent of Scorpion Pass, from Sela<sup>n</sup> on and upward.

**2** THE ANGEL<sup>o</sup> OF THE LORD CAME up from Gilgal to Bochim and said: I moved you up out of Egypt, and I have brought you into the land which I promised your fathers by oath, and I said: I will not break My covenant with you through eternity. <sup>2</sup>But you shall make no covenant with the inhabitants of the land; their altars you are to break down. But you have not listened to My voice. What is this you have done? <sup>3</sup>Wherefore I also say to you: I will not drive them out before you; but they shall be your adversaries, and their gods shall be a snare to you. <sup>4</sup>When the Angel of the Lord had spoken these words to all the Israelites, the people lifted up their voices and wept. <sup>5</sup>So they named that place Bochim; and there they sacrificed to the Lord.

<sup>6</sup>When Joshua had dismissed the Israelites, every one went away, each to possess his inheritance. <sup>7</sup>The people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who had seen all the great work of the Lord, which He had done for Israel. <sup>8</sup>Joshua the son of Nun, the servant of the Lord, died when he was 110 years old. <sup>9</sup>They buried him within the borders of his inheritance in Timnath-heres, which lies in the hill country of Ephraim, north of Mount Gaash.

<sup>10</sup>When that generation were gathered to their fathers,<sup>p</sup> there arose an-

j) David expelled them [II Sam. 5:7ff]. k) Or were made to serve.

l) To let Canaanites live among them, continuing their pagan ways, was contrary to divine orders; "lived among them" suggests a pagan majority; it proved ruinous.

m) Mount Heres. n) The rock; possibly the cliff city of Petra in Edom.

o) He speaks as God, or in His Name. We like to think of Ilim as the Son of God.

p) Or, joined their fathers in death.

other generation which neither knew the LORD, nor the work which He had done for Israel. <sup>11</sup>The Israelites did what was evil in the sight of the LORD; they served the Baals.<sup>q</sup> <sup>12</sup>Having forsaken the LORD, the God of their fathers, who brought them out of the land of Egypt, they ran after other gods, the gods of the surrounding peoples, and worshiped them; thus they angered the LORD. <sup>13</sup>When they turned their face away from the LORD, to serve the Baals and the Ashtaroth,<sup>r</sup> <sup>14</sup>the anger of the LORD was kindled against the Israelites, and He handed them over to plunderers, who plundered them; He surrendered them to their enemies around them, so that they could no longer defend themselves. <sup>15</sup>Wherever they went, the LORD's hand was against them for punishment, as the LORD had spoken and as the LORD had sworn to them. They were in great distress.

<sup>16</sup>Nevertheless the LORD raised up judges, who saved them from those who plundered them. <sup>17</sup>However, they did not listen to their judges but went astray in seeking and worshiping other gods; they turned from the way of their fathers, who had walked after the LORD and obeyed His commands, but they failed to do so. <sup>18</sup>Each time when the LORD gave them a judge, the LORD was with the judge and saved them from the power of their enemies throughout the judge's life. The LORD showed compassion for the people because of their groaning over the oppression that crushed them. <sup>19</sup>But at the judge's death, they would turn back<sup>s</sup> and behave worse than did their fathers, in serving and worshiping other gods. They would forego none of their habitual practices or their stubborn ways.

<sup>20</sup>When the LORD's indignation was kindled against Israel, He said: Because this nation has violated the covenant into which I entered with their

fathers and they have not heeded My voice, <sup>21</sup>I also will no longer expel from their presence the nations which Joshua left when he died, <sup>22</sup>to test Israel through them and to see whether or not they would hold to the LORD's way and walk in it as their fathers did. <sup>23</sup>So the LORD permitted those nations to remain; He did not destroy them at once nor deliver them into the power of Joshua.

**3** THESE ARE THE NATIONS WHICH the LORD left, to test by them the Israelites who had not known<sup>t</sup> any of the wars in Canaan; <sup>2</sup>so that the generations of the Israelites who had experienced no wars might become versed in the arts of war: <sup>3</sup>the five princes of the Philistines, all the Canaanites, Sidonians, and Hivites who occupied Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath. <sup>4</sup>These nations were left to test Israel to see if they would obey the commands which the LORD had commanded their fathers through the ministry of Moses. <sup>5</sup>So the Israelites lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; <sup>6</sup>they took their daughters to themselves for wives, and they gave their own daughters to their sons and served their gods. <sup>7</sup>The Israelites did what was evil in the LORD's sight and forgot the LORD their God; they served the Baals and the Ashtaroth. <sup>8</sup>Then the LORD's indignation was kindled against Israel, and He gave them over into the power of Cushan-rishathaim king of Mesopotamia, whom the Israelites served for eight years.

<sup>9</sup>When the Israelites cried to the LORD, the LORD raised up a savior<sup>u</sup> for the Israelites, who delivered them, Othniel the son of Kenaz, Caleb's younger brother. <sup>10</sup>The Spirit of the LORD came upon him; he judged Israel and went out to battle. The LORD handed Cushan-rishathaim king of Aram<sup>v</sup> over to

q) The nature gods of the Canaanites. Baal means master, owner, lord.

r) Ashtaroth is plural of Ashtoreth, the Phoenician goddess Astarte, "the abomination of the Sidonians" [1 Kings 11:5, 33].

s) Even under a righteous judge, the nation practiced heathen worship; at the death of a judge, they became more intensely idolatrous. Even outward appearance of Jehovah worship was then abandoned. t) Those who had not engaged in the wars. u) Deliverer. v) Mesopotamia.

him. <sup>11</sup>The land enjoyed peace for forty years; then Othniel the son of Kenaz died.

1341-1323 B.C.

<sup>12</sup>Again the Israelites did what was evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel because of their apostasy in the sight of the LORD. <sup>13</sup>He confederated with the Ammonites and the Amalekites, advanced, defeated Israel and captured the palm city.<sup>w</sup> <sup>14</sup>For eighteen years the Israelites served Eglon king of Moab.

1323-1243 B.C.

<sup>15</sup>But when the Israelites cried to the LORD, the LORD raised up a deliverer, Ehud the son of Gera, a left-handed Benjamite, by whom the Israelites usually sent their taxes to Eglon king of Moab. <sup>16</sup>Ehud made for himself a two-edged sword, a foot and a half long, girded it under his clothes upon his right thigh. <sup>17</sup>He then presented the taxes to Eglon king of Moab, a very fat man. <sup>18</sup>When he had presented the taxes, he dismissed the people who had carried them. <sup>19</sup>But at the Gilgal quarries he himself turned back and said, "I have a secret message, O king." He ordered, "Silence." All his attendants then withdrew, <sup>20</sup>and Ehud approached King Eglon, who was sitting alone in the cool upper room, which he had made for himself. Ehud said, "I have a message from God for you." As the king arose from his seat, <sup>21</sup>Ehud reached out his left hand, drew his sword from his right thigh, and thrust it into the king's belly, <sup>22</sup>so that the hilt followed the blade, and the fat closed upon the hilt; he did not withdraw the sword from the belly, and the contents burst out. <sup>23</sup>Then Ehud went out the back way, shut the doors of the upper room, and locked them.

<sup>24</sup>After he had left,<sup>x</sup> the king's attendants came and noticed that the doors of the upper room were locked; so they said, "Surely he is relaxing in the cool room." <sup>25</sup>They waited until

they were embarrassed, and still the doors of the upper room did not open; therefore they took the key, opened them, and found their master lying dead on the floor. <sup>26</sup>While the attendants were hesitating, Ehud escaped to Seirah by way of the quarries. <sup>27</sup>Going through the hill country of Ephraim, he blew his trumpet, and the Israelites joined him down from the highlands with him as their leader. <sup>28</sup>He said to them, "Follow me, for the LORD has delivered your enemies, the Moabites, into your hands." They followed him and seized the fords of the Jordan, opposite the Moabites, and permitted no one to pass over. <sup>29</sup>At that time they killed 10,000 Moabites, all healthy and vigorous men; not a man escaped. <sup>30</sup>Thus was Moab subdued that day by the forces of Israel, and the land had peace eighty years.

<sup>31</sup>After him came Shamgar<sup>y</sup> the son of Anath, who killed 600 Philistines with an oxgoad; he also saved Israel.

**4** AFTER EHUD DIED, THE ISRAELITES again did what was evil in the sight of the LORD, <sup>2</sup>and the LORD handed them over to Jabin<sup>z</sup> king of Canaan, who reigned in Hazor. The captain of his army was Sisera, who lived in Harosheth-goiim.<sup>a</sup> <sup>3</sup>The Israelites cried to the LORD; for he had 900 iron chariots, and he oppressed the Israelites mightily for twenty years.

<sup>4</sup>Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. <sup>5</sup>She would sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim, where the Israelites came to her for judgment. <sup>6</sup>She sent for Barak the son of Abinoam from Kedesh-Naphtali, and said to him, "I has not the LORD God of Israel commanded: Go to Mount Tabor, and take with you 10,000 men of Naphtali and of the Zebulun tribe? <sup>7</sup>I will direct Sisera, the captain of Jabin's army, with his chariots and his multitude to the brook

w) Jericho. x) Probably through a little used passageway.

y) Shamgar seems to have followed Ehud during the latter part of the 80 years' period, so that his period is to be reckoned within those 80 years.

z) In Joshua 11:1 and Judges 4:23, 24, Jabin is named king of the Canaanites; like "Pharaoh," it seems to be a title rather than a name.

a) "Haroshieth"—carving; "goiim"—Gentiles; a place noted for carving.

Kishon; and I will deliver him into your hand.”<sup>b</sup>

<sup>8</sup>Barak said to her, “If you will go with me, then I will go; but if you refuse to go with me, I will not go.”

<sup>9</sup>She said, “I will certainly go with you; but the journey on which you are going will not be to your honor, for the LORD will deliver Sisera into the hand of a woman.” Then Deborah arose and went back with Barak to Kedesh, <sup>10</sup>and Barak ordered Zebulun and Naphtali to Kedesh, where 10,000 men followed him; and Deborah went with him.

<sup>11</sup>Now Heber the Kenite had separated himself from the Kenites, the descendants of Hobab, the father-in-law of Moses, and he had pitched his tent as far as the oak of Zaanan, which is near Kedesh. <sup>12</sup>They informed Sisera that Barak the son of Abinoam had gone up to Mount Tabor; <sup>13</sup>so Sisera gathered his 900 iron chariots and all his allies from Harosheth-goiim to the brook Kishon.

<sup>14</sup>Deborah said to Barak, “Up! For this is the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?” So Barak went down from Mount Tabor with his ten thousand men. <sup>15</sup>The LORD<sup>c</sup> confused Sisera and all his chariots and all his soldiers before Barak with the edge of the sword, and Sisera alighted from his chariot and fled on foot. <sup>16</sup>But Barak pursued the chariots and the army to Harosheth-goiim, and all the troops of Sisera were slain by the edge of the sword, so that not one was left. <sup>17</sup>Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin king of Hazor and the house of Heber the Kenite.

<sup>18</sup>Jael went out to meet Sisera and said to him, “Come in, my master, turn in with me; have no fear.” He entered her tent, and she covered him with a blanket. <sup>19</sup>He said to her, “Please give me a little water to drink; for I am

thirsty!” So she opened a bottle<sup>d</sup> of milk and gave him a drink, then covered him again. <sup>20</sup>He said to her, “Stand in the door of the tent, and if any one comes making inquiry of you and says, ‘Is there any man here?’ you shall say, ‘No!’” <sup>21</sup>But Jael, Heber’s wife, took a tent peg and a hammer in her hands, approached him softly, and drove the peg into his temple, so that it pierced through into the ground, and he died without awakening from his deep sleep. <sup>22</sup>And look, as Barak pursued Sisera, Jael came out to meet him and said to him, “Come, and I will show you the man you are seeking.”<sup>e</sup> He entered into her tent and saw Sisera dead with the tent peg through his temple. <sup>23</sup>Thus God subdued on that day Jabin the king of Canaan before the Israelites, <sup>24</sup>and the hand of the Israelites pressed ever heavier on Jabin king of Canaan, until they destroyed Jabin king of Canaan.<sup>f</sup>

1223-1183 B.C.

**5** THAT DAY DEBORAH AND BARAK the son of Abinoam sang this song: <sup>2</sup>“For the leaders taking the lead in Israel, for the people offering themselves willingly, praise the LORD! <sup>3</sup>I hear, O kings; give ear, O princes.<sup>g</sup> I will sing to the LORD; I will sing praise to the LORD, the God of Israel.

<sup>4</sup>“LORD, when Thou didst go forth out of Seir, when Thou didst march out of the field of Edom, the earth trembled, the heavens also dropped; yes, the clouds dropped water. <sup>5</sup>The mountains quaked at the presence of the LORD, even yonder Sinai, at the presence of the LORD, the God of Israel.

<sup>6</sup>“In the days of Shamgar son of Anath, in the days of Jael, the highways were deserted; travelers walked the byways. <sup>7</sup>The rulers ceased in Israel, they ceased until I, Deborah, arose, arose a mother in Israel.<sup>h</sup> <sup>8</sup>They chose new gods, and war was in the gates. Was there seen a shield or a spear among 40,000 in Israel?

<sup>9</sup>“My heart is toward the governors

b) God is ever in control of the godly and of the ungodly.

c) The LORD, not Barak or Deborah, did the confounding, in spite of iron chariots.

d) The skin of a goat. e) Jael obeyed Israel’s God rather than custom.

f) A far northern part of Canaan. g) She addresses all rulers of the earth.

h) Her sons and daughters were the godly of Israel, whom she spiritually and politically nurtured.

of Israel; you who offered yourselves willingly among the people. Praise the LORD! <sup>10</sup>You who ride on white donkeys, you who sit on rich carpets, and you who walk by the way, tell of it. <sup>11</sup>To the measures of musicians in the places of drawing water, they shall rehearse the righteous acts of the LORD, even the righteous acts of His rulers in Israel. Then the people of the LORD went down to the gates.

<sup>12</sup>"Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, and lead away your captives, you son of Abinoam! <sup>13</sup>Then He set the remnant to rule the nobles; He made the LORD's people rule for me as heroes. <sup>14</sup>Those of Ephraim moved into the valley; after you, Benjamin, among your people. Out of Machir came down governors and out of Zebulun they who carry the marshal's staff. <sup>15</sup>The princes of Issachar were with Deborah; as was Issachar, so was Barak. Into the valley they rushed forth at his heels.

"Among the divisions of Reuben there were great deliberations. <sup>16</sup>Why did you stay among the sheepfolds, listening to pipings for the flocks? Among the divisions of Reuben there were great deliberations of heart. <sup>17</sup>Gilead remained beyond the Jordan. And Dan, why did he remain by the ships? Asher dwelt at the seashore, and by its bays he remained. <sup>18</sup>Zebulun is a people that risked their lives unto death; so also Naphtali upon the high places of the field.

<sup>19</sup>"The kings came, they fought; the kings of Canaan fought in Taanach, by the waters of Megiddo; money they did not obtain. <sup>20</sup>From heaven the stars fought; in their courses they fought against Sisera. <sup>21</sup>The brook Kishon swept them away, that ancient brook, the brook Kishon. March on, my soul, with strength! <sup>22</sup>Then the horses' hoofs stamped by reason of the prancings, the prancings of their mighty ones.

<sup>23</sup>"Curse Meroz, says the Angel of the LORD, curse bitterly its inhabitants; because they came not to the help of the LORD, to the help of the LORD as

heroes. <sup>24</sup>Blessed above women shall Jael be, the wife of Heber the Kenite; above women in the tent shall she be blessed! <sup>25</sup>Water he asked; milk she gave him. In a lordly bowl she brought him cream. <sup>26</sup>Her hand she put to the tent peg and her right hand to the workman's hammer; she hammered Sisera; she smashed his head; yes, she pierced and struck through his temple. <sup>27</sup>At her feet he sank, he fell, he lay; at her feet he sank, he fell. Where he sank, there he fell down dead.

<sup>28</sup>"Through the window she looked out; she peered, the mother of Sisera. Through her lattice she called, 'Why is his chariot so long in coming? Why tarry the wheels of his chariots?'" <sup>29</sup>The wisest of her ladies answered her; in fact, she returned answer to herself, <sup>30</sup>"Are they not finding, are they not dividing booty? A girl or two for every man; some loot of dyed garments for Sisera, of dyed garments embroidered, two dyed garments embroidered for the neck of the spoiler?" <sup>31</sup>So, LORD, let all Thy enemies perish. But they who love Him are as the sun rising in his strength." And the land had peace forty years.

1183-1176 B.C.

**6** THE ISRAELITES DID WHAT WAS evil in the sight of the LORD, and the LORD delivered them into the hand of Midian<sup>i</sup> for seven years. <sup>2</sup>The rule of the Midianites was so oppressive that the Israelites made living quarters in mountain caves and forts because of the Midianites.

<sup>3</sup>When the Israelites had sown their fields, the Midianites, the Amalekites, and the natives of the East would come up and attack them. <sup>4</sup>They<sup>j</sup> encamped in the land and ruined the produce of the soil as far as Gaza, so that nothing edible, no sheep, no ox, or donkey remained for the Israelites. <sup>5</sup>They came in crowds thick as grasshoppers, with their cattle, their camels, and their tents to destroy the land; <sup>6</sup>so that the Israelites were impoverished because of the Midianites, and the children of Israel cried unto the LORD. <sup>7</sup>And so it

i) Israel's persistent enemy, although descended from Abraham by Keturah.

j) These people were habitual marauders.

was, when the Israelites cried to the LORD because of the Midianites, <sup>8</sup>the LORD sent them a prophet<sup>k</sup> with this message, "Thus says the LORD, the God of Israel: I brought you up from Egypt, and I brought you forth out of the house of bondage; <sup>9</sup>I delivered you from the power of the Egyptians and out of the hand of all who oppressed you; I drove them out from before you, and I gave you their land. <sup>10</sup>I said to you, I am the LORD your God; you shall not fear the gods of the Amorites, in whose land you dwell. But you have not listened to My voice."

<sup>11</sup>Then the Angel of the LORD came and sat under the oak in Ophra,<sup>l</sup> which belonged to Joash the Abiezrite, where his son Gideon was beating out wheat in the wine press<sup>m</sup> to hide it from the Midianites. <sup>12</sup>When the Angel of the LORD appeared to him, He said to him: The LORD is with you, you mighty hero!

<sup>13</sup>Gideon said to Him, "My master, if the LORD is with us, why then has all this happened to us? And where are all His wondrous works, which our fathers recounted to us, saying, 'Did not the LORD bring us up out of Egypt?' But now the LORD has rejected us; He has delivered us into the hand of the Midianites." <sup>14</sup>Then the LORD<sup>n</sup> turned toward him and said: Go in this your strength and save Israel from the hand of the Midianites; have not I sent you? <sup>15</sup>He said to Him, "O LORD, with what shall I save Israel, considering that my family ranks lowest in Manasseh and I am the youngest in my father's house?" <sup>16</sup>The LORD answered him: I am with you, and you shall destroy the Midianites one and all.<sup>o</sup> <sup>17</sup>Then he said to Him, "If I have found favor in Thy sight, then show me a sign that it is Thou who talkest with me. <sup>18</sup>Do not leave here, please, till I come back, bring out my gift, and

lay it before Thee." And He said: I will stay until you come back.

<sup>19</sup>Then Gideon went in and prepared a kid and unleavened cakes from a bushel of meal; the meat he put in a basket, the broth he put in a pot, and he brought it out to Him under the oak and placed it before Him. <sup>20</sup>But the Angel of the LORD said to him: Take the meat and the unleavened cakes, lay them upon this rock, and pour out the broth. This he did. <sup>21</sup>Then the Angel of the LORD held out the end of the staff in His hand, touched the meat and the unleavened cakes, and fire went up out of the rock that consumed the meat and the unleavened cakes. Then the Angel of the LORD vanished from his sight.

<sup>22</sup>When Gideon realized that He was the Angel of the LORD, Gideon said, "Alas, O LORD God! For I have seen the Angel of the LORD face to face."<sup>p</sup> <sup>23</sup>But the LORD said to him: Peace to you! Have no fear; you shall not die. <sup>24</sup>Then Gideon built an altar there to the LORD, and he called it Adonai-shalom,<sup>q</sup> and to this day it stands in Ophrah of the Abiezrites.

<sup>25</sup>That night the LORD said to him: Take your father's bullock, the second bullock, the seven year old; tear down the altar of Baal that your father has, cut down the shame images<sup>r</sup> beside it; <sup>26</sup>build an altar to the LORD your God upon the top of this stronghold; arrange it properly; take the chosen bullock, and offer it as a burnt sacrifice with the wood of the shame images which you shall cut down. <sup>27</sup>Then Gideon took ten of his men servants and did as the LORD had instructed him; but as he feared his father's household and the men of the city, he did not do it during the day; he did it at night.

<sup>28</sup>When the townsmen got up early next morning, the altar of Baal was broken down, the shame images beside

k) Probably Phinehas, the high priest. l) A village in the half tribe of Manasseh, west of Jordan. m) The wine press was dug to a level lower than the surrounding ground.

n) As at the burning bush near Sinai, the Angel of the LORD is identical with the LORD. We believe He is the Son of God. o) A figure of speech signifying total destruction.

p) Gideon's distress of mind, here indicated, is due to imperfect information concerning God.

q) The LORD is peace. r) A stump on each side of the Baal altar, one with the secret parts of a woman and the other of a man carved on it; by it the Baal worshippers committed lewdness in the name of religion. Temple prostitution was a sacred part of Baal ritual.



it cut down, and the second bullock had been offered upon the newly built altar. <sup>29</sup>They said one to another, "Who has committed this deed?" Upon inquiring and questioning, they were told, "Gideon son of Joash has committed this deed." <sup>30</sup>The townsmen then said to Joash, "Bring your son out-doors that he may die; because he has broken down Baal's altar and has cut down the shame images beside it."

<sup>31</sup>Joash said to all who stood facing him, "Will you strive for Baal? Will you champion his cause? Whoever takes up for him shall be put to death this morning; if he is a god, let him strive for himself because someone has broken down his altar." <sup>32</sup>So they named him Jerubbaal<sup>3</sup> that day, saying, "Let Baal strive against him," because he had broken down his altar.

<sup>33</sup>Now all the Midianites, the Amalekites, and the natives of the East drew together; they passed over and camped in the Valley of Jezreel. <sup>34</sup>Then the Spirit of the Lord came upon Gideon; <sup>4</sup>he blew the trumpet, and the Abiezrites were called up to follow him. <sup>35</sup>He sent messengers throughout Manassah too, and they joined him. He also sent messengers to Asher, to Zebulun, and to Naphtali, and they came up to join them.

<sup>36</sup>Gideon then said to God, "If Thou wilt save Israel by my hand, as Thou hast said, <sup>37</sup>look, I will put a fleece of wool on the threshing floor; and if there is dew on the fleece only and the surrounding ground is dry, then I will know that Thou wilt save Israel by my hand, even as Thou hast spoken."

<sup>38</sup>And it was so. When he got up early next morning, he pressed the fleece together and wrung a bowlful of water out of it. <sup>39</sup>Then Gideon said to God, "Let not Thine anger be kindled against me, and I will speak but this once; let me make another test, I pray Thee, once more with the fleece; let it alone be dry, and let there be dew upon all the ground around it." <sup>40</sup>And God did so that night; for the fleece

was dry, and all the surrounding ground was wet with dew.<sup>41</sup>

**7** THEN JERUBBAAL,<sup>v</sup> THAT IS GIDEON, and all the people with him arose early and camped near Enharod.<sup>w</sup> The camp of Midian was in the valley, north of Gibeath-moreh. <sup>2</sup>And the LORD said to Gideon: There are too many people with you for Me to surrender the Midianites into their hand, lest Israel should become boastful and say: "Our own hand has saved us." <sup>3</sup>Now therefore announce in the hearing of the people, "Whoever is afraid and trembling may leave Mount Gilead at once." Then 22,000 men went back, while 10,000 remained. <sup>4</sup>The LORD said to Gideon: There are still too many people; bring them down to the water's edge, and there I will test them for you. It shall be that he of whom I say: This one shall go with you, shall go with you, and he of whom I say: This one shall not go with you, shall not go. <sup>5</sup>So he brought the people down to the water's edge; and the LORD said to Gideon: Separate every one who laps\* water with his tongue, as a dog laps, from every one who bends down upon his knees to drink. <sup>6</sup>There were 300 men who lapped, putting their hand to their mouth, but all the rest of the people bent down upon their knees to drink water. <sup>7</sup>The LORD said to Gideon: By the 300 men that lapped I will save you; I will deliver the Midianites into your hand. Let all the other people go, each to his tent. <sup>8</sup>He took provisions and trumpets from the people and sent the rest of the men of Israel away each to his tent, retaining only the 300 men.

Now the camp of Midian was below him in the valley, <sup>9</sup>and that night the LORD said to him: Get up, invade the camp; for I have delivered it into your hand. <sup>10</sup>But if you are afraid to invade it, go down to the camp with your servant Purah. <sup>11</sup>There you will hear what they are saying, and after that you will have the courage to go

wisdom.

they dipped water to their mouths with cupped hands, they could scan the horizon for enemies.

down against the camp. Then he went down with his servant Purah to the very edge of the camp where the sentries were standing.

<sup>12</sup>Now the Midianites, the Amalekites, and all the natives of the East were camping along the valley, thick as grasshoppers, and their camels were as numerous as the sand on the seashore. <sup>13</sup>Just as Gideon came near, a guard was telling his comrade a dream: "See! I dreamed that a loaf of barley bread came tumbling into the camp of Midian and bounced so hard against the tent that it collapsed." <sup>14</sup>His comrade responded, "That is nothing other than the sword of Gideon son of Joash, a man of Israel; God has delivered Midian and the whole camp into his hand." <sup>15</sup>When Gideon heard the telling of the dream and its interpretation, he bowed in worship and returned to the camp of Israel. He said, "Up! for the LORD has delivered the camp of Midian into your hand." <sup>16</sup>He divided the 300 men<sup>y</sup> into three companies and gave trumpets and empty pitchers, with torches inside, to each of them. <sup>17</sup>He told them, "Watch me, and do as I do. When I reach the edge of the camp and blow my trumpet, see that you do as I do; <sup>18</sup>when I and all my men blow our trumpets, you, too, must blow your trumpets all around the camp and shout, 'For the LORD and for Gideon.'"

<sup>19</sup>When Gideon and the 100 men with him came to the edge of the camp, the middle watch had just been posted. They blew the trumpets and smashed the pitchers that were in their hands. <sup>20</sup>The three companies blew the trumpets, smashed the pitchers, held the torches in their left hands and in their right hand trumpets to be blown, and they shouted, "The sword of the LORD and of Gideon." <sup>21</sup>Then every man stood in his place around the camp, and all the men in camp ran, crying out as they fled.

<sup>22</sup>When the 300 trumpets were blown, the LORD set every man fighting

the man next to him throughout the camp,<sup>a</sup> and the army fled as far as Beth-shittah<sup>b</sup> near Zererah and as far as the border of Abel-meholah<sup>c</sup> near Tabbath. <sup>23</sup>The men of Israel were then called up out of Naphtali, out of Asher, and out of all Manasseh, to pursue the Midianites. <sup>24</sup>Gideon also sent messengers throughout the hill country of Ephraim, announcing, "Come down against the Midianites, and seize the waters fronting them as far as Beth-barah<sup>d</sup> and the Jordan." Then all the men of Ephraim were called out, and they seized the waters as far as Beth-barah and also the Jordan. <sup>25</sup>They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock Oreb, and Zeeb was killed in the wine press of Zeeb. They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

**8** THEN THE MEN OF EPHRAIM SAID to him, "What kind of treatment is this — not calling us when you went to fight against Midian?" They accused him severely, <sup>2</sup>but he answered them, "What have I done in comparison with you? Are not the leftover grapes of Ephraim better than the entire crop of Abiezer? <sup>3</sup>God has delivered the princes of Midian, Oreb and Zeeb, into your hand; so what was I able to do as compared to you?"<sup>e</sup> And their anger was abated when he had said that.

<sup>4</sup>When Gideon came to the Jordan, he and his 300 men passed over, weary but continuing their pursuit. <sup>5</sup>He said to the men of Succoth, "Give, I beg of you, loaves of bread to the people that follow me, for they are exhausted. I am pursuing Zebah and Zalmunna, the kings of Midian." <sup>6</sup>But the princes of Succoth said, "Are the persons of Zebah and Zalmunna already in your hands, that we should give you men bread?" <sup>7</sup>Gideon answered, "When the LORD delivers Zebah and Zalmunna into my hand, then I will thrash you

y) Both the dream and interpretation were inspired by God to increase the confidence of Gideon.

z) Even in working miracles God uses natural means.

a) Complete confusion prevailed in the darkness. At night all swords, of enemy and of friend, look alike. b) The house of the acacia tree. c) The meadow of dancing.

d) House of the ford, probably the Beth-abarah where John baptized.

e) A soft answer turns away wrath [Prov. 15:1].

naked bodies with the thorns and briars of the wilderness." <sup>8</sup>From there he went up to Penuel and spoke to them in like manner; and the men of Penuel answered him as had the men of Succoth. <sup>9</sup>He said to the men of Penuel, "When I return safe and sound, I will break down this tower."

<sup>10</sup>Now Zebah and Zalmunna were in Karkor with their army of about 15,000 men, all that were left of the natives of the East; for the slain numbered 120,000 swordsmen. <sup>11</sup>So Gideon went up by the Bedouins' route to the east of Nobah and Jogbehah, and he smote the army while they were resting. <sup>12</sup>Zebah and Zalmunna fled, but he pursued and captured the two kings of Midian, Zebah and Zalmunna, and routed the entire army. <sup>13</sup>Then Gideon son of Joash returned from the battle by the Ileres Pass. <sup>14</sup>He captured one of the young men of Succoth, whom he interviewed and who jotted down for him the names of the princes and the elders of Succoth, 77 men. <sup>15</sup>He then went to the dwellers of Succoth and said, "Take a look at Zebah and Zalmunna, about whom you taunted me, saying, 'Are the persons of Zebah and Zalmunna already in your hands, that we should give bread to your tired men?'" <sup>16</sup>Then he took the elders of the city and with the thorns and briars of the wilderness he taught the men of Succoth a lesson. <sup>17</sup>He also broke down the tower of Penuel and killed the men of the city.

<sup>18</sup>To Zebah and Zalmunna he said, "Who were the men whom you killed at Tabor?" They replied, "As you are, so were they. They were like you, each as the son of a king in stature." <sup>19</sup>He said, "They were my brothers, the sons of my mother. As surely as the LORD lives, if you had spared their lives, I would not kill you." <sup>20</sup>He then said to Jether, his first-born, "Stand up and kill them." But the youth did not draw his sword; he was afraid, for he was still only a lad. <sup>21</sup>Zebah and Zalmunna

said, "You stand up and fell us; for as the man, so is his power." Gideon arose, killed Zebah and Zalmunna, and took the crescents<sup>a</sup> which were on the necks of their camels.

<sup>22</sup>The men of Israel said to Gideon, "Rule over us, you and then your son and then your son's son; for you have saved us from the rule of Midian."

<sup>23</sup>But Gideon said to them, "I will not rule over you, neither shall my son rule over you; the LORD shall rule over you; <sup>24</sup>but rather I will request that every man give me the earrings of the captives." (They had golden earrings because the men had been Ishmaelites). <sup>25</sup>They answered, "We will gladly give them," and when they spread a garment, every man cast the earrings from their captives into it. <sup>26</sup>The weight of the golden earrings he had requested was equal to about 17,000 dollars in gold, besides the crescents, the pendants, and the purple clothing that was on the kings of Midian; also the chains that were around the necks of the camels. <sup>27</sup>Then Gideon made an ephod of it and put it in the city of Ophrah; and all Israel venerated it, so that it became a snare to Gideon and his family.<sup>b</sup> <sup>28</sup>Thus was Midian subdued at the hands of Israel, and they never raised their heads again. The land had peace for forty years, during the lifetime of Gideon.

1136 B.C.

<sup>29</sup>Then Jerubbaal the son of Joash went and lived in his own house.

<sup>30</sup>Gideon had seventy sons, who were his own offspring through his many wives. <sup>31</sup>His concubine in Shechem also bore him a son, and he named him Abimelech. <sup>32</sup>Then Gideon the son of Joash died at a ripe old age, and he was buried in the tomb of his father Joash in Ophrah of the Abiezrites.

<sup>33</sup>As soon as Gideon was dead, the Israelites again turned to the Baals, and they made Baal-berith<sup>c</sup> their god.

<sup>34</sup>The Israelites had no regard for the LORD their God, who had delivered

f) Or, while they were making camp.

g) Moon images or pictures are still Arabian emblems in the Moslem faith.

h) The Urim and Thummim, attached to the breastplate of the high priest, was consulted to learn the will of God. This ephod, handled by lesser men, became an object of worship.

i) Heb.: LORD of a covenant. Sometimes spoken of as El-berith, the god of a covenant, thus prostituting the sacred covenant relationship between God and Israel.

them from the hands of their enemies; <sup>35</sup>neither did they show kindness to the family of Jerubbaal in return for all the good he had rendered in behalf of Israel.

1136-1133 B.C.

**9** ABIMELECH THE SON OF JERUBBAAL went to Shechem to his mother's relatives and said to the household of his mother's father,<sup>1</sup> <sup>2</sup>"Speak to the men of Shechem, and say to them, Which is better for you, to have seventy sons of Jerubbaal rule over you or to have one man rule over you?" Also remember that I am your own bone and flesh."<sup>3</sup> So his mother's brothers<sup>k</sup> spoke these words to the men of Shechem in his behalf, and they were inclined to favor Abimelech; for they said, "He is our kinsman."<sup>4</sup> Then they gave him seventy pieces of silver from the house of Baal-berith, and with them Abimelech hired lightheaded and foolhardy men who followed him.<sup>5</sup> He went to his father's house at Ophrah and slew his brothers, the seventy sons of Jerubbaal, upon one stone;<sup>6</sup> but Jotham, the youngest, escaped by hiding himself.<sup>7</sup> Then all the men of Shechem and of Beth-millo got together by the oak at the Shechem monument and proclaimed Abimelech king.

<sup>7</sup>When it was told Jotham, he climbed to the top of Mount Gerizim. There he raised his voice and shouted to them, "Listen to me, you men of Shechem, so that God may listen to you."<sup>8</sup> Once the trees went out to anoint a king over them, and they said to the olive tree, 'Reign over us!' <sup>9</sup>But the olive tree said to them, 'Shall I give up my rich oil, with which God and men are honored, to solicit the trees for my promotion?' <sup>10</sup>Then the trees said to the fig tree, 'Come and reign over us!' <sup>11</sup>But the fig tree said to them, 'Should I give up my good sweet fruit, to solicit the trees for my promotion?' <sup>12</sup>The trees then said to the vine, 'Come, reign over us!' <sup>13</sup>But the vine said to them, 'Should I give up

my wine, which cheers God and men, to solicit the trees for my promotion?' <sup>14</sup>Then all the trees said to the bramble,<sup>n</sup> 'Come and reign over us!' <sup>15</sup>And the bramble said to the trees, 'If you in sincerity anoint me king over you, then come and take refuge in my shadow; but if not, then let fire come out of the brambles, and let it destroy the cedars of Lebanon.'

<sup>16</sup>"So now, if you have acted in all sincerity and truth in making Abimelech king, and if you have behaved with fairness toward Jerubbaal and his household in accordance with his merit — <sup>17</sup>seeing that my father fought for you and risked his life and delivered you from the power of Midian, <sup>18</sup>while you have rebelled this day against my father's house; you have killed seventy of my father's sons upon one stone, and you have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother — <sup>19</sup>if you have acted in good faith with Jerubbaal and his family this day, then you may rejoice in Abimelech, and let him also rejoice with you. <sup>20</sup>But if not, then may fire burst forth from Abimelech, and let it destroy the men of Shechem and of Beth-millo, and may fire burst forth from the men of Shechem and of Beth-millo, and let it destroy Abimelech."<sup>21</sup> Jotham escaped and fled to Beer; there he lived because he feared Abimelech his brother. <sup>22</sup>And Abimelech ruled over Israel three years.

<sup>23</sup>Then God sent an evil spirit to divide Abimelech from the men of Shechem, and the men of Shechem dealt treacherously with Abimelech; <sup>24</sup>so that retributive justice might come upon Abimelech for murdering the seventy sons of Jerubbaal and upon the men of Shechem<sup>o</sup> who had supported Abimelech in murdering his brothers. <sup>25</sup>The men of Shechem set up ambushes against him<sup>p</sup> on the mountain-top roads, robbing all who passed that way, and it was reported to Abimelech.

<sup>26</sup>Meanwhile Gaal son of Ebed came

j) There were other mothers in it, with children of the same father. k) Mostly half brothers.

l) A demagogue incited mass murder. m) One of the few Old Testament parables.

n) Abimelech was that bramble, the worst of Gideon's sons.

o) They were ingrates and got what they deserved. p) The men of Shechem intended to harm Abimelech.

with his kinsmen to reside in Shechem, and the men of Shechem put their trust in him. <sup>27</sup>They went out to the field, gathered grapes, trod them out,<sup>q</sup> and feasted in the house of their god where they ate and drank and cursed Abimelech. <sup>28</sup>Gaal the son of Ebed said, "Who is Abimelech, and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his lieutenant? Serve the men of Hamor, the father of Shechem; but why should we serve him?" <sup>29</sup>Oh, that this people were under my rule! Then I would remove Abimelech." And he said to Abimelech, "Increase your army, and come out."<sup>r</sup>

<sup>30</sup>When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, he became very angry. <sup>31</sup>He sent messengers to Abimelech in Tormah,<sup>s</sup> saying, "Observe, Gaal the son of Ebed and his kinsmen have come to Shechem, and they are turning the city against you. <sup>32</sup>Now therefore, get up, you and the people with you, and lie concealed in the field. <sup>33</sup>Rise early in the morning, and as soon as the sun is up, make a sudden attack against the city. When he and his people come out against you, do with them as you shall have opportunity." <sup>34</sup>So Abimelech and all the people with him arose during the night and ambushed Shechem in four companies. <sup>35</sup>When Gaal the son of Ebed came out and stood in the entrance of the city gate, Abimelech and the people with him arose from their hiding place. <sup>36</sup>And when Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountain." Zebul answered him, "It is the shadow of the mountains that looks to you like men."<sup>t</sup>

<sup>37</sup>When Gaal said again, "See, people are coming down the middle of the mountain, and one company is coming from the direction of the fortune-tellers' oak," <sup>38</sup>Zebul said to him, "Where is now your boast, you who said, 'Who is

Abimelech, that we should serve him?' Are these not the people you despised? Go out now, and fight them." <sup>39</sup>So Gaal went out before the men of Shechem and fought Abimelech. <sup>40</sup>But Abimelech chased him, so that he fled, leaving many wounded, up to the entrance of the gate.

<sup>41</sup>Abimelech stayed at Arumah, but Zebul drove Gaal and his kinsmen away, so that they could not live in Shechem. <sup>42</sup>The next day the people went out into the field, and when it was told Abimelech, <sup>43</sup>he divided his men into three companies and laid an ambush in the field. When he noticed that the people were coming out of the city, he rose up against them and shattered them. <sup>44</sup>Then Abimelech and the company with him rushed forward and occupied the entrance of the city gate, while the other two companies attacked all those in the field and slew them. <sup>45</sup>Abimelech fought against the city all that day, and when he had captured it, he killed the people in it and destroyed the city; after which he sowed it with salt.<sup>u</sup>

<sup>46</sup>Hearing of it, all the men in the tower of Shechem entered the vault of the El-berith temple, <sup>47</sup>and word came to Abimelech that all the men of the tower of Shechem were gathered there. <sup>48</sup>So Abimelech and all the people with him climbed Mount Zalmon, where Abimelech took hold of an axe, cut down a bough from a tree and, laying it on his shoulders, said to his men, "Hurry up; do what you have seen me do!" <sup>49</sup>All the people likewise cut down each his bough and, following Abimelech, placed them around the tower and set them on fire, so that all those in the tower, about a thousand men and women, perished. <sup>50</sup>Then Abimelech went to Thebez and captured it; <sup>51</sup>but there was a strong tower in the center of the city, and to it the men and women fled, shut themselves up, and climbed to the tower's top.

q) In the wine press. r) Gaal tried to bluff and was not ready to back it up.

s) A height near Shechem; Abimelech once lived there.

t) Gaal knew too little about warfare to fight successfully; he overreached, which meant death or wounds for many.

u) Made the land sterile and unfit for use; symbolic of utter ruin when strewn on the surface of a conquered and wrecked city.

<sup>52</sup>Abimelech reached the tower and attacked it. As he pressed on toward the door to set it on fire, <sup>53a</sup>a woman dropped an upper millstone on his head and broke his skull. <sup>54</sup>Instantly he called to his armor-bearer and told him, "Draw your sword and kill me, so they may not say of me, 'A woman slew him.'" And his armor-bearer stabbed him, so that he died. <sup>55</sup>When the men of Israel saw that Abimelech was dead, they left each for his home. <sup>56</sup>Thus God repaid the wickedness of Abimelech, which he committed toward his father in murdering his seventy brothers. <sup>57</sup>All the wickedness of the men of Shechem, God turned back upon their heads, so that the curse of Jotham the son of Jerubbaal was fulfilled upon them.<sup>v</sup>

1133-1110 B.C.

**10** AFTER ABIMELECH, TOLA THE son of Puah, the son of Dodo, a man of Issachar, who lived in the hill country of Ephraim near Shamir,<sup>w</sup> stood up to defend Israel, <sup>2</sup>and he judged Israel 23 years. Then he died and was buried in Shamir.

1110-1088 B.C.

<sup>3</sup>After the death of Tola, Jair<sup>x</sup> the Gileadite judged Israel 22 years. <sup>4</sup>He had thirty sons who rode on thirty donkey colts, and they possessed thirty cities, called to this day Havvoth-jair,<sup>y</sup> in the land of Gilead. <sup>5</sup>When Jair died, he was buried in Kamon.

1088-1070 B.C.

<sup>6</sup>Then the Israelites again did what was evil in the sight of the LORD by serving the Baalim<sup>z</sup> and the Ashtaroth,<sup>a</sup> the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. They deserted the LORD and did not serve Him. <sup>7</sup>The LORD's indignation was kindled against Israel, and

He gave them over into the hand of the Philistines and into the hand of the Ammonites;<sup>b</sup> <sup>8</sup>and at their hands Israel was oppressed and trampled upon that year.<sup>c</sup> For eighteen years the Israelites beyond Jordan in the land of the Amorites in Gilcad were oppressed. <sup>9</sup>Then the Ammonites crossed the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim; so that Israel was sorely distressed.

<sup>10</sup>The Israelites then cried to the LORD, "We have sinned against Thee, in that we have forsaken our God and have served the Baalim." <sup>11</sup>The LORD answered the Israelites: Did I not save you from the Egyptians, from the Amorites, from the Ammonites, and from the Philistines? <sup>12</sup>The Sidonians too, and the Amalekites and the Maonites did oppress you; you cried to Me, and I saved you from their power; <sup>13</sup>yet you have forsaken Me and have served other gods; wherefore I will save you no more.<sup>d</sup> <sup>14</sup>Go and cry to the gods which you have chosen; let them save you in the time of your distress.

<sup>15</sup>The Israelites said to the LORD, "We have sinned; do Thou to us whatever seems good in Thine eyes; only deliver us, we pray Thee this day." <sup>16</sup>They put away the strange gods from among them, and they served the LORD, and His soul was grieved for the misery of Israel.

<sup>17</sup>The Ammonites mustered their forces and encamped in Gilead<sup>e</sup> while the Israelites assembled and encamped in Mizpeh.<sup>f</sup> <sup>18</sup>Then the people and all the princes of Gilead said one to another, "Who will begin to fight against the Ammonites? He shall be head over all the inhabitants of Gilead."<sup>g</sup>

**11** NOW JEPHTHAH THE GILEADITE was a brave hero, but he was

v) The Ruler of mankind is fair; He pays offenders back in their own coin.

w) A more central part of the country; a more convenient place for a judge to reside.

x) The first judge to come from east of Jordan. y) Meaning, Jair's villages. Ten communities within the city limits of Jair. z) The plural of Baal.

a) Used in connection with the plural of Baal, a general designation for the female divinities of the Canaanites. b) The Philistines to the west; the Ammonites to the east.

c) The year Jair died. He judged rather than fought.

d) There would be no deliverance without repentance. e) Gilead was located east of Jordan.

f) Heb. — a high place or watch tower, located in Gilead, east of the Jordan, possibly Ramoth-gilead. Jephthah settled there after his victory over the Ammonites.

g) It is not accurate to think of each judge as following another judge who is mentioned earlier; rarely if ever did any judge rule over the whole nation. Eli died 1070 B.C., after 40-years' judgeship during which Jair ruled 22 years, Jephthah 6, Izban 7, Elon 10, Abdon 8, and Samson 20, obviously much of it simultaneously.

the son of a paramour,<sup>h</sup> and Gilead had fathered Jephthah. <sup>2</sup>Gilead's wife gave birth to sons, who, when they grew up, expelled Jephthah, saying to him, "You shall not share in the inheritance of our father's estate, for you are the son of another woman." <sup>3</sup>So Jephthah fled from his brothers and lived in the land of Tob,<sup>i</sup> where renegades lined up with him, who joined him in banditry.

<sup>4</sup>In time the Ammonites made war against Israel, <sup>5</sup>and when the Ammonites moved up against Israel, the elders of Gilead went to get Jephthah from the land of Tob. <sup>6</sup>They said to Jephthah, "Come and be our commander, so we may fight against the Ammonites."<sup>j</sup> <sup>7</sup>But Jephthah said to the elders of Gilead, "Did you not hate me and drive me out of my father's house? Why do you now come to me, when you are in distress?" <sup>8</sup>Then the elders of Gilead said to Jephthah, "That is the reason we have turned to you, so accompany us; fight against the Ammonites, and be chief over us and over all the inhabitants of Gilead." <sup>9</sup>Jephthah replied to the elders of Gilead, "If you take me back with you to fight the Ammonites and the LORD delivers them into my hand, shall I really be your chief?" <sup>10</sup>The elders of Gilead answered Jephthah, "The LORD be witness between us<sup>k</sup> that we will do as you say."

<sup>11</sup>Then Jephthah went with the elders of Gilead; the people made him chief and commander over them, and Jephthah repeated all his words before the LORD in Mizpeh. <sup>12</sup>Jephthah then sent messengers to the king of the Ammonites to ask, "What do you have against me, that you are making war against my country?" <sup>13</sup>The king of the Ammonites answered the messengers of Jephthah, "Israel took away my land when he came up out of Egypt, from the Arnon even to the Jabbok and to the Jordan; so I request of you to restore the places peaceably."<sup>l</sup>

<sup>14</sup>Jephthah again sent the king of the Ammonites messengers, <sup>15</sup>who told him, "Thus says Jephthah, 'Israel took away neither the land of Moab nor the land of the Ammonites; <sup>16</sup>but they came up from Egypt, and Israel went through the desert to the Red Sea and arrived at Kadesh. <sup>17</sup>Then Israel sent messengers to the king of Edom, saying, "Let me pass, I beg of you, through your land"; but the king of Edom refused. To the king of Moab, too, he sent request, but he would not consent; so the Israelites remained in Kadesh. <sup>18</sup>Later they journeyed through the desert, going around the land of Edom and the land of Moab, until they came to the east side of the land of Moab, and when they arrived on the other side of the Arnon they pitched their camp, being careful not to cross into Moab, for the Arnon was the border of Moab. <sup>19</sup>Then Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and said, "Let us, please, pass through your land to our destination"; but <sup>20</sup>Sihon did not trust Israel, nor did he permit Israel to pass through his country. Instead Sihon mustered his people, encamped at Jahaz and fought against Israel.

<sup>21</sup>"Then the LORD God of Israel delivered Sihon and all his people into the hands of Israel, so that they were defeated, and Israel possessed all the land of the Amorites and its inhabitants. <sup>22</sup>They possessed all the land of the Amorites from the Arnon to the Jabbok, and from the wilderness to the Jordan. <sup>23</sup>Now that the LORD God of Israel has driven out the Amorites from before His people Israel, are you to occupy the territory? <sup>24</sup>Truly, that which Chemosh your god gives you to possess, that you may occupy; but we will possess whatever the LORD our God clears out from before us. <sup>25</sup>Are you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever

<sup>h</sup>) The Hebrew word "zonah" could be translated: "keeper of an inn"; thus it is understood by the Targum of Jonathan. She certainly was not the prostitute type we usually think of; else the son would not have been brought up by his father. <sup>i</sup>) A town near Syria.

<sup>j</sup>) In their desperate poverty of reliable leaders they sought Jephthah.

<sup>k</sup>) Indicates the seriousness of their promise, as we might take an oath by placing a hand on a Bible. <sup>l</sup>) See Num. 21:21-35.

fight against them? <sup>26</sup>While Israel dwelled in Heshbon and its towns, in Aroer and its towns, and in all the cities on either side of the Arnon for 300 years, why did you not recover them within that time? <sup>27</sup>I therefore have committed no wrong against you, but you are doing me wrong by making war on me. May the LORD, the Judge, decide this day between the Israelites and the Ammonites.'"

<sup>28</sup>But the king of the Ammonites did not listen to the entreaty of Jephthah. <sup>29</sup>Then the Spirit of the LORD<sup>m</sup> came upon Jephthah, so that he marched through Gilead and Manasseh; through Mizpeh in Gilead he marched on to the Ammonites.

1092-1086 B.C.

<sup>30</sup>Jephthah made a vow to the LORD. He said, "If Thou wilt deliver the Ammonites into my hand, <sup>31</sup>then whatever<sup>n</sup> comes out of the door of my house to meet me when I return in victory from the Ammonites, shall be the LORD's, and I will offer it up for a burnt offering."<sup>o</sup> <sup>32</sup>Jephthah then marched into the land of the Ammonites to engage them in war, and the LORD delivered them into his hand. <sup>33</sup>He routed them with heavy casualties from Aroer<sup>p</sup> as far as the vicinity of Minnith, through twenty cities, and as far as Abel-cheramim.<sup>q</sup> Thus were the Ammonites subdued by Israel.

<sup>34</sup>Then Jephthah came to Mizpeh to his house. And, see, his daughter came out to meet him with timbrels and dances. She was his only child; beside her he had neither son nor daughter. <sup>35</sup>As soon as he saw her, he tore his clothes and said, "Alas, my daughter! You are bending me low; you are plunging me into calamity; for I have

made a vow to the LORD, and I cannot repudiate it." <sup>36</sup>She answered him, "My father, you have made a vow to the LORD; do to me according to that which you have vowed to the LORD, for as much as the LORD brought retribution for you upon your enemies, the Ammonites. <sup>37</sup>But let me have the privilege of going to the mountains for two months that I may bewail my virginity, I and my companions." <sup>38</sup>He said, "Go," and he let her go for two months. She left with her companions to bewail her virginity upon the mountains. <sup>39</sup>So at the end of two months she returned to her father, and he did with her according to the vow<sup>r</sup> which he had made; she has not mated with a man. Thus it became a custom in Israel <sup>40</sup>for the maidens to go annually to lament<sup>s</sup> the daughter of Jephthah the Gileadite four days in a year.

1092-1086 B.C.

**12** THE MEN OF EPHRAIM MOBILIZED, marched to Zaphon, and said to Jephthah, "Why did you cross over to fight against the Ammonites and did not summon us to go with you? We will burn down your house over your head." <sup>2</sup>Jephthah answered them, "I and my people had serious conflict with the Ammonites; and when I called to you for help, you refused to come and deliver us out of their hand. <sup>3</sup>When I saw that you refused to help us, I took my life in my hands,<sup>t</sup> marched against the Ammonites, and the LORD delivered them into my hand. Why then have you marched to fight against me?"

<sup>4</sup>Jephthah then called up all the men of Gilead and fought Ephraim. The Gileadites defeated the Ephraimites, because they had said, "You are

m) Jephthah was thus equipped with wisdom, courage, and needful direction to conduct a successful war.

n) The Hebrew word *asher* may be rendered either "whoever" or "whatever." "Whatever" seems more in keeping with the spirit of the text.

o) It is assumed that if an object suitable for burnt offering appeared, it would be so offered; if not, it could be dedicated to, and used of, God some other way. Had an unclean animal appeared, it would not have been offered as a burnt sacrifice. Human sacrifices were contrary to the law of God; those were pagan practices. p) A village near the Arnon river. q) Meadow vineyard.

r) He consecrated and devoted her to God in a way consistent with his promise.

s) She remained a virgin, whose life was dedicated to God and she bewailed her virginity. Her girl friends went annually to her retreat, probably going along with her. Nowhere does it say that Jephthah's daughter was committed to the flames.

t) He assumed the responsibility and danger of going to war. cf. I Sam. 19:5.



Ephraimite fugitives," you Gileadites in between Ephraim and Manasseh."

<sup>5</sup>The Gileadites then seized the fords of the Jordan that faced Ephraim, and when an Ephraimite escapee said, "Let me cross over," the Gileadites would say to him, "Are you an Ephraimite?" If he said, "No," <sup>6</sup>they would say to him, "Then say Shibboleth." If he could not pronounce it right and said "Sibboleth" instead, they would arrest him and execute him at the fords of the Jordan. Thus there fell at that time 42,000 Ephraimites. <sup>7</sup>Jephthah the Gileadite judged Israel six years; then he died and was buried in one of the Gilead cities.

1086-1079 B.C.

<sup>8</sup>After Jephthah, Ibzan of Bethlehem<sup>v</sup> judged Israel. <sup>9</sup>He had thirty sons and thirty daughters, whom he gave in marriage outside his clan, and he brought in thirty daughters from outside for his sons. Ibzan judged Israel seven years; <sup>10</sup>then he died and was buried in Bethlehem.

<sup>11</sup>After him Elon the Zebulunite judged Israel ten years. <sup>12</sup>Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

1078-1070 B.C.

<sup>13</sup>After him Abdon the son of Hillel the Pirathonite<sup>w</sup> judged Israel. <sup>14</sup>He had forty sons and thirty grandsons, who rode on seventy saddled donkeys. He judged Israel eight years. <sup>15</sup>And Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.<sup>x</sup>

1110-1070 B.C.

**13** ONCE MORE THE ISRAELITES DID evil in the sight of the LORD; and the LORD delivered them into the hands of the Philistines forty years.<sup>y</sup>

<sup>2</sup>Now a certain man by the name of Manoah, of the tribe of Dan, lived in

Zorah.<sup>z</sup> His wife was barren and childless, <sup>3</sup>but the Angel of the LORD<sup>a</sup> appeared to her, and said: See, you have been barren and childless, but you will conceive and bear a son. <sup>4</sup>See that you do not partake of wine or strong drink or any unclean food, <sup>5</sup>for you shall conceive and bear a son. No razor shall touch his head, for he shall be a Nazarite<sup>b</sup> to God from conception. He will begin to rescue<sup>c</sup> Israel out of the hands of the Philistines.

<sup>6</sup>The woman went and told her husband, "A Man of God appeared to me, who had the appearance of the Angel of God, very awe-inspiring. I did not ask Him where He came from, and He did not tell me His name. <sup>7</sup>He said to me: 'See, you have been barren and childless, but now you will conceive and bear a son. You must not partake of wine or strong drink or any unclean food, for he shall be a Nazarite from the time of conception until his death.'"

<sup>8</sup>Then Manoah petitioned the LORD. He said, "Hear me, O LORD! Send the Man of God again to us, that He may instruct us and tell us what we shall do for the child that is to be born." <sup>9</sup>God answered the prayer of Manoah, so that the Angel of God came again to the woman, while she was sitting in the field, her husband not being with her. <sup>10</sup>So the woman ran hurriedly to her husband and said, "Look, the Man who appeared to me the other day has returned." <sup>11</sup>So Manoah got up, followed his wife, and on reaching the Man, inquired, "Are You the Man who spoke to this woman?" The Man said: I am! <sup>12</sup>Then Manoah said, "When what You said comes true, what shall be the lad's way of life and his activities?" <sup>13</sup>The Angel of the LORD said to Manoah: The woman must carry out all my instructions. <sup>14</sup>She must not eat anything made

u) The Gileadites belonged to the tribe of Manasseh. The Ephraimites reproached them as a remnant who fled from their own people and were not fit to be called the brothers of Ephraim and Manasseh, but draft dodgers or military deserters.

v) Not of Bethlehem in Judah, but near Mount Carmel.

w) Abdon was a native of Pirathon, a town in the Mount of the Amalekites, within the Ephraim territory.

x) Either some Amalekites lived there or a memorial was erected there related to Amalek.

y) After Shamgar [ch. 3:31], the Philistines observed peace for a season, but now God commissions them to punish wayward Israel.

z) A town in Judah later given to Dan.

a) This is evidently the One who appeared to Moses, Joshua, Gideon, etc., and none other than the Son of God.

b) The Nazarite demanded a strict, separated life.

c) Samson began the deliverance from the Philistines; it was completed in the days of David.

from grapes, nor any unclean thing, nor shall she drink wine or strong drink; all this she must observe. <sup>15</sup>Then Manoah said to the Angel of the LORD, "Please, stay with us; we will kill a kid for You." <sup>16</sup>But the Angel of the LORD said to Manoah: Even though I stay with you, I will not eat of your bread. If you want to, you may offer a burnt offering to the LORD. Manoah did not know that the Man was the Angel of the LORD.

<sup>17</sup>Then Manoah asked the Angel of the LORD, "What is Your name<sup>d</sup> so that we may pay homage to You when Your message comes true?" <sup>18</sup>The Angel of the LORD said: Why do you ask My name, seeing it is Wonderful?<sup>e</sup> <sup>19</sup>Then Manoah offered a kid with a meal offering upon the rock to the LORD, and the Angel did wondrously;<sup>f</sup> Manoah and his wife looked on as the offering was consumed. <sup>20</sup>When the flame went up from the altar toward heaven, the Angel of the LORD ascended in the altar flame. When Manoah and his wife saw this, they threw themselves prone on the ground. <sup>21</sup>But the Angel of the LORD appeared no more to Manoah and his wife. Then Manoah understood that He was the Angel of the LORD.

<sup>22</sup>Manoah said to his wife, "We shall surely die because we have looked upon God."<sup>g</sup> <sup>23</sup>But his wife said, "If the LORD intended to kill us, He would not have accepted a burnt offering and a meal offering from our hands; neither would He have permitted us to see all this or to hear such things as these."

<sup>24</sup>The woman bore a son and called his name Samson.<sup>h</sup> The child grew up,

and the LORD blessed him. <sup>25</sup>The Spirit of the LORD began to move him in Mahaneh-dan,<sup>i</sup> between Zorah and Eshtaol.

1095 B.C.?

**14** SAMSON WENT DOWN TO TIMNAH<sup>j</sup> and noticed a woman at Timnah, one of the daughters of the Philistines. <sup>2</sup>When he returned home, he said to his father and mother, "I saw a woman in Timnah, one of the daughters of the Philistines. Now get me her for a wife." <sup>3</sup>But his father and mother replied to him, "Is there no woman at all among the girls of our own people or kinsmen, that you must seek a wife among the uncircumcised Philistines?"<sup>k</sup> Samson answered his father, "Get her for me; for she pleases me well." <sup>4</sup>His father and mother did not know that this was the LORD's leading, that He intended an occasion for a quarrel with the Philistines; for at that time the Philistines dominated Israel.

<sup>5</sup>Samson went down with his father and mother to Timnah, and when he came to the vineyards of Timnah, a young lion came roaring against him. <sup>6</sup>Then the Spirit of the LORD came upon him, and he tore him apart as one might tear apart a kid of the goats, although he had nothing in his hand.<sup>l</sup> But he told neither his father nor his mother what he had done. <sup>7</sup>Then he went down and talked with the woman, and she pleased Samson well.<sup>m</sup> <sup>8</sup>When he went back later on his way to marry her,<sup>n</sup> he turned aside to look at the carcass of the lion, and there was a swarm of bees inside the lion's body; it was filled with honey. <sup>9</sup>He dipped some of it out with his hands

d) Jacob asked [Gen. 32:29ff.].

e) This word comes from the Hebrew word *veli* meaning, it is "Wonderful." It is of interest to note that the Messianic prophecy in Isa. 9:6 uses the same word *veli* to designate Christ the Messiah. It suggests that the Angel is our LORD Christ.

f) The Angel stayed in character; He being Wonderful, performed wondrous things.

g) It was believed that if any man saw God or His Angel, death would ensue. So Gideon thought [ch. 6:22ff.; see also Exod. 33:20 and Deut. 5:26].

h) This name comes from the Hebrew word *Shimshon*, which is derived from the root-word *Shamash*, meaning "to serve." Samson was God's man, prepared from infancy for a great mission. He had his faults and his limited ability, but God used him. i) Camp of Dan.

j) A town near the Israel-Philistine frontier; first assigned to Judah, later given to Dan. See Josh. 19:43.

k) Mixed marriages were forbidden. See Exod. 34:16, Deut. 7:3. This marriage, however, was a link in the circumstance of Israel's liberation.

l) Samson's might was divinely imparted, in agreement with his being a Nazarite.

m) Samson proposed to the girl, and they became engaged.

n) About one year later Samson went to marry the girl; sufficient time had elapsed for nature and the bees to do their work.

and ate it as he went along. Then he joined his father and mother and gave them to eat of what was left; but he did not tell them that he had dipped the honey out of the lion's carcass.

<sup>10</sup>His father went down to the woman, and Samson made a feast there, as was the custom among the young men. <sup>11</sup>When they met him, they provided thirty companions<sup>o</sup> to be with him, <sup>12</sup>to whom Samson said, "Let me propound a riddle to you;<sup>p</sup> if you can solve it before the end of the seven-days' feast and find it out, I will give you thirty linen tunics<sup>q</sup> and thirty festal garments. <sup>13</sup>But if you cannot answer me, then you must give me thirty linen tunics and thirty festal garments." They said to him, "Propound your riddle, so we may hear it." <sup>14</sup>Then he told them, "Out of the eater came something to eat, and out of the strong came something sweet." But for three days they could not solve the riddle.

<sup>15</sup>On the seventh day they said to Samson's wife, "Persuade your husband to solve the riddle for us, or we will burn up you and your father's house. Did you call us here to impoverish us?" <sup>16</sup>So Samson's wife wept on his shoulder<sup>r</sup> and said, "You evidently hate me; you do not love me; for you have not confided to me the answer of the riddle you propounded to my people." He said to her, "I have not told my father or mother, so should I tell you?" <sup>17</sup>She wept on his shoulder through the days of the feast; and on the seventh day he told her, because she kept pressing him. Then she told the answer to her people; <sup>18</sup>and on the seventh day before the sun went down, the men of the city said to him, "What is sweeter than honey, and what is stronger than a lion?" He said to them, "If you had not plowed with my heifer, you would not have solved my riddle."

<sup>19</sup>Then the Spirit of the LORD came upon him mightily. He went down to Ashkelon<sup>s</sup> and killed thirty men, took their tunics and their robes, and gave them to the men who had solved the riddle. Then, very angry, he went up to his father's house. <sup>20</sup>And Samson's wife was given to his companion, who had been his best man.<sup>t</sup>

1095-1075 B.C.

**15** SHORTLY THEREAFTER, DURING the wheat harvest, Samson went to visit his wife, taking along a kid.<sup>u</sup> He said, "I will go to my wife in her bridal room." But her father refused to let him go in, <sup>2</sup>saying, "I thought you hated your wife; so I gave her to your rival. Is not her younger sister better looking than she? Let her be your wife instead." <sup>3</sup>Then Samson said to them, "This time I shall be blameless when I harm the Philistines." <sup>4</sup>So Samson went and caught three hundred foxes,<sup>v</sup> tied them together tail to tail, took torches, and put a torch between each pair of tails. <sup>5</sup>Then he set fire to the torches and turned the foxes loose in the grainfields of the Philistines, so that the shocks, the standing grain, and the olive groves were burned.

<sup>6</sup>When the Philistines said, "Who did this?" they replied, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his rival." The Philistines came up and burned her and her father with fire.<sup>w</sup> <sup>7</sup>Samson then told them, "When such is your behavior, I certainly will be avenged of you, and after that I will quit." <sup>8</sup>So he struck them, hip and thigh, slaughtering many. After that he went to live in the cleft of the Etam rock.<sup>x</sup>

<sup>9</sup>The Philistines then went up, pitched their tents, and spread themselves in Judah near Lehi. <sup>10</sup>And the men of Judah said, "Why are you about to attack us?" They answered,

o) Children of the bride chamber and friends of the bridegroom [Matt. 9:15].

p) A form of amusement at a wedding feast.

q) This tunic was under the robe; tunic and robe formed a complete suit.

r) She had no real love for Samson; hers were "crocodile tears."

s) A city on the coast, north of Gaza.

t) The true character of Samson's wife is here revealed. Being unequally yoked together is indeed dangerous [II Cor. 6:14, 15].

u) A token of reconciliation.

v) Samson may also have employed others and have taken days in catching such a large number.

w) Probably to appease Samson and to soften his anger. x) A fortified stronghold.

1095-1075 B.C.

"We are come up to bind Samson and to treat him as he treated us." <sup>11</sup>Then three thousand men of Judah<sup>y</sup> went down to the cleft of the rock near Etam and said to Samson, "Do you not know that the Philistines have dominion over us? What is this that you have done to us?" He answered them, "I am doing to them as they did to me." <sup>12</sup>They told him, "We have come to bind you and to deliver you into the hands of the Philistines." Samson said to them, "Swear to me that you yourselves will not set upon me." <sup>13</sup>They assured him, "No, we will not kill you, but we will bind you securely and deliver you into their hands." Then they bound him with two new ropes and brought him away from the rock.

<sup>14</sup>When he came to Lehi<sup>a</sup> and the Philistines shouted against him, the Spirit of the LORD came rushing upon him, and the ropes around his arms became as flax that had been burned with fire; they dropped from his hands. <sup>15</sup>Samson found a fresh<sup>b</sup> jawbone of a donkey, and taking it in hand, he killed a thousand men. <sup>16</sup>Then Samson said, "With the jawbone of a donkey, piles upon piles, with the jawbone of a donkey, I have killed a thousand men."<sup>c</sup>

<sup>17</sup>When he was through speaking, he threw the jawbone out of his hand and called the place Ramath-lehi.<sup>d</sup> <sup>18</sup>Then, growing very thirsty, he called out to the LORD, "Thou hast given this great deliverance by the hand of Thy servant, and now must I die of thirst, or be captured by the uncircumcised?" <sup>19</sup>Then God caused a fissure in a hollow place in Lehi; water came out of it: he drank and his spirit revived, wherefore he called the place En-hakkore,<sup>e</sup> and so it is in Lehi to this day.

<sup>20</sup>Samson judged Israel twenty years during the Philistine period.

**16** AS SAMSON WENT TO GAZA AND noticed a prostitute, he went in to her. <sup>2</sup>When the Gazites were told that Samson had come to town, they surrounded him and lay in wait for him all night at the gate of the city. They kept quiet all night, saying to themselves, "As soon as daylight comes, we will kill him." <sup>3</sup>Samson slept until midnight, then got up, took hold of the doors of the city gate, and the two doorposts, tore them away with the bolt, laid them on his shoulders, and carried them to the top of the hill opposite Hebron.

<sup>4</sup>Later he fell in love with a woman by the name of Delilah,<sup>f</sup> who lived in the valley of Sorek.<sup>g</sup> <sup>5</sup>The Philistine princes came to her and said, "Induce him to tell you what the secret of his great strength is and in what way we may overpower him and tie him; then we will each give you 1,100 pieces of silver."<sup>h</sup> <sup>6</sup>So Delilah said to Samson, "Tell me, please, wherein lies the secret of your great strength, and how you can be bound to render you helpless." <sup>7</sup>Samson replied, "If they bind me with seven fresh, wood fiber cords not yet dried, then I shall become weak and be like any other man." <sup>8</sup>The princes then brought her seven fiber cords which had not been dried, and she bound him with them. <sup>9</sup>Having men hidden in her room, she said to him, "The Philistines are upon you, Samson!" But he snapped the cords as a strand of rope snaps when it is exposed to fire. So they did not discover the secret of his strength.

<sup>10</sup>Delilah said to Samson, "You have deceived me; you have lied to me; but tell me now, please, with what you can be bound." <sup>11</sup>He said to her, "If they bind me tightly with new ropes that have never been used, then I shall be-

y) Even his own kinsmen feared Samson, taking 3,000 men to win over one fellow Hebrew.

z) Samson did not desire to kill his own countrymen. a) Probably the Philistine "Alcatraz."

b) A jawbone subjected to the elements becomes brittle and fragile. This one was fresh and strong, still reinforced by the cohesive sinews and cartilage.

c) A triumphal song popular with the Hebrews. See Exod. 15:1-21.

d) Heb. — The high place of the jawbone, located a few miles northwest of Bethlehem.

e) Heb. — Fountain of him who called upon God in prayer.

f) Whether Delilah became Samson's mistress or just a girl friend, she did not love him.

g) A city on the border between Dan and the Philistines.

h) About \$1,000.00 from each of five Philistine princes. Samson was their "public enemy, No. 1."

come weak and be as any other man."<sup>12</sup> So Delilah took new ropes, bound him with them, and said, "The Philistines are upon you, Samson!" Men were waiting in an inside room. But he snapped the ropes from his arms like a thread.

<sup>13</sup> Then Delilah said to Samson, "Up to now you have fooled me and told me lies; do tell me wherewith you can be bound." He said to her, "If you weave the seven locks of my head with the web."<sup>14</sup> So she fastened it with a pin and said to him, "The Philistines are upon you, Samson!" He awakened out of his sleep and tore away the pin of the loom with the web. <sup>15</sup> Then she told him, "How can you say, 'I love you,' when you do not confide in me? These three times you have deceived me and have not told me wherein the secret of your strength lies." <sup>16</sup> So it came about after she nagged him daily and kept urging him without stopping until his soul was wearied to death, <sup>17</sup> that he opened to her his whole heart.<sup>1</sup> He said to her, "No razor has touched my head, for I have been a Nazarite of God from my mother's womb; if I were shaved, I would lose my strength and become weak and be like other men."<sup>18</sup> When Delilah saw that he had opened his heart to her, she summoned the Philistine princes, saying, "Come up at once, for this time he has opened his heart to me." Then the Philistine princes came up to her with the money in their hand. <sup>19</sup> She let him sleep upon her knees and called a man to shave off the seven locks of his head. So she began to control him, for his strength left him. <sup>20</sup> Then she exclaimed, "The Philistines are upon you, Samson!" He awoke out of his sleep and said, "I will go out as at other times and shake myself free." He did not know that the LORD had departed from him.

<sup>21</sup> The Philistines seized him, gouged out his eyes,<sup>1</sup> took him down to Gaza, bound him in bronze chains, and put him to grinding in the prison. <sup>22</sup> However, the hair of his head began to grow again from the time when it was shaved off.<sup>m</sup>

1073 B.C.

<sup>23</sup> The princes of the Philistines got together to offer a special sacrifice to Dagon, their god, and to celebrate. They said, "Our god has delivered Samson, our enemy, into our hand." <sup>24</sup> When the people saw him, they praised their god and said, "Our god has delivered our enemy into our hand. He was a destroyer of our country and the murderer of many of us." <sup>25</sup> It came about when they were in high spirits, that they said, "Call Samson to amuse us." Samson was brought from the prison, and he amused them. When they stationed him between the pillars, <sup>26</sup> Samson said to the lad who held him by the hand, "Let me free, so I can feel the pillars on which the house is supported and lean against them."

<sup>27</sup> Now the house was full of men and women; all the Philistine princes were there, and there were about 3,000 men and women on the roof, looking down while Samson made sport. <sup>28</sup> Then Samson called out to the LORD and said, "O LORD God, remember me, I pray Thee; do strengthen me only this once, O God,<sup>n</sup> that I may at once wreak vengeance upon the Philistines for both my eyes." <sup>29</sup> Samson took hold of the two central columns on which the building rested, one with his right hand and the other with his left; <sup>30</sup> and he said, "Let me die with the Philistines." Then with all his might he bent himself, and the building caved in upon the princes and upon all the people that were in it; so these he killed in dying numbered more than those he killed while he lived.

i) The "web" was the cloth in the loom which Delilah was weaving. The "pin" was the object with which the braided locks were fastened to the "web." She probably wove his hair into the cloth.

j) Samson becomes a traitor to himself and to his God.

k) The secret of his strength lay in his Nazarite vow and not in his long hair, as such. By destroying the symbol, his hair, he abrogated his vow to God, and God in turn abandoned him. See Num. 6:5; Judg. 13:5. l) Blinding was a permanent preventive against visible temptations.

m) Samson probably repented of his folly and renewed his Nazarite vow; consequently his physical strength was restored.

n) Notwithstanding his foolishness and poor judgment, Samson demonstrated his faith in God. He is numbered among the heroes of faith in Hebrews 11:32.

<sup>31</sup>His brothers and all his relatives came down, took him away with them, and buried him between Zorah and Eshtaol<sup>p</sup> in his father Manoah's tomb. He had judged Israel for twenty years.

About 1350 B.C.

**17** A MAN NAMED MICAH, WHO lived in the highlands of Ephraim, <sup>2</sup>said to his mother, "The 1,100 pieces of silver that were taken from you, about which you uttered a curse in my hearing, that money is in my possession; I took it." His mother said, "Blessed of the LORD shall my son be." <sup>3</sup>When he restored the 1,100 pieces of silver to his mother, she said, "I truly dedicate the silver from my hand to the LORD in behalf of my son, so that he may make a molten and an engraved image; so, I return it to you."

<sup>4</sup>After he had restored the money to his mother, she took 200 pieces of silver and gave them to the silversmith, who made them into a molten and an engraved image<sup>q</sup> for Micah's house.

<sup>5</sup>This man Micah had a shrine for Deity.<sup>r</sup> He made an ephod<sup>s</sup> and teraphim<sup>t</sup> and consecrated one of his sons to be his priest. <sup>6</sup>In those days there was no king in Israel; every man did what, to his view, seemed right.

<sup>7</sup>A young man, a Levite<sup>u</sup> of the tribe of Judah, from Bethlehem in Judah, lived there. <sup>8</sup>The man had left Bethlehem in Judah to find a position,<sup>v</sup> and when in his travels he came to the highlands of Ephraim, to the house of Micah, he settled down. <sup>9</sup>Micah said to him, "Where do you come from?" To this he replied, "I am a Levite of Bethlehem in Judah; I have come to live where I may secure a position."

<sup>10</sup>Micah said to him, "Stay with me! Be to me a father and a priest, and I

will annually pay you ten pieces of silver and give you a suit of clothes and your room and board." <sup>11</sup>To this proposal the Levite agreed; he lived with the man, and the young man was as one of his sons. <sup>12</sup>Micah then consecrated the Levite,<sup>w</sup> and he lived in Micah's house. <sup>13</sup>Then Micah said, "Now I know that the LORD will bless me, since I have a Levite as my priest."

About 1350 B.C.

**18** IN THOSE DAYS THERE WAS NO king in Israel, and at that time the Danites looked for an inheritance in which to settle, since until then their inheritance had not been allotted to them among the tribes of Israel.<sup>x</sup> <sup>2</sup>So the Danites sent five courageous men from their tribe at Zorah and Eshtaol to spy out the land and to explore it. They said to them, "Go and explore the land." They arrived at the highlands of Ephraim, where they lodged in the house of Micah. <sup>3</sup>When they neared the house of Micah, they recognized the voice of the young Levite,<sup>y</sup> and turning to him they said, "Who brought you here? What are you doing in this place, and what have you here?" <sup>4</sup>He answered them, "Thus and so has Micah done for me; he has hired me, and I have become his priest." <sup>5</sup>Then they said to him, "Inquire of God,<sup>z</sup> we beg of you, so that we may know whether the mission on which we are going will be a success." The priest said to them, <sup>6</sup>"Go in peace, the journey you are making is pleasing to the LORD."<sup>a</sup> <sup>7</sup>Then the five men left, came to Laish, and observed how the natives lived, quiet and secure<sup>b</sup> after the manner of the Sidonians.<sup>c</sup> There was no ruler in the land who might in any wise embarrass them. They lived

p) There [ch. 13:25] the Spirit had first empowered him while still young.

q) Used as aids in local worship.

r) Heb. — *Elohim*, an intensive plural noun emphasizing the richness of God's Majesty.

s) Part of the equipment of the sanctuary, possibly an instrument of divination.

t) Images of household gods.

u) Probably of the tribe of Judah by his mother and of the tribe of Levi by his father.

v) Where he might be employed in his Levitical office.

w) This Levite was inaugurated in an office to which only a high priest could ordain a priest.

x) Dan was among the seven tribes not included in the first allotment [Josh. 18:2].

y) His voice was not that of a native Ephraimite. Cf. ch. 12:6.

z) Since the name *Elohim* is used for God, they meant the true God and not a heathen deity.

a) The use of the name *Jehovah* [translated LORD] aimed to suggest that Micah and the Levite worshiped the true God. This designation is never applied but to Him.

b) The Sidonians lived in fortified cities and enjoyed relative peace and security.

c) Probably the people in Laish were colonists from Sidon.

a great distance from the Sidonians,<sup>d</sup> and they had no dealings with anyone.

<sup>8</sup>When the spies returned to their tribe at Zorah and Eshtaol, their brothers said to them, "What is your report?" <sup>9</sup>They answered, "Arise, and let us possess the land; for we have seen it, and it is very good. Will you sit still? Do not delay. Enter the land, and possess it at once. <sup>10</sup>When you go, you will come upon a people whose land offers room in all directions and who are living complacently secure; but God has given it to you, and it will be a place where you shall have no want for anything on earth."

<sup>11</sup>Six hundred men of the Danite clans from Zorah and Eshtaol then armed themselves with weapons of war and went out. <sup>12</sup>They pitched their camp in Judah near Kiriath-jearim;<sup>e</sup> so this place is called Mahaneh-dan<sup>f</sup> until this day; it is behind Kiriath-jearim. <sup>13</sup>From there they traveled to the highlands of Ephraim until they came to Micah's house. <sup>14</sup>Then the five men, who had gone to spy out and search the country of Laish, said to their fellow tribesmen, "Do you know that there are in these houses an ephod, teraphim,<sup>g</sup> and an engraved and a molten image? So decide what you are to do."

<sup>15</sup>They then turned aside and went to the house of Micah, where the young Levite lived and inquired after his health. <sup>16</sup>The 600 Danites, who were armed with weapons of war, stood near the entrance of the gate <sup>17</sup>while the spies went inside and took the engraved image, the ephod, the teraphim, and the molten image.

The priest was standing by the entrance of the gate with the 600 men that were armed with weapons of war, <sup>18</sup>while these went into Micah's house and took the engraved image, ephod,

the teraphim, and the molten image. The priest said to them, "What are you doing?" <sup>19</sup>They answered, "Be still; put your hand over your mouth. Go with us, and be to us a father and a priest; is it better for you to be priest in the house of one man, or to be priest to a tribe and a family in Israel?" <sup>20</sup>Then the priest felt gladhearted.<sup>h</sup> He took the ephod, the teraphim, and the engraved image, and went among the people. <sup>21</sup>Putting the children, the cattle, and the goods in front of them,<sup>i</sup> they turned and moved on.

<sup>22</sup>When they had gone some distance from Micah's house, the neighbors of Micah assembled in a group and overtook the Danites. <sup>23</sup>They called to the Danites, who turned their faces and said to Micah, "What ails you, that you follow us with such a large crowd?" <sup>24</sup>He replied, "You have taken my god,<sup>j</sup> which I made; also the priest, and have gone on your way; now what have I left? How can you say to me, 'What ails you?'" <sup>25</sup>The Danites told him, "Do not let your voice be heard among us, lest some of the embittered men in our midst knock you down and kill you and your household."<sup>k</sup> <sup>26</sup>The Danites then went their way; and when Micah saw that he was outnumbered, he went back home. <sup>27</sup>Thus they took what Micah had made and the priest who had served him.

When they reached the quiet and secure people of Laish,<sup>l</sup> they attacked them with their weapons of war and burned the city. <sup>28</sup>No one delivered them, for they lived to themselves in the valley near Beth-rehob,<sup>m</sup> and Sidon was a great distance away. They rebuilt the city, lived in it, <sup>29</sup>and named the new city Dan<sup>n</sup> after their ancestor Dan, who had been born to Israel. But

d) Laish was located near the foot of the Lebanon range near the source of the Jordan River.

e) Heb. — Cities of woods. f) Heb. — Camp of Dan. Ch. 13:25 suggests that this camp was in existence during the days of Samson; so the events in chaps. 17 to 21 occurred prior to Samson's judgeship. g) See ch. 17:5.

h) The priest was glad to get a call to a larger parish; but neither they nor he had a right to those articles.

i) Sent ahead so that the rear could be protected against attack.

j) A paraphrase might read, "You have taken the symbols which I made of my god."

k) The attitude here is far from divine teaching.

l) Living in a fortified city in an isolated place, they felt no need for posting guard.

m) Heb. — House of a street, a town in northern Palestine inhabited by Syrians.

n) Located at the northern extremity of Israel's possession, "From Dan to Beersheba" means "from the northern to the southern extremity."

previously the city's name was Laish.

<sup>30</sup>The Danites set up the engraved image<sup>o</sup> in their midst, and Jonathan<sup>p</sup> the son of Gershom, the son of Moses,<sup>q</sup> and his two sons were priests to the tribe of the Danites until the captivity of the land. <sup>31</sup>They used the engraved image, which Micah had made, as long as God's house was located in Shiloh.

1360 B.C.

**19** IN THOSE DAYS WHEN THERE was no king in Israel, a certain Levite, living as an outsider in the highlands of Ephraim, took a concubine from Bethlehem in Judah. <sup>2</sup>His concubine played him false<sup>r</sup> and moved back to her father's house in Bethlehem of Judah for four months. <sup>3</sup>Then her husband arose, and, taking his servant and a pair of donkeys, he went to the concubine's house to speak endearing words to her, so as to win her back. When she introduced him to her father, he was overjoyed to meet him.<sup>s</sup> <sup>4</sup>His father-in-law, the damsel's father, detained him; so he remained with him three days. They ate and drank and spent the nights there.

<sup>5</sup>On the fourth day they got up early in the morning to leave; but the damsel's father said to his son-in-law, "Refresh yourself with a bite of bread, and afterward you may go." <sup>6</sup>So they sat down and ate and drank together. Then the girl's father said to the man, "Be content to stay all night, I beg of you, and let your heart be merry."<sup>t</sup> <sup>7</sup>When the man rose to go, his father-in-law urged him so strongly that he stayed another night. <sup>8</sup>On the morning of the fifth day he arose early to leave, but the damsel's father said, "Refresh yourself, I beg of you, and stay until evening," so they ate another meal together. <sup>9</sup>When the man got up to leave with his concubine and servant, the damsel's father said, "Look, the day is drawing to a close; please stay all night. Rest here tonight, so that you may be re-

freshed, and in the morning you can rise early for your journey home."

<sup>10</sup>But the man would not stay that night; he got up and went on his way toward Jebus<sup>t</sup> (which is Jerusalem) with his two saddled donkeys and his concubine.

<sup>11</sup>When they arrived at Jebus about sunset, the servant said to his master, "Please, let us turn aside here and lodge in the city of the Jebusites."

<sup>12</sup>His master replied, "We will not turn aside into this city of foreigners, for they do not belong to Israel; but we will move on to Gibeah."<sup>u</sup> <sup>13</sup>He further said to his servant, "Come, let us draw near one of the places ahead and spend the night, either in Gibeah or in Ramah."<sup>v</sup> <sup>14</sup>As they continued their journey, the sun went down at Gibeah, a town of Benjamin.

<sup>15</sup>They turned aside into Gibeah to lodge and sat down in the town square; but nobody took them along home with him for the night. <sup>16</sup>Then at eventide, see, an old man, also from the highlands of Ephraim, but then living in Gibeah, came from his work in the field. The natives of the place were Benjamites. <sup>17</sup>Looking up, he saw the traveler in the town square, and the old man said, "Where are you going, and from where have you come?" <sup>18</sup>He answered him, "We are traveling from Bethlehem in Judah to the highlands of Ephraim, which is my home. I am returning from a visit to Bethlehem in Judah and am now on my way to the house of the LORD,<sup>w</sup> but no one has offered to take us in for the night. <sup>19</sup>We have ample straw and fodder for our donkeys and plenty of bread and wine for me, for your handmaid, and for the young man who accompanies your servant; there is no shortage of anything." <sup>20</sup>Then the old man said, "Peace to you! Let me take care of all your wants,<sup>x</sup> but do not stay in the street." <sup>21</sup>So he took him into his

o) They erected a formal place of worship where the priest could officiate.

p) Jonathan was the young Levite, descendant of Gershom, son of Moses.

q) The name Manasseh, correctly translated here in the KJV, is a modification of the name Moses.

r) Deserting her bed and board was sometimes reason for the designation "harlot," as the Hebrew here intimates.

s) The girl's father was anxious to bring about a reconciliation.

t) A town of the Jebusites, first known as Salem [Gen. 14:18], later as Jerusalem.

u) A town north of Jebus near Mount Ephraim.

v) A town near Gibeah.

w) At Shiloh.

x) Oriental hospitality; the guest may keep his provisions for the rest of the journey.



house, gave fodder to the donkeys, and, after washing their feet, they ate and drank.

<sup>22</sup>While they were enjoying themselves, certain perverted men of the city surrounded the house and, pounding on the door, called out to the old man, the master of the house, "Bring out the man who entered your house, that we may rape him."

<sup>23</sup>Then the master of the house went out to them and said, "No, my brothers, do not commit such a wicked act, I beg of you. Now that this man is my guest, do not commit this shameful crime. <sup>24</sup>I will bring out my virgin daughter and his concubine; ravish them, and do as you please with them, but commit no such wanton crime on this man."<sup>y</sup> <sup>25</sup>The men, however, would not listen to him; so the man seized his concubine and brought her out to them.<sup>z</sup> They raped her and abused her all night until morning, and at daybreak they let her go. <sup>26</sup>When morning dawned, she fell down at the entrance of the house<sup>a</sup> where her master lodged and lay there until daylight. <sup>27</sup>When her master got up in the morning, opened the doors of the house, and stepped out to go on his way, he found his concubine at the entrance of the house with her hands upon the threshold. <sup>28</sup>He said to her, "Arise, let us be on our way"; but there was no answer. He then placed her on the donkey and started on his way home. <sup>29</sup>When he arrived home, he drew his knife, and, taking hold of his concubine, he cut her up, limb by limb, into twelve pieces and distributed her throughout the borders of Israel.<sup>b</sup> <sup>30</sup>Then every one who saw it said, "Nothing like this has ever happened or been seen since the day when the Israelites came up out of the land of Egypt. Think it over, take counsel, and speak up."<sup>c</sup>

1360 B.C.<sup>7</sup>

**20** THEN ALL THE ISRAELITES from Dan to Beersheba, with the land of Gilead, mustered, and the congregation was assembled as one man before the LORD at Mizpah.<sup>d</sup> <sup>2</sup>There the leaders of the whole nation, all the tribes of Israel, 400,000 infantrymen with swords, presented themselves in the congregation of God's people. <sup>3</sup>The Benjamites heard that the Israelites were on their way to Mizpah. The Israelites said, "Tell us how this wickedness came about."<sup>e</sup> <sup>4</sup>Then the Levite, the husband of the murdered woman, answered, "I came with my concubine to Gibeah, a town of Benjamin, to lodge; <sup>5</sup>but during the night the men of Gibeah, with evil intentions toward me, surrounded the house, planning to kill me; but they raped my concubine, so that she died. <sup>6</sup>I then took hold of my concubine, cut her in pieces, and sent her throughout all the tribes of Israel; for they committed a lewd and wanton deed in Israel. <sup>7</sup>Sons of Israel, now that you are all here, express your mind and counsel!"

<sup>8</sup>Then all the people stood up as one man<sup>f</sup> and said, "None of us will go to his tent, none of us will return home. <sup>9</sup>This we will do to Gibeah: we will march against it by lot. <sup>10</sup>We will take ten men of every hundred from all the tribes of Israel, a hundred of every thousand and a thousand out of every ten thousand to supply food for the army, so that when they reach there, they may suitably deal with Gibeah in Benjamin for all the lewdness they have committed in Israel." <sup>11</sup>So all the men of Israel united against the city as one man.

<sup>12</sup>The tribes of Israel sent men throughout the entire tribe of Benjamin, announcing, "What wickedness is this that has occurred among you?" <sup>13</sup>Now deliver into our hands the per-

y) Though surprising to us, to the host this seemed the lesser of two evils; see Gen. 19:8, Lot's daughters. z) The man forced his concubine to go out, thereby saving his own body.

a) Indicates the extensive abuse heaped upon her.

b) The crime was so abominable that the people would not believe it, had they not seen evidence.

c) A dramatic way of arousing the people to action. d) Or, Ramoth-Gilead.

e) They wanted the details.

f) Unanimity of purpose was evidenced.

verted fellows in Gibeah, so that we may put them to death and thus remove this crime from Israel." But the Benjamites would not listen to the demands of their fellow Israelites.<sup>14</sup> Instead, the Benjamites gathered from the other cities to Gibeah to march in battle against the Israelites.<sup>15</sup> On that day the Benjamites of the other cities were counted, 26,000 swordsmen besides 700 chosen men of Gibeah.<sup>16</sup> Among all these there were 700 left-handed sharpshooters who could sling a stone at a hair without missing.

<sup>17</sup>The men of Israel were also counted, 400,000 swordsmen besides the Benjamites, mighty men of war,<sup>18</sup> who marched to Bethel<sup>h</sup> to inquire of God, "Who shall first engage the Benjamites in battle?" The LORD answered: Judah shall go first.<sup>19</sup> So the Israelites arose early in the morning to arrange their battle lines against Gibeah,<sup>20</sup> upon which the men of Israel marched out to fight Benjamin, arraying themselves in battle against those of Gibeah.

<sup>21</sup>Then the Benjamites marched out of Gibeah and made 22,000 Israelites to die on that day.<sup>22</sup> But the Israelites closed ranks and arrayed themselves for battle in the same place where they fought the first day.<sup>23</sup> The Israelites also wept before the LORD until evening, inquiring of the LORD, "Shall we again engage our kinsmen, the Benjamites in battle?"<sup>j</sup> The LORD answered: Attack them!

<sup>24</sup>So the Israelites advanced against the Benjamites on the second day,<sup>25</sup> and the Benjamites marched out of Gibeah the second day and made 18,000 of Israel's swordsmen to die.<sup>26</sup> Then all the Israelites, the entire army, went to Bethel and wept. They sat there before the LORD, fasted until evening, and offered burnt offerings

and peace offerings to the LORD.<sup>k</sup> <sup>27</sup>The Israelites then inquired of the LORD (for the ark of the covenant of God was there at that time<sup>28</sup> and Phinehas<sup>l</sup> the son of Eleazar the son of Aaron, stood before it in those days), saying, "Shall we again engage our kinsmen, the Benjamites, in battle, or shall we cease?" The LORD said: Attack them; for tomorrow I will deliver them into your hand.

<sup>29</sup>So on the third day the Israelites set men in ambush<sup>m</sup> all around Gibeah; <sup>30</sup>and the Israelites engaged the Benjamites and arranged themselves in battle formation against Gibeah, as at previous times.<sup>31</sup> The Benjamites marched out to meet the army, and they were drawn away from the city. They began to do battle by killing about thirty Israelites along the highways, one of which led to Bethel and the other across the field to Gibeah.<sup>32</sup> The Benjamites said, "They are being killed as on the first day." But the Israelites said, "Let us draw them away from the city into the highways by running away."<sup>n</sup> <sup>33</sup>Then the main army of the Israelites arose and arrayed themselves for battle at Baal-tamar,<sup>o</sup> while the Israelites in ambush rushed out of their places in Maareh-geba.<sup>p</sup>

<sup>34</sup>When the 10,000 chosen men of Israel neared Gibeah, the battle raged furiously; but those of Benjamin were not aware of the impending danger.<sup>35</sup> The LORD routed the Benjamites before Israel, so that the Israelites killed 25,100 Benjamite swordsmen that day.

<sup>36</sup>The Benjamites realized that they were beaten. While the Israelites yielded ground to the Benjamites, because they had confidence in the men whom they had placed in ambush near Gibeah,<sup>37</sup> the men in ambush rushed upon Gibeah and put the whole city to the sword.<sup>38</sup> Now the Israelites had agreed

g) Indicates the extent of their depravity.

h) Heb. — House of God. i) But God did not promise immediate victory.

j) Apparently the Israelites trusted in their army and the goodness of their cause, and did not make God a part of the venture. All Israel stood in need of chastisement. God used their enemy for this purpose.

k) Real humility is now evidenced. God responds by giving them victory.

l) If this is the same Phinehas as in Numbers 25, then these events occurred hardly a century after the death of Joshua.

m) They now use prudent caution and military strategy.

n) The men in ambush were to enter the city following the exit of Benjamin's main army.

o) Heb. — Baal of the palm tree. p) Treeless desert near Gaba.

upon a signal with the men in ambush, that when they made a great cloud of smoke rise into the air, <sup>39</sup>the Israelites should make an about-face in the battle. After the Benjamites attacked and killed about thirty Israelites, they had thought, "They are completely routed as in the first battle." <sup>40</sup>But then the signal started to rise in a column of smoke. The Benjamites looked back and saw that the whole city was going up in flames. <sup>41</sup>Then the Israelites turned around, and the Benjamites were overcome with fear. When they saw that disaster had overtaken them, <sup>42</sup>they turned their backs upon the Israelites and fled into the desert; but the battle hemmed them in; those coming from the city cut them down between them. <sup>43</sup>They surrounded Benjamin, chased him without stopping and trampled on him opposite Gibeah toward the east, <sup>44</sup>so that 18,000 men, all warriors, fell. <sup>45</sup>Some turned and fled toward the desert near the Rimmon rock, <sup>46</sup>5,000 were gleaned on the high-ways, and they followed close after them as far as Gidom, killing 2,000 of them. <sup>47</sup>Altogether 25,000 swordsmen from the ranks of the Benjamites were killed that day, all of them men of valor. <sup>48</sup>But 600 men escaped into the desert near the rock of Rimmon, and there they lived for four months. <sup>49</sup>The men of Israel turned back against the Benjamites and exterminated all the people and the cattle they encountered; and they set on fire all the cities they entered.

1358 B.C.

**21** NOW THE MEN OF ISRAEL HAD sworn at Mizpah, "None of us shall marry his daughter to a Benjamite." <sup>2</sup>But as the people went to Bethel and remained there in the presence of God until evening, they raised their voices and wept aloud, <sup>3</sup>exclaiming, "Why, O LORD, God of Israel, has this happened in Israel, that one of the tribes of Israel is now missing?" <sup>4</sup>Early next morning the people arose, built an altar, and offered burnt offerings and

peace offerings. <sup>5</sup>The Israelites said, "Who among all the tribes of Israel did not come out to the assembly?" For an oath had been taken concerning those who did not come out to the congregation at Mizpah, saying, "He shall be put to death."

<sup>6</sup>The Israelites felt grieved about the Benjamites. They said, "Today one of our tribes is eliminated from Israel. <sup>7</sup>How shall we provide wives for those who are left, seeing we have sworn by the LORD not to give them our daughters for wives?" <sup>8</sup>Then they said, "Which one of the tribes of Israel did not come to the congregation before the LORD in Mizpah?" And it showed that none had come to the assembly from Jabesh-gilead; <sup>9</sup>for when they checked up on the people that were mustered, not a man from Jabesh-gilead had been present.

<sup>10</sup>Then the congregation sent warriors there with orders, "Go and execute the inhabitants of Jabesh-gilead, including the women and children. <sup>11</sup>This is what you are to do: kill all the men, also the women who have lain with men."<sup>12</sup>They found 400 young virgins among the inhabitants of Jabesh-gilead, who had not lain with a man; these they brought into the camp at Shiloh, located in the land of Canaan. <sup>13</sup>Then the whole congregation sent word to the Benjamites living at the Rimmon rock, proclaiming amnesty to them. <sup>14</sup>The Benjamites returned, and they gave them the women that had been saved alive in Jabesh-gilead; but even so there were not enough for them. <sup>15</sup>The people felt grieved concerning the Benjamites, because the LORD had made a gap among the tribes of Israel.

<sup>16</sup>Then the elders of the congregation said, "What shall we do for those who are left without wives, since all the Benjamite women were killed?" <sup>17</sup>They added, "There must be an inheritance for the survivors of Benjamin, so that no tribe shall be blotted out from Israel; <sup>18</sup>but we cannot give

q) A fortified, rocky stronghold.

r) Their hasty action resulted in repentance. s) Indicating their contrition.

t) Or, dry Gilead, probably located in an arid spot.

u) The vow in vs. 5 is carried out. The town revived, and King Saul of Benjamin delivered it from overwhelming Ammonites [1 Sam. 11:1-11]. v) A change of heart calls for restitution.

## JUDGES 21

them our daughters for wives." For the Israelites had sworn, "Cursed be he who gives a wife to Benjamin." <sup>19</sup>So they said, "A feast of the LORD is held annually in Shiloh, north of Bethel, on the east side of the highway that runs from Bethel to Shechem, and south of Lebonah."

<sup>20</sup>They instructed the Benjamites, "Go, hide in the vineyards, <sup>21</sup>and wait; when the daughters of Shiloh come to take part in the dances, you may come out of the vineyards; each of you catch his wife from among the daughters of Shiloh, and you go to the land of Benjamin. <sup>22</sup>If their fathers or brothers come out and complain, we will say to them, 'Forgive them graciously, because

## *Benjamites Obtain Wives*

we did not provide all of them with a wife in battle, nor did you give them any, because you would have been doing wrong.'"

<sup>23</sup>Then the Benjamites did as had been suggested; they took wives according to their own number from the dancers, whom they carried away. When they returned to their own inheritance, they built the cities and settled down.

<sup>24</sup>Then the Israelites departed, every man as related to his own tribe and family to occupy his inheritance. <sup>25</sup>In those days there was no king in Israel; every person did what seemed right in his own eyes.<sup>w</sup>

w) See Prov. 14:12. Without a leader the nation became involved in apostasy and social injustices.

# THE BOOK OF RUTH

Around 1100 B.C.

**1** IN THE DAYS WHEN THE JUDGES governed<sup>a</sup> there was a famine in the land, and a man migrated with his wife and his two sons from Bethlehem in Judah to live for a while in the land of Moab.<sup>b</sup> <sup>2</sup>The man's name was Elimelech, his wife's name Naomi, and the names of his two sons Mahlon and Chilion,<sup>c</sup> Ephrathites from Bethlehem in Judah. They went into the land of Moab and remained there. <sup>3</sup>But Elimelech, Naomi's husband, died; so she was left with her two sons, <sup>4</sup>who married Moabite women, the one named Orpah and the other Ruth. For about ten years they had lived there <sup>5</sup>when both Mahlon and Chilion died so that the woman was bereft of her two sons and of her husband. <sup>6</sup>Then, when she learned in the land of Moab that the LORD had visited His people in giving them food, she got ready to return with her two daughters-in-law from Moab.

<sup>7</sup>With her two daughters-in-law she left the place where she had lived, but on the way to the land of Judah,<sup>d</sup> <sup>8</sup>Naomi said to her two daughters-in-law, "You go back, each of you to her mother's home! May the LORD treat you as kindly as you have treated me and those who have died. <sup>9</sup>The LORD

grant that you may find rest, each in her husband's home." She then kissed them, but they raised their voices and wept. <sup>10</sup>They told her, "We are certainly going back with you to your people."<sup>11</sup> But Naomi said, "Go back, my daughters! Why should you go with me? Do I have any more sons within me, who could become your husbands? <sup>12</sup>Go back, my daughters; go your way; I am too old to marry again. And even if I thought there was hope, if I were with a husband tonight, if I should bear sons, <sup>13</sup>would you wait until they are grown up, while you are kept from having a husband? No, my daughters, it is harder for me than for you that the LORD's hand is stretched out against me." <sup>14</sup>Then they renewed their audible weeping, and Orpah kissed her mother-in-law; but Ruth clung closely to her.

<sup>15</sup>Naomi said, "Look, your sister-in-law has gone back to her people and to her gods; you return after her." <sup>16</sup>But Ruth replied, "Do not urge me to desert you by turning away from you; because wherever you go, there I will go; wherever you lodge I will lodge. Your people are my people, and your God is my God;<sup>e</sup> <sup>17</sup>Wherever you die I will die, and there I shall be

a) Jesse, Obed and Boaz were David's ancestors [ch. 4:19], so these events dated around 1100 B.C.  
b) Moab and Ammon were sons of Lot; the language of their descendants was similar to that of the Hebrews.

c) Elimelech - my God is King; Naomi - pleasant; Mahlon - sickly; Chilion - wasting away; Ruth - good-looking; Orpah - neck or mane; Ephrathah - fruitful; Bethlehem - bread-house.

d) Probably on the south bank of the Arnon River, the boundary between Moab and Reuben.

e) Ruth could extend her trust in and love for Naomi to trust in and love for God.

buried. Thus<sup>f</sup> may God do to me and worse if anything but death separates you and me."

<sup>18</sup>When Naomi saw her determination to accompany her, she said no more. <sup>19</sup>They both walked on until they came to Bethlehem. But on their arrival, the whole town was stirred because of them. The women said, "Is this Naomi?" <sup>20</sup>But she answered, "Do not call me Naomi; call me Mara,<sup>g</sup> for the Almighty has dealt bitterly with me. <sup>21</sup>Amply supplied<sup>h</sup> I left this place; but destitute the LORD has made me return. Why then call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?"

<sup>22</sup>Naomi and Ruth, the Moabitess, her daughter-in-law, who had come with her from the land of Moab, arrived in Bethlehem at the beginning of barley harvest.

**2** THERE WAS A CLOSE RELATIVE OF Naomi's husband, a prominent and wealthy man of Elimelech's family, whose name was Boaz.<sup>i</sup> <sup>2</sup>Now Ruth, the Moabitess, said to Naomi, "Please, let me go into the field and glean heads of grain behind someone who is kind to me." She said to her, "Yes, go, my daughter." <sup>3</sup>So she reached the field and gleaned behind the harvesters; and she happened to get into a field that belonged to Boaz, the near relative of Elimelech. <sup>4</sup>Then, look! There came Boaz from Bethlehem and greeted the harvesters with, "The LORD be with you!" to which they responded, "The LORD bless you!"<sup>j</sup> <sup>5</sup>Boaz then asked his foreman of the harvesters, "Who is that young woman?" <sup>6</sup>The foreman replied, "That is the young woman from Moab who came back with Naomi. <sup>7</sup>She said, 'Please, let me glean and gather among the sheaves behind the harvesters.' So she came and has been busy from early morning until now, except for a little rest in the booth."

<sup>8</sup>Boaz then said to Ruth, "Listen, my daughter!<sup>k</sup> Do not glean in any other field; do not leave here at all; keep near my women workers. <sup>9</sup>Keep track of the field in which they are harvesting, and follow them up. Have I not given the young men strict orders not to annoy you? And when you feel thirsty, go to the water jars and drink from what the workmen have drawn."

<sup>10</sup>She fell on her face, bowed deeply to the ground, and said to him, "Why do you show me the favor of noticing me,<sup>l</sup> an outsider?" <sup>11</sup>Boaz replied to her, "It has been fully told me how much you have done for your mother-in-law after the death of her husband; also how you have left your father and mother and the land of your birth to identify yourself with a people you did not know before. <sup>12</sup>May the LORD reward your kindness; may a full reward be yours from the LORD God of Israel under whose wings you have come to shelter." <sup>13</sup>Upon which she said, "Even though I am not equal to any one of your maid servants, you have spoken so kindly to me, sir, that you have given me courage. What you say touches your servant girl's heart."<sup>m</sup>

<sup>14</sup>When it was time to eat, Boaz said to her, "Come this way; eat from the bread and dip your bit in the vinegar." So she sat among the harvestmen, and he served her roasted heads of grain. She ate all she wanted and had some leftovers.<sup>n</sup> <sup>15</sup>When she got up to glean, Boaz ordered his young men, "Let her glean right among the sheaves; be not hard on her; <sup>16</sup>rather drop some heads for her on purpose, and let them lie there so that she can gather them; do not reprimand her."

<sup>17</sup>Until evening she gleaned in the field; then beat out what she had gathered—about a bushel of barley,<sup>18</sup> which she took up and went into the city. When her mother-in-law saw how much she had gleaned and when she

f) A motion of the hand indicated the possibly fatal results.

g) Mara—bitter; Miriam, Maria, Mary, myrrh, all have the same stem.

h) Husband, sons, sheep and cattle when leaving; none of these on returning.

i) Boaz probably means strength, cf. I Kings 7:21 and II Chron. 3:17.

j) Friendly feelings when both employer and employee relate life to God.

k) Boaz must have been older than Ruth. l) Literally—eyeing me.

m) Heart was answering to heart.

n) Which she saved to share that evening with Naomi whom she had learned to love and who had led her to God.

showed the leftovers after she had eaten enough, <sup>19</sup>her mother-in-law asked her, "Where did you glean today? Where did you work? Blessed is the man who took notice of you." She then told her mother-in-law, "The name of the man for whom I worked today is Boaz." <sup>20</sup>Naomi then told her daughter-in-law, "Blessed be he of the LORD, who has not withdrawn His kindness from the living or the dead." Naomi further said to her, "The man is a near relative of ours, one of our redeemers."<sup>o</sup>

<sup>21</sup>Ruth, the Moabitess, said, "Besides, he told me, 'Join my harvestmen until they are through with my entire crop.'" <sup>22</sup>Naomi assured Ruth, her daughter-in-law, "It is good, my daughter, for you to go out with his maidservants, so you will not be molested in another field." <sup>23</sup>Ruth therefore joined the women workers of Boaz to glean until the barley and the wheat harvests were in, and she lived with her mother-in-law.

**3** NAOMI, HER MOTHER-IN-LAW, then said to her, "My daughter, should I not look for a resting place for you so that you may prosper? <sup>2</sup>Is not Boaz, with whose women you worked, our relative? See here! Tonight he winnows the barley on the threshing floor; <sup>3</sup>so, you take a bath, anoint yourself, get dressed up and go down to the threshing floor; but let him not see you until he is through eating and drinking. <sup>4</sup>When he lies down, watch carefully the exact spot where he lies down; then you slip in, raise the foot covering and lie down. He will let you know what to do next."

<sup>5</sup>She replied to her, "Everything you suggest to me I will do."

<sup>6</sup>So she went down to the threshing floor and did everything exactly as her mother-in-law had instructed her. <sup>7</sup>When Boaz had eaten and drunk and felt happy of heart, he went to lie down at the edge of the grain pile.

Quietly she moved near, turned up his foot covering and lay down. <sup>8</sup>At midnight this happened: The man awoke startled, turned around and, look, there was a woman lying at his feet. <sup>9</sup>He asked, "Who are you?" She answered, "I am Ruth, your servant girl. Spread your covering<sup>p</sup> over your servant girl, for you are a near kinsman." <sup>10</sup>He said, "May you be blessed of the LORD, my daughter. This your later kindness is lovelier than any previous one; for you have gone after no young men, whether poor or rich. <sup>11</sup>Now then, my daughter, feel at ease; everything you suggest I will do for you, for everybody in town knows that you are a virtuous woman. <sup>12</sup>It is true, I am a near kinsman; but there is one nearer kin than I. <sup>13</sup>Remain here overnight and tomorrow morning, if he wants to redeem you, well and good, let him redeem you; but if he is not inclined to redeem you, as truly as the LORD lives, I will redeem you. You lie down until morning."

<sup>14</sup>So until morning she lay at his feet, then got up before people could recognize each other; for he said, "Let it not be known that a woman came to the threshing floor."<sup>q</sup> <sup>15</sup>He further said, "Hand me the shawl you wore and open it up." She opened it up, and he measured out six pecks of barley with which he loaded her, and she went into town.

<sup>16</sup>On her return, Naomi asked her, "How did you make out, my daughter?" She told everything the man had done, <sup>17</sup>adding, "These six pecks of barley he gave me because, he said, 'Do not go to your mother-in-law empty-handed.'" <sup>18</sup>"Wait quietly, my daughter," she rejoined, "until you learn how the affair turns out; for that man will not stop without completing the matter today."

**4** BOAZ MEANWHILE HAD GONE UP to the gate and had taken a seat, when, look, the redeemer whom Boaz

o) By Mosaic law [Lev. 25:25], a near kinsman should buy what had been sold because of poverty, so as to keep it in the family.

p) The first meaning of the word is — wing or protective covering.

q) Boaz wisely protected his reputation; he avoided gossip.

had mentioned came by! So he said, "Hello, you there! Come over here and sit down." He came and sat down.<sup>2</sup>He then took ten men of the city's elders and said, "Take a seat here," and they sat down.<sup>3</sup>He then said to the closest relative, "Naomi, who has come back from the land of Moab, is selling the tract of land that belonged to our brother Elimelech;<sup>4</sup>so I thought I should let you know about it with the suggestion that you buy it in the presence of those who sit here and of the elders of my people. If you want to redeem it, redeem it; but if not, so declare to me so that I am assured, for there is nobody to redeem it except you, with myself next." He said, "I will redeem it."<sup>5</sup>But Boaz added, "On the day on which you purchase the field from Naomi, you are also acquiring Ruth, the Moabitess, the widow of the one who died, to perpetuate the name of the dead in his inheritance."<sup>6</sup>The next in kin then said, "I cannot redeem it for myself; for that would ruin my own inheritance; you redeem my right for yourself, for I cannot redeem it."

<sup>7</sup>In times past it was customary in Israel in order to validate redemptive and exchange transactions, that one dealer pulled off his sandal and gave it to the other; it was a way of confirming the deal.<sup>8</sup>The next of kin, therefore, took off his sandal and said to Boaz, "You buy it for yourself."<sup>9</sup>Boaz then addressed the elders and all the people, "You are witnesses that I today have bought from Naomi all that belonged to Elimelech, to Chilion and to Mahlon;<sup>10</sup>and besides, I acquire

as my wife Ruth, the Moabitess, the widow of Mahlon, so as to revive the name of the dead for his estate; then the name of the dead shall not be lost from among his brothers and from the gate of his home town. You are witnesses today."<sup>11</sup>All the people in the gate and the elders said, "We are witnesses." May the LORD make the woman who has come into your house like Rachel and like Leah, who jointly built up the house of Israel. Build well in Ephrathah and earn fame in Bethlehem.<sup>12</sup>May your house be like the house of Pharez, whom Tamar bore to Judah, through the offspring which the LORD will grant from this woman."

<sup>13</sup>Boaz then took Ruth, and she became his wife. When he cohabited with her, the LORD granted her conception, and she gave birth to a son.<sup>14</sup>The women said to Naomi, "Praised be the LORD, who did not leave you this time without a family; may his name grow famous in Israel."<sup>15</sup>He will rejuvenate you and support you in your old age, because your daughter-in-law, who loves you, has given him birth; she who means more to you than seven sons."

<sup>16</sup>Naomi took the baby, laid it in her lap, and took care of it.<sup>17</sup>The neighbor women named it. They said, "A son is born to Naomi," and called him Obed.<sup>18</sup> He is the father of Jesse, David's father.

<sup>18</sup>This is the Pharez genealogy:<sup>19</sup>Pharez got Hezron;<sup>19</sup>Hezron got Ram; Ram got Amminadab;<sup>20</sup>Amminadab got Nahshon; Nahshon got Salmon;<sup>21</sup>Salmon got Boaz; Boaz got Obed; Obed got Jesse, and Jesse got David.

r) Still nothing put down in writing. s) Worshiper.

t) One reason why the book of Ruth was written is to show King David's lineage and background. The atmosphere suggests a sense of divine Presence in life's daily affairs, such as is but rarely shown in the book of Judges, of which this forms an appendix. Although the events are not dated, they must have occurred about 90 years before David's birth. Because it pictures a harvest scene, the book was read sometimes at Pentecost, the harvest festival.



# THE FIRST BOOK OF SAMUEL

About 1100 B.C.

**1** AT RAMAH OF THE ZOPHITES<sup>a</sup> IN the Ephraim hill country, there lived a certain man by the name of Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. <sup>2</sup>He had two wives, one called Hannah and the other Peninnah. Peninnah had children, but Hannah had no children. <sup>3</sup>Annually this man went up from his town to Shiloh to worship the LORD of hosts and to bring Him offerings. The priests of the LORD there were Hophni and Phinehas, the two sons of Eli.

<sup>4</sup>On his offering-day Elkanah gave his wife Peninnah and all her sons and daughters a portion each; <sup>5</sup>but to Hannah he gave a double portion; for he loved Hannah although the LORD had closed her womb. <sup>6</sup>Her rival, however, provoked her mercilessly to make her irritable, because the LORD had closed her womb.<sup>b</sup> <sup>7</sup>This happened year after year. Every time they went up to the house of the LORD, she annoyed her so that she cried and did not eat. <sup>8</sup>But Elkanah, her husband, said to her, "Hannah, why cry and why not eat; why so downhearted? Do I not mean more to you than ten sons?"

<sup>9</sup>Eventually, after their eating and drinking at Shiloh, Hannah arose. Eli the priest was seated on a bench near the doorpost of the LORD's temple.

<sup>10</sup>Out of a sorrowful soul she prayed

to the LORD and cried bitterly. <sup>11</sup>She then made a vow. She said, "O LORD of hosts, if Thou wilt actually look at Thy handmaid's trouble, wilt think of me and not forget Thy handmaid, and wilt grant Thy handmaid a son, then I will give him to the LORD all his life, and no razor shall come upon his head."

<sup>12</sup>As she continued praying before the LORD, Eli noticed her mouth; for <sup>13</sup>Hannah was speaking in her heart; her lips moved, but no voice could be heard, so that Eli thought that she was drunk. <sup>14</sup>So Eli said to her, "How long will you behave as one intoxicated? Get rid of your wine." <sup>15</sup>But Hannah replied, "No, my master, I am a deeply grieved woman. I have drunk no wine or liquor, but I have poured out my soul before the LORD. <sup>16</sup>Do not consider your maid a good-for-nothing; for I have spoken all the while under stress of provocation and distress."

<sup>17</sup>Eli then responded, "Go in peace, and the God of Israel will grant you what you have prayed of Him." <sup>18</sup>She said, "May your maid find favor with you." So the woman went her way; she ate and her face showed no more sadness.

<sup>19</sup>Next morning they got up early, worshiped before the LORD, and went back to their Ramah home. Elkanah went in to his wife Hannah; the LORD remembered her <sup>20</sup>and in due time,

a) The Zophites were Levites through Zuph. This Ramah is probably the one between Bethel and Bethlehem, near which Rachel died [Gen. 35:16-19].

b) Biblical evidence shows no peace and happiness in bigamy or polygamy.

after conception, Hannah gave birth to a son whom she named Samuel, because "I have asked him of the LORD."<sup>c</sup>

<sup>21</sup>Elkanah, the husband, went up with his whole household to offer the annual sacrifice to the LORD and also his pledge. <sup>22</sup>But Hannah did not go up because, she told her husband, "When the boy is weaned, then I will take him and he will appear before the LORD and stay there for always."

<sup>23</sup>Elkanah, her husband, said to her, "Do whatever seems best to you. Stay home until you have weaned him, and may the LORD confirm His word." So his wife remained at home and nursed the boy until she weaned him.

<sup>24</sup>When she had weaned him, she took him — still very young — with her; also a three-year-old bullock, a bushel of flour, and a skin of wine, and brought him to the LORD's house at Shiloh. <sup>25</sup>After the bullock had been slain, she took the lad to Eli <sup>26</sup>and said, "Please, sir, as you live, sir, I am the woman who stood near you here in prayer before the LORD. <sup>27</sup>For this lad I prayed, and the LORD has granted me what I prayed Him for; <sup>28</sup>I have therefore handed him back to the LORD; as long as he lives he is returned to the LORD." And there he<sup>d</sup> worshipped before the LORD.

**2** HANNAH PRAYED AND SAID, "IN the LORD my heart is joyful; in the LORD my strength is heightened. Against my enemies my mouth is freely opened because of my enjoyment of Thy deliverance. <sup>2</sup>None is holy as the LORD; for none exists without Thee; no rock<sup>e</sup> is equal to our God.

<sup>3</sup>"Quit talking so boastfully; no more taunts from your mouth; for the LORD is a knowing God; by Him actions are estimated.<sup>f</sup> <sup>4</sup>The bows of the mighty are broken; but the tottering are girded with strength. <sup>5</sup>Those once full, hired out for food; while those who suffered hunger are now at ease. The barren gives birth to seven, while the mother

of many children is losing out.

<sup>6</sup>"The LORD kills, and He causes life; He brings down to the grave, and He makes alive. <sup>7</sup>The LORD impoverishes, and He makes rich; He demotes, and He promotes. <sup>8</sup>He lifts the poor out of the dust and raises the beggar from the dump to have him seated with the leaders, to have him obtain a seat of honor; for the earth's pillars are the LORD's; He set the world upon them. <sup>9</sup>He guards the footsteps of His worshipers; but the godless perish in darkness because no human power renders one mighty. <sup>10</sup>Those who oppose the LORD shall be broken; from heaven He thunders upon them. The LORD judges the earth from end to end; He supplies the king with power; He enhances the might of His anointed."

<sup>11</sup>Elkanah then went home to Ramah, but the lad was in the LORD's service under direction of Eli the priest.

<sup>12</sup>However, the sons of Eli were sons of Belial;<sup>g</sup> they showed no regard for the LORD, <sup>13</sup>nor for the proper dues of the priests from the people. Every time a person offered a sacrifice, while the meat was boiling, the priest's boy came with a three-pronged fork in his hand, <sup>14</sup>which he thrust into the pot or kettle or basin and all that the hook brought up the priest took for himself, and thus they treated at Shiloh all the Israelites who came there. <sup>15</sup>Even before they burned the fat as incense, the priest's boy would come and tell the person who brought the offering, "Give the priest roast beef; he will accept no boiled meat from you, only raw." <sup>16</sup>If the man replied, "Have the fat burned first as incense, then take for yourself as much as you want," he would retort, "No, you give it to me now, or I will take it by force." <sup>17</sup>So monstrous was the sin of the young men in the presence of the LORD that the people came to scorn the LORD's sacrifices.

c) Samuel means — name of God. d) The boy, a Levite, stayed there to help the priests, as Levites were commissioned to render service. Though quite young, he was no babe and had learned personally to worship. e) No foundation on which to stand securely.

f) A universal principle of which Peninnah's taunts had made Hannah personally aware.

g) Belial stands for worthlessness. In II Cor. 2:15 the contrast is to the worthiness of Christ.

<sup>18</sup>Meanwhile the lad Samuel, clad in a linen vestment, was ministering before the LORD. <sup>19</sup>Regularly his mother used to make for him his little suit, which from year to year she brought as she went with her husband to bring the annual offering. <sup>20</sup>Eli would then bless Elkanah and his wife, saying, "The LORD give you by this woman offspring in the place of the one you have returned to the LORD." They would then go back home. <sup>21</sup>And the LORD visited Hannah; she conceived and bore three sons and two daughters; while the lad Samuel grew up in the LORD's presence.

<sup>22</sup>Now Eli was very old, and when he heard everything his sons were doing to all Israel and how they cohabited with the women who served at the entrance of the meeting tent, <sup>23</sup>he said to them, "Why do you behave this way? I hear all the people talk about your misconduct. <sup>24</sup>This will not do, my sons; for what I hear is not a good report. You lead the LORD's people to transgress. <sup>25</sup>When one person sins against another, the judges<sup>h</sup> will do him justice; but when a person sins against the LORD, who will intercede for him?" But they would not listen to their father's warning; so the LORD was inclined to slay them. <sup>26</sup>And all the while young Samuel increased in stature and in favor with the LORD and with men.<sup>i</sup>

<sup>27</sup>A man of God<sup>j</sup> came to Eli and said to him, "This is the LORD's message: How clearly I revealed Myself to your father's house when in Egypt they were subject to the house of Pharaoh! <sup>28</sup>And him<sup>k</sup> I selected out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, to wear the ephod in My presence, and to your father's house I have donated all the burnt offerings of the Israelites. <sup>29</sup>Why do you trample on My sacri-

fices and My offerings which I have prescribed, and honor your sons above Me, fattening yourselves on the best of My people Israel's meat offerings? <sup>30</sup>Therefore hear the word of the LORD God of Israel: I have definitely said that your family and the family of your fathers should walk before Me forever; but now the LORD says:<sup>l</sup> Be it far from Me; for they who honor Me I will honor; but they who despise Me shall be lightly esteemed. <sup>31</sup>Take note! The days are impending when I shall break down your dominance and that of your father's house until not an old man remains in your whole family. <sup>32</sup>In My house you will witness shortage among all the blessings I will give to Israel; not an old man shall live in your household forever. <sup>33</sup>But the single person, whom I shall not cut off from My altar, is to ruin your sight and to wear out your life; all those who grow up in your family shall die at maturity. <sup>34</sup>Let what is to befall your two sons, Hophni and Phinehas, be a sign to you; they shall both die on the same day, <sup>35</sup>and I will appoint Me a faithful priest, who acts in accord with My mind and My Spirit. For him I will build a lasting house, and he shall walk before My anointed<sup>m</sup> forever. <sup>36</sup>Whoever of your family still remains shall bow down to him for a mite of money and a piece of bread and shall say, 'Do, I beg of you, appoint me to some priestly service so I may have a bite to eat.'

**3** YOUNG SAMUEL WAS IN THE LORD's ministry under Eli's direction. In those days a word from the LORD was rare, and a vision was infrequent. <sup>2</sup>But one day it happened. Eli was lying down in his accustomed place. His eyesight was getting dim, so he could not see clearly any more. <sup>3</sup>The lamp of God was still burning,

<sup>h</sup>) *Elohim*, literally, gods — but usually "God"; also may mean "judge" or "judges" in the O.T. and is so quoted by our LORD [John 10:35]. As *Elohim* has not occurred in this book, but *Yahweh* (Jehovah) for the Supreme Being, "the judges" seems the best translation here.

<sup>i</sup>) Luke, in writing his ch. 2:52, seems to have this lingering in his memory.

<sup>j</sup>) An unnamed, unfamed prophet. Many of his kind must have witnessed for God among His people, besides those whose messages have come to us.

<sup>k</sup>) Levi, under judgment of being scattered among Israel; but the judgment changed to blessing upon evidence of obedience [Ex. 32:25-29].

<sup>l</sup>) One of the many "ifs" of God. The fatalist will find no confirmation from sacred history.

<sup>m</sup>) Usually the king.

and Samuel had retired in the tent of the LORD where God's ark was. <sup>4</sup>Then the LORD called Samuel, who said, "Here I am," <sup>5</sup>and ran to Eli. He said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. <sup>6</sup>Once more the LORD called: Samuel! And Samuel arose and ran to Eli, saying, "Here I am, for you certainly called me." But he said, "No, I did not call you, my son; lie down again."

<sup>7</sup>Now Samuel did not yet know the LORD; never yet had a word from the LORD been revealed to him. <sup>8</sup>So when for the third time the LORD called Samuel, he got up, went to Eli, and said, "Here I am; unquestionably you called me." Then it dawned on Eli that the LORD was calling the lad. <sup>9</sup>So Eli said to Samuel, "Go, lie down again, and when He calls you, say, 'Speak, LORD, for Thy servant is listening.'" Samuel went and lay down in his usual place. <sup>10</sup>Then the LORD came, took His stand, and called as at previous times: Samuel! Samuel! Samuel said, "Speak, for Thy servant is listening." <sup>11</sup>The LORD said to Samuel: Take note! I am about to do something in Israel that will tingle both ears of all who hear it. <sup>12</sup>In that day I will carry out from start to finish against Eli everything I have said about his family. <sup>13</sup>You tell him that I will execute justice over his family forever, because he knew that his sons were bringing a curse upon themselves, and he failed to discipline them. <sup>14</sup>I have therefore sworn to the Eli family that the iniquity of Eli's household shall never be paid for, either by sacrifice or by offering.

<sup>15</sup>Until morning Samuel kept to his couch; then he opened the doors of the LORD's house, afraid to tell the vision to Eli. <sup>16</sup>But Eli called Samuel and

said, "Samuel, my son!" He said, "Here am I." <sup>17</sup>Eli then asked, "What is the message He spoke to you? Do not hide it from me. God do so to you and worse<sup>p</sup> if you hide from me one syllable of all the words He told you." <sup>18</sup>Then Samuel told him everything; he kept nothing from him. And he said, "He is the LORD; may He do what seems good in His sight."

<sup>19</sup>Thus Samuel matured, and the LORD was with him; He let not one of His words fall to the ground. <sup>20</sup>And all Israel from Dan to Beersheba came to understand that Samuel was commissioned as the LORD's prophet. <sup>21</sup>Once more at Shiloh the LORD appeared again, for there He revealed Himself to Samuel through the divine message.

1090 B.C.

**4** SAMUEL'S MESSAGE REACHED ALL Israel. <sup>1</sup>Israel went out to fight the Philistines and camped at Eben-ezer while the Philistines camped at Aphek. <sup>2</sup>The Philistines drew up in battle line against Israel, and when the fight became general, Israel was beaten as they faced the Philistines, who killed in the open field about four thousand men.

<sup>3</sup>As the troops went back to camp, the elders of Israel said, "Why has the LORD allowed us to be defeated by the Philistines today? Let us fetch the ark of the covenant of the LORD from Shiloh, so that He will come among us and will deliver us from the power of our enemies."<sup>r</sup> <sup>4</sup>So the people sent word to Shiloh, and they brought from there the ark of the covenant of the LORD of hosts, throned above the cherubim,<sup>s</sup> and accompanying the ark of God's covenant were both sons of Eli, Hophni and Phinchas. <sup>5</sup>As soon as the ark of the LORD's covenant reached the camp, all Israel raised so mighty a shout that the earth resounded.

<sup>6</sup>When the Philistines heard the

n) Much of God's previous revelation, as we have it, had been conveyed to young Samuel, but none as direct as was then about to be given.

o) Eli had spoken to his sons about their wickedness but had not disciplined them. We Christian parents must deal lovingly and firmly with our children when their behavior is contrary to Christ's will and teaching.

p) Some hand motion seems to have been made, intimating harm to neck or head.

q) This sentence belongs to the previous chapter. Of course, the sacred writers were not responsible for divisions into chapters and verses.

r) They tried to force God into their service, a popular practice of modern cults, whose gods are the forces of the universe.

s) Cherubim is the Hebrew plural of cherub, of whom two were imaged above the mercy seat, facing one another.

shouting, they said, "What is the meaning of such loud shouting in the Hebrew camp?" And when they learned that the ark of the LORD had arrived there, <sup>7</sup>the Philistines were afraid. They said, "The gods have come into the camp. Alas for us! Such a thing has never happened before. <sup>8</sup>Woe to us! Who will deliver us from the power of these mighty gods? These are the gods who smote Egypt with every plague and devastation. <sup>9</sup>Philistines, take courage and be men, so you will not be slaves to the Hebrews, as they have been to you. Act the men you are and fight." <sup>10</sup>Then the Philistines did fight, and Israel was defeated;<sup>t</sup> they fled each for himself to his tent. The carnage was terrible; of Israel's infantry thirty thousand fell; <sup>11</sup>the ark of the LORD was captured, too; and Eli's two sons, Hophni and Phinehas, were slain.

<sup>12</sup>A Benjamite broke ranks and ran to Shiloh that same day, his clothes torn and earth upon his head. <sup>13</sup>When he arrived, Eli was sitting<sup>u</sup> by the road in expectation, for he was deeply moved about the ark of God. As the man entered town and told the news, there was an outcry all over town. <sup>14</sup>Eli heard the din of the lamentation and asked, "What sort of tumult is this?" The man hurried to Eli and told him. <sup>15</sup>Eli was ninety-eight years old; his eyes stood fixed so that he could not see. <sup>16</sup>The man told Eli, "I come from the battle; today I fled from the army." He asked, "What happened, my son?" <sup>17</sup>The messenger answered, "Israel was routed when fronting the Philistines; the people have suffered a disastrous defeat; both your sons, Hophni and Phinehas, are slain, and the ark of God is captured."<sup>v</sup>

<sup>18</sup>When he mentioned the ark of God, Eli fell back from his seat by the

gate, broke his neck and died; for he was an aged man and heavy. For forty years he had judged Israel.

<sup>19</sup>When his daughter-in-law, the wife of Phinehas, who was pregnant and about to become a mother, heard the report that the ark of God had been captured, that her father-in-law and her husband had died, she collapsed and gave birth, for the birthpains came upon her. <sup>20</sup>While she lay dying, the woman who attended her said, "Have no fear; for you gave birth to a son." But she did not reply and paid no attention <sup>21</sup>but named the child Ichabod,<sup>w</sup> saying, "Gone is the glory from Israel." Because the ark of God was taken and because of her father-in-law and her husband, <sup>22</sup>she said, "Gone is the glory from Israel, because the ark of God is taken."

**5** <sup>1</sup>THE PHILISTINES HAD CAPTURED the ark of God and had moved it from Eben-ezer to Ashdod, <sup>2</sup>where the Philistines brought the ark of God into the temple of Dagon and placed it near Dagon. <sup>3</sup>Early next morning when the Ashdodites got up, look! Dagon had fallen face down to the floor in front of the ark of the LORD; so they took hold of Dagon and set him back in his place. <sup>4</sup>But when they got up the following morning, not only was Dagon lying face down on the floor before the ark of the LORD, but Dagon's head and both his hands lay severed on the threshold; only Dagon's trunk was left him.<sup>x</sup> <sup>5</sup>For this reason to this day the priests of Dagon and all who enter the Dagon temple keep from stepping on Dagon's threshold at Ashdod.

<sup>6</sup>THE LORD's hand lay heavy on the Ashdodites. He punished them with hemorrhoids,<sup>y</sup> both at Ashdod and in its suburbs, <sup>7</sup>so that when the men of

t) No commander is mentioned. Eli was too old, his sons too unreliable. Had an outstanding leader come to the fore, his name would have been given.

u) Eli is never mentioned except as occupying a seat or lying down. No activities of his are recorded, only that he was priest, judge, and father.

v) God will not be coerced. As God He is LORD of all and only voluntarily does He serve all.

w) Departed glory. x) The form of the Dagon image was a human head with shoulders, arms and the whole upper part as of man, but the lower portions from the hips down may have been the form of a fish, a merman, in honor of the sea.

y) "Swellings" is the Hebrew word, which may mean boils, tumors, or piles. Consulted surgeons consider hemorrhoids or piles most likely.

Ashdod realized the situation, they said, "The ark of Israel's God must not remain among us, because His hand is severe against us and against our god Dagon." <sup>8</sup>So they called all the Philistine princes and said, "What are we to do with the ark of the God of Israel?" The answer was, "Let the ark of the God of Israel be moved around to Gath." So they conveyed the ark of Israel's God around there; <sup>9</sup>but after they had taken it there the LORD's hand was against the city, with resultant panic. He touched the citizens, young and old, so that hemorrhoids broke out among them. <sup>10</sup>They sent the ark of God to Ekron, but as soon as the ark of God reached there the Ekronites cried out, "They have brought us the ark of the God of Israel to kill us and our people!" <sup>11</sup>They, therefore, called all the Philistine princes together and said, "Send the ark of Israel's God away; let it go back to its place and not kill us and our people," for a fatal fear had gripped the whole city; God's hand lay heavy there. <sup>12</sup>Those who did not die were plagued with hemorrhoids, so that the city's lamentation went up to heaven.<sup>z</sup>

**6** AFTER THE ARK OF THE LORD HAD remained in the Philistines' territory for seven months, <sup>2</sup>the Philistines summoned the priests and the diviners and asked, "What should we do with the LORD's ark? Inform us in what way we should send it back where it belongs." <sup>3</sup>They answered, "When you return the ark of Israel's God, do not send it empty; but forward an atoning offering. You will then be healed and will find out why His hand does not turn from you."

<sup>4</sup>They asked, "What satisfaction should we offer Him?" To this they replied, "According to the number of Philistine town princes, five gold hem-

orrhoids and five gold mice, because the same plague struck everyone, including your town princes. <sup>5</sup>Make, therefore, images of your swellings and images of the mice<sup>a</sup> that are ruining the land, and give glory to the God of Israel; possibly He will remove the pressure of His heavy hand from you, from your gods, and from your land. <sup>6</sup>Why harden your hearts as the Egyptians<sup>b</sup> and Pharaoh hardened their hearts? Did they not let them go when He had made them feel His power, and they went out? <sup>7</sup>Now then, take hold and construct a new cart, and get two fresh cows that have never been yoked; hitch those cows to the cart but keep their calves home from them.<sup>c</sup> <sup>8</sup>Then take the ark of the LORD, place it on the cart, put the gold articles for atonement in a box next to the ark; then send it on its way. <sup>9</sup>Watch carefully! If it goes up the road to its own territory, toward Bethshemesh,<sup>d</sup> then it is He who brought this serious catastrophe upon us; but if not, then it was not His hand that struck us; it happened by chance."

<sup>10</sup>The men did so. They took two fresh cows, hitched them to a cart, and kept their calves at home. <sup>11</sup>They placed the ark of the LORD on the cart; also the box containing the gold mice and the images of their swellings. <sup>12</sup>The cows went straight up the highway to Bethshemesh, lowing as they went, but going right on and turning neither right nor left, with the Philistine princes following them as far as the Bethshemesh boundary line.

<sup>13</sup>The Bethshemesh people were busy harvesting their wheat in the valley and, as they looked up, they saw the ark. How glad they were to see it! <sup>14</sup>The cart came as far as the field of Joshua, the Bethshemite, and there it stopped. An immense stone was lying there; so they split the wood

<sup>z</sup>) When in the cry there is some thought of the LORD of heaven and earth, there is assurance of divine response.

<sup>a</sup>) Mice have thus far not been mentioned, but shortly we learn they were plaguing the people.

<sup>b</sup>) The plagues of Egypt were four centuries in the past, but those acts of God were still remembered among neighboring nations.

<sup>c</sup>) It would be difficult to drive the best-trained cows straight on a road when their calves have just been taken from them. So, when these animals, though lowing for their calves, moved steadily eastward, the princes felt convinced of divine supervision.

<sup>d</sup>) Bethshemesh means sun-house. Before the Hebrews took possession, the Canaanites had maintained a temple for the sun in that place.

of the cart and offered the cows as a burnt offering to the LORD. <sup>15</sup>The Levites had unloaded the ark of the LORD and the box next to it that contained the golden jewels and had deposited them upon the great stone. That day the men of Bethshemesh offered to the LORD burnt offerings and other sacrifices.

<sup>16</sup>When the five princes of the Philistines had taken notice, they returned to Ekron that same day. <sup>17</sup>And these are the five golden swellings which the Philistine princes presented to the LORD for atoning — one each for Ashdod, Gaza, Ashkelon, Gath, and Ekron; <sup>18</sup>also the golden mice, according to the number of all Philistine towns that belonged to the five town princes, both walled cities and open villages. The great stone in the field of Joshua, the Bethshemite, on which they rested the ark of the LORD, bears witness till our day.

<sup>19</sup>But of the Bethshemite men He slew some because they had looked into the ark of the LORD. He slew seventy of the people, fifty to the thousand, and the people mourned because the LORD had slain so many of them. <sup>20</sup>The men of Bethshemesh said, "Who can exist in the presence of the LORD, this holy God? To whom shall He go from here?" <sup>21</sup>So they sent messengers to the Kiriath-jearim residents to say, "The Philistines have brought the ark of the LORD back. Come down and move it up to you!"

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**7** THE MEN OF KIRIATH-JEARIM came, carried with them the ark of the LORD, and brought it to Abinadab's home on the hill; his son Eleazar<sup>e</sup> they set apart to care for the ark of the LORD. <sup>2</sup>During the twenty-year period while the ark remained in Kiriath-jearim, the whole house of Israel was seriously seeking the LORD.<sup>f</sup> <sup>3</sup>Then Samuel told the whole house of Israel, "If you wholeheartedly turn to the LORD, then remove the strange gods

from you, including the Ashtaroth, and center your worship on the LORD; serve Him alone. Then He will deliver you from the Philistines' power."

<sup>4</sup>The children of Israel then got rid of the Baals and Astarte and served the LORD exclusively. <sup>5</sup>So Samuel announced, "Assemble all Israel at Mizpah,<sup>g</sup> and I will pray the LORD on your behalf." <sup>6</sup>Gathered at Mizpah, they drew water and poured it out before the LORD;<sup>h</sup> they also observed a day of fasting. Then and there they confessed, "We have sinned against the LORD." And at Mizpah Samuel judged the people.

<sup>7</sup>When the Philistines learned that Israel was gathered at Mizpah, the Philistine princes marched against Israel; and the Israelites, hearing of it, were in fear of the Philistines. <sup>8</sup>They said to Samuel, "Do not cease calling on the LORD our God for us, so He may deliver us from the Philistines' dominance." <sup>9</sup>Then Samuel took a suckling lamb and offered it whole as a burnt offering to the LORD; and when Samuel called on the LORD for Israel, the LORD answered him.

<sup>10</sup>While Samuel was occupied with offering the burnt offering and the Philistines were closing in to attack Israel, just then the LORD thundered mightily against the Philistines and confused them, so that they suffered defeat before Israel. <sup>11</sup>The troops of Israel marched out of Mizpah, pursued the Philistines, and beat them down, as far as below Bathcar. <sup>12</sup>Samuel then took a stone, which he set up between Mizpah and Shen, and named it Ebenezer;<sup>i</sup> he said, "Thus far the LORD has helped us."

<sup>13</sup>The Philistines were thus humbled, and they no longer crossed Israel's boundaries; throughout the period of Samuel the LORD's hand was against the Philistines. <sup>14</sup>The cities which the Philistines had taken from Israel were returned to Israel from Ekron to Gath, and their bordering terri-

e) Apparently not a descendant of Aaron. f) The ark remained much more than twenty years; but Samuel seems to have begun his judgeship of Israel that twentieth year, probably at the age of thirty, like Jesus and John the Baptist.

g) Not the Mizpah in Gilead where Jacob and Laban met, but in Benjamin, not far from Ramah, Samuel's home town. h) In line with their fasting, they did not drink it. i) Stone of help.

tories Israel rescued from Philistine control.<sup>j</sup> There was peace also between Israel and the Amorites.

<sup>15</sup>Samuel served as Israel's circuit judge all his life. <sup>16</sup>He made the rounds annually to include Bethel, Gilgal, and Mizpah, holding court at these centers for Israel; <sup>17</sup>then he returned to his Ramah home, where he served as Israel's judge and where he built an altar to the LORD.<sup>k</sup>

**8** WHEN SAMUEL WAS AGING, HE APPOINTED his sons as judges over Israel, <sup>2</sup>the older named Joel and the second Abiah; they judged at Beersheba. <sup>3</sup>But his sons' conduct was not like his; they turned aside for money; they accepted presents; they twisted justice.<sup>l</sup> <sup>4</sup>All the elders of Israel, therefore, got together and called on Samuel at Ramah. <sup>5</sup>They told him, "Look here, you are aging and your sons do not behave as you did. Appoint a king over us to be our judge like all the nations."

<sup>6</sup>Their saying, "Give us a king to judge us," was disgusting to Samuel, and he prayed to the LORD. <sup>7</sup>The LORD said to Samuel: Whatever they tell you, listen to the people; for they have not rejected you, but Me they have rejected to be King over them.<sup>m</sup> <sup>8</sup>From the day when I brought them out of Egypt till now they have acted this way, forsaking Me and serving other gods; they are now behaving similarly against you. <sup>9</sup>Now then, you listen to them; but solemnly warn them and point out to them the ways of the king who shall reign over them.

<sup>10</sup>Samuel told the whole message of the LORD to the people who had asked him for a king. <sup>11</sup>He said, "This will be the procedure of the king who shall reign over you: he will take your sons and employ them for his chariots and as his horsemen; they shall run in front

of his chariots. <sup>12</sup>He will appoint some for himself in command of thousands and of hundreds; others to cultivate his acres and to harvest his crops; also to construct his weapons and his chariot equipment. <sup>13</sup>Your daughters he will require for perfumers, for cooks, and for bakers. <sup>14</sup>Besides he will take your choicest fields, your vineyards, and your olive yards and give them to his attendants. <sup>15</sup>He will, besides, take a tenth of your grain crop and of your vineyards and give it to his officers and to his servants. <sup>16</sup>Your male and female servants he will take from you and your choicest young men; also your donkeys and employ them for his business. <sup>17</sup>He will appropriate a tenth of your flocks, too, and you yourselves will become his servants. <sup>18</sup>By that time you will cry out about the king you chose; but that day the LORD will not answer you."

<sup>19</sup>The people, however, declined to listen to Samuel. They said, "No, there must be a king over us, <sup>20</sup>so we may be like all the other nations; our king will give us justice; he will lead us on and conduct our wars." <sup>21</sup>Samuel heard all the people's words and rehearsed them in the LORD's presence. <sup>22</sup>The LORD told Samuel: Listen to their voice; place a king over them. So Samuel said to the men of Israel, "Every man go to his own city!"

**9** THERE WAS A MAN OF BENJAMIN whose name was Kish son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjamite, a man of influence. <sup>2</sup>He had a son named Saul, young and well built, none more handsome among the Israelites, his head and shoulders higher than all the people.<sup>n</sup>

<sup>3</sup>Now some donkeys of Kish, Saul's father, had strayed. So Kish said to his son Saul, "Take along one of the servants and go in search of the don-

j) Philistia was only about fifty miles long and fifteen miles wide. There was no reason why the Hebrews should ever be subject to it, except for degrading practices on the part of Israel in Baal worship, and personal bravery on the part of the Philistines.

k) Obviously, northern Israel received but occasional service from Samuel, if at all. Until David's reign north and south had little sense of unity.

l) It was not wholesome for Samuel's sons that the father was often absent from home; so busy helping others to go straight, his own offspring was neglected.

m) The people had reason to ask for a new judge as upright as was Samuel; but instead they asked for a king "like all the nations," as if God were not their King.

n) Exactly what the people were looking for — physical strength and attractive appearance.



keys." <sup>4</sup>Then they passed through the Ephraim highlands and the Shalisha district but did not find them; the Shaalim country too but they were not there; the Benjamites' territory and found nothing. <sup>5</sup>On reaching the Zuph district, <sup>6</sup>Saul said to his servant companion, "Come on, let us go back, lest my father quit thinking of the donkeys and worry about us."

<sup>6</sup>He replied, "See here! There is a man of God in this town, a highly respected man; everything he says always comes true. Let us go there at once; perhaps he can inform us in the errand we are on." <sup>7</sup>Saul said to his servant, "But if we go, what can we give the man? The bread in our bag is used up, and we have no present to offer the man of God. What have we?" <sup>8</sup>Once more the servant furnished Saul with an answer. He said, "Look! I have a silver quarter with me;<sup>p</sup> you give it to the man of God, so he may rightly direct us on our errand." <sup>9</sup>In Israel, when people went to inquire from God, they used to say, "Come, let us go to the seer"; for the prophet of today used to be called a seer. <sup>10</sup>So Saul said to his servant, "A good idea; come on, let us go," and they entered the town where the man of God lived.

<sup>11</sup>As they were climbing the steep road into town, they met girls going out to draw water and asked them, "Is the seer here?" <sup>12</sup>They replied to them, "Yes, there he is ahead of you, just come into town, for today the people are having a sacrificial meal on the high place. <sup>13</sup>You will find<sup>q</sup> him as soon as you get into town, before he goes up for the meal, for the people will not eat until he is there because he pronounces the blessing on the sacrifice, after which those invited will eat.<sup>r</sup> Now then, go up, for you will meet him in a moment." <sup>14</sup>So they

went up to town and as they came to the gate house,<sup>s</sup> Samuel was coming out toward them to go up the hill.

<sup>15</sup>Now on the day before Saul arrived, the LORD had revealed to Samuel: <sup>16</sup>Tomorrow about this time I will send you a man from the land of Benjamin. Anoint him to be prince over My people Israel. He will deliver My people from the power of the Philistines; for I have paid attention to My people as their cry has come through to Me. <sup>17</sup>So when Samuel looked at Saul, the LORD assured him: This is the man I mentioned to you, the one who is to rule over My people.

<sup>18</sup>Saul stepped up to Samuel in the center of the gate house and said, "Tell me, please, where the seer's house is!" <sup>19</sup>Samuel answered Saul, "I am the seer. Go ahead of me up the hill; you will be my dinner guest today, and early in the morning I will let you go. I will clear up for you everything you are concerned about;<sup>t</sup> <sup>20</sup>as for your donkeys that were lost three days ago, do not worry about them; they are found. But to whom belongs everything desirable in Israel? Is it not to you and to your father's house?"

<sup>21</sup>Saul, however, responded, "Am I not a Benjamite, of one of the smallest tribes in Israel?<sup>u</sup> And is not my family of least importance among Benjamin's families? Why do you speak this way to me?" <sup>22</sup>But Samuel took along Saul and his servant, brought them into the dining hall and seated them in the chief place among the guests, about thirty men. <sup>23</sup>Samuel told the cook, "Serve the portion I gave you, which I told you to reserve." <sup>24</sup>So the cook brought out the shank and what pertains to it and placed it before Saul. Samuel said, "See, you are being served what was set aside for you! Eat; even before I invited the people, it was reserved for

o) Just south of the Benjamite boundaries, with Ramah as its main town.

p) Obviously not a slave; the silver on him must have been earned and saved.

q) That is, meet him personally; they seem to have caught sight of him.

r) Those supplying the animals for sacrifice reserved the right to invite participants at the semi-public meal.

s) There was more to the entrance to the city than the gate. The elders could meet there, so there would be seats provided, thus gaining some features of a house.

t) The Spirit could inform him then and there; often a dream pictured the facts to God's messenger.

u) The tribe of Benjamin had deservedly been punished, so as to leave but 600 men alive, during the latter half of the period of the Judges [Judg. 20,21].

you until the appointed time." Thus did Saul eat that day with Samuel. <sup>25</sup>Then they came down from the high place, and he conversed with Saul on the roof.<sup>v</sup> <sup>26</sup>They arose at early dawn. Samuel called to Saul on the roof, "Up, and I will start you on your way." So Saul got up and together they went out, he and Samuel. <sup>27</sup>As they reached the city limits, Samuel said to Saul, "Tell the servant to go on ahead of us," and he went on, "but you stand still here, and I will acquaint you with God's message."

**10** THEN SAMUEL TOOK A FLASK of oil, poured it upon his head and kissed him. He said, "Has not the LORD anointed you to be prince over His possessions? <sup>2</sup>When today you have left me, you will meet two men near Rachel's tomb on the Benjamin boundary at Zelzah. They will tell you, 'The donkeys you searched for are found; your father has ceased thinking about the matter of donkeys; his concern is about you. He says, "What shall I do about my son?"' <sup>3</sup>As you go on and get near the Tabor Oak, three men will meet you on their way to God at Bethel, one carrying three kids, another three loaves of bread, and a third a bottle of wine. <sup>4</sup>They will greet you as friends and give you two loaves of bread, which you will accept from them. <sup>5</sup>After that you will come to the hill of God, where the Philistine garrison is stationed. On entering the town you will meet a group of prophets coming down the hill, before them lyre, tambourine, flute, and harp, and prophesying with ecstasy. <sup>6</sup>Then the Spirit of the LORD will grip you, and you will share their ecstatic prophesying; you will become a different person. <sup>7</sup>As you experience these signs, do as the occasion requires, for God is with you. <sup>8</sup>Go in advance of me to Gil-

gal and, take note, I will come down to offer burnt offerings and to sacrifice peace offerings! Wait for me seven days until I join you and let you know what you are to do."

<sup>9</sup>This then happened: As he turned around to leave Samuel, God changed his heart.<sup>w</sup> All the signs mentioned came true that day. <sup>10</sup>As they reached the hill, see, a group of prophets met him; the Spirit of God took hold of him, and he prophesied along with them.<sup>x</sup> <sup>11</sup>All his old acquaintances, who saw him prophesying along with the prophets, remarked to one another, "What has come over the son of Kish? Is Saul, too, among the prophets?" <sup>12</sup>A man from the neighborhood responded, "But who is their father?"<sup>y</sup> So it became a saying, "Saul among the prophets."

<sup>13</sup>When he had finished prophesying, he went to Gibeah. <sup>14</sup>Saul's uncle asked him and his servant, "Where did you go?" He replied, "In search of the donkeys, and when we realized they were lost, we went to Samuel." <sup>15</sup>Saul's uncle then said, "Do tell me what Samuel said to you." <sup>16</sup>Saul told his uncle, "He informed us at once that the donkeys had been found"; but that Samuel had mentioned the kingdom, he did not tell him.

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<sup>17</sup>Samuel called together all Israel to the LORD at Mizpah, and <sup>18</sup>he told the Israelites, "Thus speaks the LORD God of Israel: I have led Israel up from Egypt; I delivered you from the power of the Egyptians and from the control of all the kingdoms that oppressed you, <sup>19</sup>and yet today you reject your God who personally saved you from all your calamities and your miseries; and you say, 'No, but appoint a king over us.' Now then, take your stand before the LORD by your tribes and clans."

<sup>20</sup>Samuel then had all the tribes of Israel come forward,<sup>z</sup> and the tribe of

v) The Septuagint adds here, "They spread for Saul the couch on the roof and he fell asleep," a custom so obvious it needed no recounting in the original; but likely a mat was used, not a couch or bed.

w) Our word "mind" we owe to the Greeks; the Hebrew word for "heart" comes nearest to it as the thinking power.

x) To "prophesy" is to "speak" or "sing for." These young men, led by music, sang to God's praise, and Saul joined in their singing.

y) This was so unusual a behavior for worldly Saul that "Saul among the prophets" equalled a worldling getting religion.

z) To take one lot each out of twelve; then one lot for a Benjamin family.

Benjamin was taken. <sup>21</sup>He then had the tribe of Benjamin draw near by its families, and the Matri family was taken. Finally Saul the son of Kish was taken; but when they looked for him, he could not be found. <sup>22</sup>So they inquired further of the LORD, "Has the man come here?" The LORD answered: He is hiding himself among the baggage. <sup>23</sup>So they ran and brought him out from there, and as he stood among the people, it showed that he was head and shoulders taller than any of the people. <sup>24</sup>Samuel said to the whole nation, "Do you see whom the LORD has chosen? There is none his equal among all the people." Then all the people gave a mighty shout, "Long live the king!"

<sup>25</sup>Samuel also described to the people the ways of the kingdom and wrote it in a book, which he deposited before the LORD.<sup>a</sup> Then Samuel dismissed the people, each to his own home. <sup>26</sup>Saul, too, went home to Gibeah, and the brave men whose hearts God had touched went with him. <sup>27</sup>But some sons of Belial said, "How is this man going to save us?" They despised him and brought him no presents. But he kept still.

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**11** NAHASH THE AMMONITE<sup>b</sup> CAME up and laid siege to Jabesh-gilead; and all the men of Jabesh-gilead told Nahash, "Make a treaty with us, and we will submit to you." <sup>2</sup>But Nahash the Ammonite replied to them, "I will make a treaty with you on this condition, that I gouge out the right eye of each of you, thereby bringing disgrace on all Israel." <sup>3</sup>The Jabesh elders replied, "Allow us seven days, and we will send messengers throughout all Israel's territory; then, if none comes to our aid, we shall come out to you."

<sup>4</sup>When the messengers reached Gib-

eah,<sup>c</sup> Saul's town, and reported their tidings, so that all the people could hear, the people all wept audibly. <sup>5</sup>Saul, coming out of the field behind the oxen, said, "What is amiss with the people, that they are weeping?" They told him what the Jabesh men had said, and <sup>6</sup>when Saul heard the tidings, the Spirit of God took hold of him. His anger was deeply roused. <sup>7</sup>He took a yoke of oxen, cut them up into pieces, and sent them by messengers over the whole stretch of Israel with the warning, "Whoever does not march behind Saul and behind Samuel, this will happen to his oxen."

A terror from the LORD fell upon all the people; they rallied as one man. <sup>8</sup>At Bezek he mustered them; there were 300,000 Israelites and 30,000 of Judah.<sup>d</sup> <sup>9</sup>They instructed the messengers who had come, "Assure the men of Jabesh-gilead, 'Tomorrow when the sun grows hot there will be deliverance for you.'"<sup>e</sup> The messengers went and informed the Jabesh men, who felt cheered. <sup>10</sup>The men of Jabesh said to Nahash, "Tomorrow we surrender to you, and you can do what you like with us."<sup>e</sup>

<sup>11</sup>Next morning Saul arranged the troops into three divisions. At break of day they burst into the camp and struck down the Ammonites until the day was hot; the survivors they scattered till no two remained together. <sup>12</sup>Then the people said to Samuel, "Who said, 'Shall Saul reign over us?' Bring those men, so we may execute them." <sup>13</sup>But Saul remarked, "On this day none shall be punished; for the LORD has worked salvation in Israel."

<sup>14</sup>Samuel said to the people, "Come, let us go to Gilgal and there confirm the kingship." <sup>15</sup>So all the people went to Gilgal, and there at Gilgal they declared Saul king in the presence of the LORD. They sacrificed peace offerings

a) Within or near the Holy of Holies where the ark of the covenant had stood.

b) Ammon was Lot's younger son. The Ammonites had settled east of Jordan between the Arnon and Jabkok rivers before Israel, still led by Moses, dispossessed them.

c) The Hebrew word for hill or height is *gibeah*. In the foregoing story of Saul, it is difficult to distinguish between *gibeah* as any hill and *Gibeah*, Saul's native town.

d) Too clear a distinction was constantly drawn between Israel south of Jerusalem and the northern tribes. Their greatest unity came when, under Davidic leadership, all the tribes worshiped in Jerusalem. e) War and deceit have always been twin brothers.

## I SAMUEL 11, 12

there before the LORD, and there Saul and the men of Israel enjoyed themselves immensely.

**12** SAMUEL SAID TO ALL ISRAEL, "Take note! I have listened to your voice in everything you mentioned to me, and I have placed a king over you. <sup>2</sup>Now then, note the king walking before you, while I am old and gray, and see, my sons are with you.<sup>f</sup> From childhood I have led a public life till this very day. <sup>3</sup>Here I am; witness against me in the presence of the LORD and of His anointed. Whose cattle have I taken? Whose donkey have I seized? Whom have I abused? Whom have I wronged? From whom have I accepted a present to blind my eyes? I will restore it to you."

<sup>4</sup>They said, "You have not mistreated us; you have not wronged us, and you have received no present from anyone." <sup>5</sup>He said, "The LORD is witness among you today, and His anointed is witness that you have found nothing in my possession."<sup>g</sup> They confirmed, "He is witness."

<sup>6</sup>Samuel then said to the people, "It is the LORD who appointed Moses and Aaron and who led your fathers out of the land of Egypt. <sup>7</sup>Now then, stand at attention, so that as judge I may set before you in the LORD's presence all the righteous acts which the LORD has done for you and your fathers. <sup>8</sup>When Jacob had gone to Egypt and your fathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and located them in this place. <sup>9</sup>But they forgot the LORD their God, and He sold them into the hand of Sisera, the Hazor commander, and into the hand of the Philistines and of the Moabite king, who fought against them. <sup>10</sup>Then they cried to the LORD. They said, 'We have sinned, for we have deserted the LORD and have served the Baals and the Astartes. But save us now from the power of our enemies and we will

## Samuel Rebukes and Admonishes Israel

serve Thee!' <sup>11</sup>Then the LORD sent Jerubbaal,<sup>h</sup> Barak, Jephthah, and Samuel, and delivered you from the power of the enemies all around, so that you lived in safety. <sup>12</sup>However, when you saw that Nahash, the Ammonite king, came up against you, you told me, 'No, a king must reign over us,' although the LORD your God was your King. <sup>13</sup>Now then, look at the king you have chosen, whom you wanted. See, the LORD has set a king over you. <sup>14</sup>If you serve the LORD, heed His voice, and rebel not against the LORD, then you as well as the king who shall rule over you shall follow the LORD, your God; <sup>15</sup>but in case you do not listen to the LORD's voice but rebel against the LORD, then the LORD's hand will be against you as it was against your fathers.

<sup>16</sup>"Now then, stand at attention, and see this great wonder, which the LORD will do before your eyes! <sup>17</sup>Is not this the wheat harvest season? I shall call upon the LORD, and He will produce thunder and rain.<sup>i</sup> Understand, therefore, and see how great an evil you have committed in the LORD's sight by asking for a king."

<sup>18</sup>So Samuel called on the LORD, and the LORD produced thunder and rain that day; and all the people were in awe of the LORD and of Samuel. <sup>19</sup>They all said to Samuel, "Pray to the LORD your God for your servants, so we may not die, because in addition to all our sins, we have wickedly asked for a king." <sup>20</sup>Samuel assured all the people, "Be not in terror! You have indeed committed all this evil, but do not turn away from the LORD any longer. Worship the LORD with your whole heart; <sup>21</sup>go not astray after useless idols who can neither benefit nor save you but are mere nothings. <sup>22</sup>For the LORD will not push away His people in consideration of His great name because the LORD is minded to make you His own peculiar people. <sup>23</sup>As for me, far be it from me that I should sin

<sup>f</sup>) The father still esteemed his sons more highly than did the people.

<sup>g</sup>) Of course, nothing that he had not honestly earned. <sup>h</sup>) Gideon, whom his father renamed Jerub-baal — against Baal.

<sup>i</sup>) As in many far western states, no rain or thunder is expected in harvest time. As in all physical miracles, God directed natural forces for a particular purpose.

against the LORD by ceasing to pray for you; but I will instruct you in the good and upright way. <sup>24</sup>Be sure to revere the LORD and to serve Him faithfully with your whole heart; for consider what marvels He has wrought among you. <sup>25</sup>But if you persist in doing evil, then both you and your king will be set aside."

**13** BY THIS TIME SAUL HAD reigned for one year.<sup>1</sup> When Saul had been king over Israel two years, <sup>2</sup>he selected three thousand men of Israel, of which two thousand were with Saul at Michmash and at the Bethel heights, while one thousand were with Jonathan at Gibeah in Benjamin. But the rest of the people he dismissed, each to his home.

<sup>3</sup>Now Jonathan overpowered the Philistine garrison at Geba.<sup>k</sup> And the Philistine people got the report of it. Then Saul had the trumpet blown throughout the entire country; for he said, "The Hebrews must learn what has happened." <sup>4</sup>And all Israel heard the tidings, "Saul has beaten the Philistine garrison, and Israel has become odious to the Philistines." The people were then summoned to join Saul at Gilgal.

<sup>5</sup>The Philistines, too, were drafted to fight Israel, thirty thousand chariots, six thousand cavalry, and infantry as numerous as the sand on the seashore. They moved up and camped at Michmash, east of Bethaven. <sup>6</sup>When the men of Israel saw that they were being hedged in (for the troops were threatened),<sup>1</sup> the people hid themselves in caves, in thickets, among rocks, in caverns, and in pits, <sup>7</sup>while some Hebrews crossed the Jordan into the land of Gad and Gilead. Saul, however, was still at Gilgal, and all the people followed him, trembling.

<sup>8</sup>For seven days, the time set by Samuel, he waited; but when Samuel did not come to Gilgal and the troops were deserting him, <sup>9</sup>Saul said, "Bring me the burnt sacrifice and the peace offerings." Then he offered the burnt offering, and <sup>10</sup>scarcely was he through sacrificing the burnt offering when Samuel arrived. Saul went out to meet and greet him, <sup>11</sup>but Samuel asked, "What have you done?" Saul replied, "When I saw that the people were deserting me and you did not come at the agreed time, while the Philistines were camping at Michmash, <sup>12</sup>I thought, Now the Philistines will swoop down on me at Gilgal, and I have not prayed for the LORD's favor; so I forced myself to offer a burnt sacrifice."

<sup>13</sup>Samuel told Saul, "You have acted foolishly; you have not observed the instruction of the LORD your God, which He charged you; else the LORD would have established your kingship over Israel for ever. <sup>14</sup>Now, however, your kingship will not last. The LORD has sought out for Himself a man in harmony with Him, whom the LORD has appointed to be His people's prince because you have not obeyed what the LORD commanded you." <sup>15</sup>Samuel then arose and went up from Gilgal to Gibeah of Benjamin; but Saul mustered the troops still with him, about six hundred.

<sup>16</sup>Saul, his son Jonathan, and the troops with them camped at Geba in Benjamin, and the Philistines camped at Michmash. <sup>17</sup>From the Philistine camp raiders went out in three details; one detail took the road to Ophrah in the Shual district;<sup>m</sup> <sup>18</sup>another detail turned the way to Beth-horon;<sup>n</sup> and the third took the hill road that overlooks the Zeboim valley toward the desert.<sup>o</sup>

j) The Heb. has here: "Saul was . . . years old when he began to reign, and he reigned . . . and two years over Israel!"

k) Not to be confused with Gibeah, although located in Benjamin very close to the borders of Judah. It is distinguished as a priest town [Josh. 18:24]. A village by the name still exists six miles n.e. of Jerusalem, two miles s.w. of Michmash.

l) In numbers the Philistines could not match the Hebrews, but they were less peacefully inclined, were greatly superior in equipment, and were united.

m) Northwest from Michmash. n) Still more north and westward, close to the Benjamin-Ephraim boundaries, where a mountain pass gave occasion for numerous battles.

o) East of Michmash where hills overlook the Jordan valley.

<sup>19</sup>No blacksmith was to be found in all the land of Israel; for the Philistines had said, "Else the Hebrews might fashion swords or spears for themselves."<sup>p</sup> <sup>20</sup>So all the Israelites had to go down to the Philistines each one to sharpen his plow point, his coulter, his ax, or his sickle. <sup>21</sup>The charge for plow point or coulter was a quarter; for ax or sickle or sharpening goads, about a dime. <sup>22</sup>On the day of battle, therefore, there was neither sword nor spear among all the troops captained by Saul and Jonathan; only Saul and Jonathan were armed. <sup>23</sup>And a Philistine army post had occupied the Michmash mountain pass.

**14** ONE DAY JONATHAN SAUL'S SON said to his young armorbearer, "Come on, let us cross over to the Philistine garrison on yonder side." But he did not tell his father. <sup>2</sup>Saul was sitting under the pomegranate tree by the threshing floor on the outskirts of Gibeah and about six hundred men were with him, <sup>3</sup>also Ahijah son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, priest of the LORD at Shiloh, who wore the ephod. The people, too, were unaware of Jonathan's leaving.

<sup>4</sup>Now between the passes by which Jonathan tried to cross over to the Philistine post, there was on either side a sharp crag, the one called Bozez and the other Seneh.<sup>q</sup> <sup>5</sup>The one stood out northward in front of Michmash, the other southward in front of Geba. <sup>6</sup>Jonathan said to his young armorbearer, "Come on, let us cross over to the army post of these uncircumcised; perhaps the LORD will work through us; for the LORD is never held back to work either through many or through

few."<sup>r</sup> <sup>7</sup>His armor-bearer told him, "Do whatever you have in mind; go ahead; I am with you heart and soul."

<sup>8</sup>Then Jonathan said, "Look! We will cross over to those men and show ourselves to them. <sup>9</sup>If they say to us, 'Stay there until we reach you,' then we will stay where we are and not climb up to them. <sup>10</sup>But if they say, 'Come up to us,' then we will climb up; for then the LORD has put them in our power. This shall be our sign."<sup>s</sup>

<sup>11</sup>When they both showed themselves to the Philistine post, the Philistines said, "Look, the Hebrews have come out of the holes in which they have been hiding." <sup>12</sup>And to Jonathan and his armor-bearer, the men of the post called out, "You climb up to us and we will teach you something." Then Jonathan said to his armor-bearer, "You climb behind me; for the LORD has handed them over to Israel." <sup>13</sup>Jonathan then climbed up hand and foot with his armor-bearer behind him. The Philistines were felled by Jonathan, and his armor-bearer killed them after him.<sup>t</sup> <sup>14</sup>This first slaughter, which Jonathan and his armor-bearer wrought, numbered about twenty men, covering about a yoke of oxen's half acre.<sup>u</sup> <sup>15</sup>Then panic struck the army post in the field and among the men; the garrison and the raiders grew panicky; the earth also quaked so that it became a terror from God.

<sup>16</sup>When Saul's outposts at Gibeah of Benjamin noticed it — the many moving back and forth — <sup>17</sup>Saul told the people with him, "Inspect and find out who of ours has gone." They made inspection and discovered that Jonathan and his armor-bearer were missing. <sup>18</sup>Then Saul told Ahijah, "Bring the ark of God here";<sup>v</sup> for the ark of God

p) Disarming their neighbors, the Philistines could readily control them and, through their garrisons, they could continually demand and secure tribute. Occupied and satellite countries in Europe had and have similar humiliations.

q) Between these two rocks, General Allenby sent a few valiant men who thus surprised and defeated the Turkish garrison in World War I. r) This last clause should be every Christian's motto; it is such a union of faith and practice.

s) Jonathan showed uncommonly good judgment; the Philistines showed lack of watchfulness, so the two could surprise the post.

t) In this battle all Hebrew fighters had to arm themselves with the weapons of fallen Philistines and so they did, beginning with Jonathan's armor-bearer.

u) As much land as might be plowed with a yoke of oxen in a day.

v) Saul was particularly anxious for divine counsel which might be furnished with aid of the priest's ephod.

was at that time among the Israelites. <sup>19</sup>However, while Saul was talking to the priest, the commotion in the Philistine camp grew worse and worse. So Saul said to the priest, "Withdraw your hand."

<sup>20</sup>Then Saul and all the men with him rallied for battle and on reaching the battle line, look, the enemy were putting each other to the sword! The confusion was terrible. <sup>21</sup>Besides, the Hebrews, who had been drafted by the Philistines and had come up with their troops, now joined the Israelites around Saul and Jonathan. <sup>22</sup>Also, as soon as the men of Israel who had been hiding in the Ephraim highlands learned that the Philistines were being put to flight, they, too, pursued them hotly in battle.<sup>w</sup> <sup>23</sup>Thus did the LORD deliver Israel that day, and the battle lengthened out to beyond Beth-aven.

<sup>24</sup>In the crisis of Israel's troops that day, Saul had put the people on oath, saying, "Cursed is the man who eats food until evening before I am avenged on my enemies." Therefore none of the people tasted food. <sup>25</sup>When the troops entered a forest with honey on the ground, <sup>26</sup>although the combs were dripping, nobody put his hand to his mouth because they feared the oath. <sup>27</sup>But Jonathan had not heard his father putting the troops under oath, so he stuck out the stick he had in his hand and dipped the end in the honey. Then when he put his hand to his mouth, his eyes brightened. <sup>28</sup>But one of the men remarked, "Your father definitely put the troops under oath, saying, 'Cursed is the man who takes food today.'" However the people felt exhausted.

<sup>29</sup>Jonathan responded, "My father has disturbed the country. Just see how refreshed I am because of this little bit of honey. <sup>30</sup>How much greater would the slaughter of the Philistines have

been if the troops had freely eaten today of the enemies' supplies!" <sup>31</sup>But although the troops were lacking energy, they beat the Philistines that day from Michmash to Aijalon.<sup>x</sup> <sup>32</sup>Then the men threw themselves on the loot. They seized sheep, cattle, and calves, butchered them on the ground and ate them, blood and all.<sup>y</sup>

<sup>33</sup>Then Saul was told, "Take note! The people are sinning against the LORD by eating with the blood." He said, "You are sinning. Turn at once a great stone my way."<sup>z</sup> <sup>34</sup>Saul added, "Disperse among the troops and tell them, 'Everyone must bring me his cattle or sheep and butcher and eat it here; but do not sin against the LORD by eating with the blood.'" So that night every man of the troops brought the animal he had on hand and slaughtered it there. <sup>35</sup>And Saul built an altar to the LORD — the first altar he built to the LORD.

<sup>36</sup>Then Saul proposed, "Let us keep on pursuing the Philistines tonight, plunder them until dawn, and not leave a man of them alive." They responded, "Do as you think best." But the priest said, "Let us at this point draw near to God." <sup>37</sup>Saul, therefore, inquired of God, "Shall I pursue the Philistines? Wilt Thou deliver them in Israel's hand?" But God did not answer him that day.<sup>a</sup> <sup>38</sup>Then Saul said, "Come near, all you chiefs of the people; investigate and discover whose is the guilt on this occasion. <sup>39</sup>For, as the LORD lives who delivered Israel, even if the guilt rests with my son Jonathan, he must die." But not one of all the people answered him.

<sup>40</sup>Saul then told all Israel, "You stand on one side and I and my son Jonathan on the other side," to which the people replied, "Do as you think best." <sup>41</sup>Saul prayed unto the LORD, "O LORD God of Israel, give a perfect

w) Like star dust swirling around a nucleus, thus forming a new star or a constellation, so people will gather around one person with initiative and a promising plan.

x) Remembered [Josh. 10:12], as quoted from Hebrew poetry. It was located about 13 mi. n.w. of Jerusalem. y) God's command to Noah, with His reason for it [Gen. 9:4-6], applied to the

Hebrews and was reiterated by the Church [Acts 15:20,29].

z) May mean that Saul, representing the troops, accepted the sin as his own; or that the butchering would be on the stone. a) Impulsive Saul had rashly laid an oath of fasting on the people. Ignorantly Jonathan failed to live up to it. The oath made this a matter immediately related to God; hence divine silence when His counsel is desired.

lot!" Then Saul and Jonathan were indicted, and the people were freed. <sup>42</sup>Saul said, "Cast the lot between me and my son Jonathan," and Jonathan was taken. <sup>43</sup>Saul then said to Jonathan, "Tell me, what have you done?" And Jonathan told him, "I tasted a drop of honey from the tip of the staff I had in my hand. Here I am, ready to die."

<sup>44</sup>Saul announced, "God do so to me and more, Jonathan, but you certainly must die." <sup>45</sup>The troops, however, said to Saul, "Jonathan die, who won this great victory for Israel? Far from it! As the LORD lives, not a hair of his head shall fall to the earth, for with God's help he has achieved this today." Thus the people delivered Jonathan so that he did not die. <sup>46</sup>Saul then returned from pursuing the Philistines, and the Philistines went where they belonged.

<sup>47</sup>When Saul had gained the kingship over Israel, he fought enemies in every direction: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines; and wherever he turned he conquered. <sup>48</sup>He worked mighty deeds; he defeated the Amalekites, and he saved Israel from the control of their plunderers.

<sup>49</sup>The sons of Saul were Jonathan, Ishui, and Malchishua,<sup>b</sup> and of his two daughters the older was named Merab and the younger Michal. <sup>50</sup>The name of Saul's wife was Ahinoam, daughter of Ahimaaz. His general's name was Abner son of Ner, Saul's uncle. <sup>51</sup>Kish, the father of Saul, and Ner, the father of Abner, were the sons of Abiel. <sup>52</sup>Throughout Saul's life there was heavy fighting against the Philistines; so whenever Saul noticed any brave and athletic man, he personally drafted him.<sup>c</sup>

## 15 SAMUEL SAID TO SAUL, "THE LORD sent me to anoint you

king over His people Israel; listen therefore to the LORD's message. <sup>2</sup>The LORD of hosts says: I have in mind what Amalek did to Israel; how he waylaid him when he came up from Egypt. <sup>3</sup>Now then, you go and strike down Amalek; destroy all he has; spare none. Slay man and woman, child and infant, cattle and sheep, camel and donkey."

<sup>4</sup>So Saul called up the people and mustered them at Telaim,<sup>d</sup> two hundred thousand infantry, with ten thousand men from Judah. <sup>5</sup>When Saul approached the Amalek capital he made an ambush in the valley <sup>6</sup>and sent word to the Kenites,<sup>e</sup> "Move out; separate yourselves from the Amalekites, so I may not destroy you together with them; for you treated all Israel kindly when they came out of Egypt." So the Kenites moved away from among the Amalekites.

<sup>7</sup>Saul struck down Amalek from Havilah to the Shur approach east of Egypt. <sup>8</sup>He captured Agag, the Amalek king, alive; but he doomed all the people to complete destruction with the sword. <sup>9</sup>However, Saul and the people spared Agag; also the choicest sheep and cattle and the fattest lambs — everything of high value they did not doom to destruction; only the lesser quality cattle and the worthless they utterly destroyed.

<sup>10</sup>Then came the LORD's message to Samuel: <sup>11</sup>I am grieved ever to have made Saul king; for he has quit following Me and has not carried out My orders. Samuel was so deeply moved,<sup>f</sup> he cried to the LORD all night; <sup>12</sup>and early in the morning he went to meet Saul. It was told Samuel, "Saul came to Carmel where he erected for himself a monument; then he turned and left; he went down to Gilgal."

<sup>13</sup>Samuel came to Saul, and Saul said to him, "The LORD bless you. I have carried out the LORD's command."

b) A younger son was Ishbosheth, whom Abner made king after Saul and these three sons had fallen in battle. c) Much like the Prussian kings, especially "Old Fritz," with their seven-foot grenadiers. d) Little lambs — likely a pasture valley. Again Judah, including the Simeon tribe, mentioned separately.

e) Hobab, a Kenite, had helped Moses in his leadership from Sinai to Canaan. He was a brother-in-law of Moses (Num. 10:29).

f) Few disappointments hurt as deeply as a life which was once headed in the right direction but finally goes wrong.



<sup>14</sup>But Samuel said, "What then is this bleating of sheep and lowing of cattle that I hear?" <sup>15</sup>Saul replied, "They have brought them along from the Amalekites; the people have spared the best of sheep and cattle to bring an offering to the LORD your God,<sup>g</sup> but the rest we have destroyed."

<sup>16</sup>Samuel then said to Saul, "Wait, and I will relate to you what the LORD told me last night." He said to him, "Say it!" <sup>17</sup>Samuel went on, "When you were little in your own sight, did you not become a prince of Israel's tribes, and has not the LORD anointed you to be king over Israel? <sup>18</sup>The LORD sent you out under orders. He said: Go and destroy the evildoers, the Amalekites; fight them until you have exterminated them. <sup>19</sup>Why then, did you not listen to the LORD's voice, but flung yourself on the loot and did evil in the LORD's sight?"

<sup>20</sup>Saul answered Samuel, "I did listen to the LORD's voice and went the way the LORD sent me. I brought along Agag, the Amalekite king, and I have doomed the Amalekites to destruction; <sup>21</sup>but the people took of the choicest sheep and cattle, the best that was doomed, to bring sacrifices to the LORD your God<sup>g</sup> at Gilgal."

<sup>22</sup>Samuel then said, "Does the LORD delight as much in burnt offerings and in sacrifices as in obeying the LORD's voice? See! Obedience is better than sacrifice and to listen than the fat of rams.<sup>h</sup> <sup>23</sup>For rebellion is as the sin of fortunetelling and stubbornness as wickedness and idol worship. Because you have rejected the LORD's word, He has rejected you from being king."

<sup>24</sup>Saul replied to Samuel, "I have sinned; I have transgressed the LORD's command and your order because I was afraid of the people and listened to them. <sup>25</sup>Now then, pardon my sin; go back with me, and I will worship the LORD." <sup>26</sup>But Samuel told Saul, "I will not return with you; because you have rejected the LORD's word, there-

fore the LORD has rejected you from being king over Israel."

<sup>27</sup>As Samuel turned around to leave, Saul seized the border of his robe, which tore off. <sup>28</sup>So Samuel said to him, "Today the LORD has torn the kingship of Israel away from you and has given it to a neighbor of yours who is better than you, <sup>29</sup>and the Everlasting of Israel does not lie or repent; for He is not a man to change His mind." <sup>30</sup>"I have sinned," he said, "but please do me the honors before the elders of my people and before Israel; then will I worship the LORD your God." <sup>31</sup>So Samuel did return behind Saul, and Saul worshiped the LORD.

<sup>32</sup>Samuel said, "Present me here Agag, the Amalekite king. And cheerfully Agag approached him, remarking, "Surely, the bitterness of death is past." <sup>33</sup>"As your sword has made women childless," said Samuel, "so shall your mother be childless among the women." Then Samuel hewed Agag to pieces before the LORD in Gilgal. <sup>34</sup>Samuel then went to Ramah, and Saul went home to Gibeah of Saul. <sup>35</sup>Samuel did not see Saul again before he died; but he grieved over Saul. It was grief to God that he had appointed Saul king over Israel.<sup>i</sup>

**16** THE LORD SAID TO SAMUEL: How long will you grieve over Saul since I have renounced him as king over Israel? Fill your horn with oil and go; I am sending you to Jesse, the Bethlehemite, for I have selected a king among his sons. <sup>2</sup>Samuel answered, "But how can I go? If Saul hears of it, he will kill me." The LORD said: Take with you a heifer and say, "I have come to sacrifice to the LORD." <sup>3</sup>Then invite Jesse to the sacrifice; I will suggest to you what next to do; you will anoint for Me whom I point out to you.

<sup>4</sup>Samuel did what the LORD had said. But when he came to Bethlehem,

g) Not "my God," for he knew he had grown disloyal to Jehovah.

h) Our LORD heard these words quoted to Him [Mark 12:33], by a scribe.

i) There are "ifs" with God in His dealings with man, because He made man in His likeness, with the possibility of going against Him: but God made no mistake. First the people and then Saul made the mistake.

the town's elders met him, trembling from fear, and asked, "Does your coming mean peace?" <sup>5</sup>He answered, "Peace! I have come to sacrifice to the LORD. Consecrate yourselves, so you may share this sacrifice with me." He also consecrated Jesse and his sons and invited them to the sacrifice. <sup>6</sup>As they came in, he looked at Eliab and thought, "Surely, the LORD's anointed is before Him." <sup>7</sup>But the LORD said to Samuel: Pay no attention to his looks or to his splendid height, for I have passed him by. It is not what man sees; for man looks on the outward appearance, but the LORD looks on the heart.<sup>1</sup>

<sup>8</sup>Jesse then called Abinadab and had him pass by Samuel; but he said, "Neither has the LORD chosen this one." <sup>9</sup>Jesse next had Shammah walk by him, but he said, "This one, too, the LORD has not chosen." <sup>10</sup>Eventually Jesse had seven of his sons walk before Samuel, but Samuel told Jesse, "The LORD has not chosen them."

<sup>11</sup>When Samuel asked Jesse, "Are these all your sons?" he replied, "There is still the youngest; you see, he is tending the sheep." Samuel said to Jesse, "Send and get him; for we shall not sit down until he is here."

<sup>12</sup>So he sent and got him. He had a ruddy complexion, sparkling eyes, and a handsome appearance. The LORD said: Stand up and anoint him, for this is he. <sup>13</sup>So Samuel took the horn of oil and anointed him among his brothers. The Spirit of the LORD took hold of David from then on. Samuel then got up and went to Ramah.

<sup>14</sup>But the LORD's Spirit departed from Saul, and an evil spirit from the LORD terrified him.<sup>k</sup> <sup>15</sup>Saul's servants then told Saul, "You know that an evil spirit from God is frightening you. <sup>16</sup>Tell your personal attendants to look for someone who is skillful in playing the harp; then when the evil spirit from God takes hold of you, he will

play the instrument, and it shall be well with you."

<sup>17</sup>Saul said to his attendants, "Be on the lookout for a good musician, and bring him to me." <sup>18</sup>One of the attendants spoke up, "I saw a son of Jesse the Bethlehemite, who plays excellently; he is a good fighter, of sound judgment, well built, and the LORD is with him."<sup>1</sup> <sup>19</sup>Saul then sent messengers to Jesse with this request,<sup>m</sup> "Send me your son David, who is with the sheep." <sup>20</sup>Jesse loaded a donkey with ten loaves of bread, a skin of wine, and a kid, and sent them to Saul by his son David. <sup>21</sup>Thus David came to Saul and became his valet. Saul appreciated him greatly, and he became his armor-bearer. <sup>22</sup>Saul therefore sent word to Jesse, "Let David stay in my service; he has won my favor." <sup>23</sup>And whenever the evil spirit from God came on Saul, David would take his harp and play; it eased Saul; he felt better, and the evil spirit would leave him.<sup>n</sup>

**17** THE PHILISTINES MUSTERED their forces for war and came together at Socoh, which belongs to Judah; they camped at Ephes-dammim between Socoh and Azekah. <sup>2</sup>Saul and Israel's troops mustered and camped in the Elah<sup>o</sup> valley and drew up in battle formation against the Philistines. <sup>3</sup>The Philistines occupied one mountainside and Israel the other, with the valley between them.

<sup>4</sup>A champion named Goliath, of Gath, came forward from the Philistine army, over nine feet tall, <sup>5</sup>wearing a bronze helmet and armed with a bronze coat of mail that weighed two hundred pounds, <sup>6</sup>bronze leggings on both legs, and carrying a bronze javelin on his shoulder. <sup>7</sup>His spear shaft was the size of a weaver's beam, and the head of his iron spear weighed twenty-five pounds. His armor-bearer went ahead of him.

<sup>8</sup>He stood and shouted to Israel's

j) God had provided David with royal possibilities, and he under adverse circumstances had applied them.

k) Evil spirits, disobedient as they are to God, remain subject to God, unable to molest without divine permission. Saul, by forsaking God, had opened the door for Satan and his demons.

l) Obviously no longer a boy, as so often pictured.

m) Which, coming from a king, was an order, as Samuel had foretold.

n) Read Robert Browning's "Saul" and, if at all possible, see Rembrandt's "David before Saul" at the Mauritius Art Gallery in The Hague. o) Oakdale, in our language.

battle lines, "Why draw up in battle formation? Am I not a Philistine and you Saul's slaves? Choose a man to represent you, and let him challenge me. <sup>9</sup>If he is able to fight and kill me, then we shall be your slaves; but if I beat and kill him, then you will be our slaves and serve us. <sup>10</sup>I defy the ranks of Israel today," so the Philistine went on, "to furnish me a man, so we can fight each other." <sup>11</sup>And as Saul and all Israel heard the Philistine's challenge, they were alarmed and in great fear.<sup>p</sup>

<sup>12</sup>Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse and he had eight sons, and in Saul's time he was up in years. <sup>13</sup>His eldest sons had followed Saul to war; those three sons were Eliab the first-born, Abinadab next and Shammah third. <sup>14</sup>David was the youngest, and the three eldest were behind Saul. <sup>15</sup>David went back and forth from Saul to Bethlehem to tend his father's sheep.

<sup>16</sup>For forty days, morning and evening, the Philistine champion came forward and took his position. <sup>17</sup>Now Jesse told his son David, "Take your brothers a bushel of roasted grain and these ten loaves of bread, and take them quickly to your brothers at the camp; <sup>18</sup>also hand these ten cheeses to their colonel.<sup>q</sup> See how your brothers are faring, and bring back some reminder from them. <sup>19</sup>Saul, they, and all of Israel's troops are in Elah valley in conflict with the Philistines."

<sup>20</sup>Early in the morning David got up, left the sheep with a herdsman, packed as Jesse had instructed him, and was off. He reached the encampment as the army was moving up for military formation and the battle cry was sounded. <sup>21</sup>Israel and the Philistines were drawing up their battle lines, army against army. <sup>22</sup>David left his pack behind in care of the commissary and hurried toward the ranks. Once

there, he asked his brothers about their welfare.

<sup>23</sup>While he was talking with them the champion Goliath, the Philistine of Gath, came out from the ranks of the Philistine troops and repeated the daily challenge, which David heard. <sup>24</sup>As the men of Israel saw him, they all ran from the man in terror. <sup>25</sup>They said, "Did you see this man who is coming this way? He comes forward to defy Israel. The king will richly reward the one who slays him; he will give him his daughter and exempt<sup>r</sup> his father's family in Israel."

<sup>26</sup>David asked the men who were standing near him, "What shall be done to the man who kills that Philistine and removes the shame from Israel? For who is this uncircumcised Philistine, to defy the armies of the living God?" <sup>27</sup>The people repeated to him the same statement, "Thus they will treat the man who kills him."

<sup>28</sup>When Eliab, his oldest brother, heard him conversing with the men, his anger grew hot against David<sup>s</sup> and he said, "Why really did you come here? With whom did you leave those few sheep in the desert? I am aware of your impudence and your ugly heart. You came to watch the fighting."

<sup>29</sup>David responded, "What have I done wrong by asking a question?" <sup>30</sup>He then turned from him to another, put the same question, and the people gave the same answer as those before.

<sup>31</sup>David's words were noted and were repeated to Saul, who sent for him. <sup>32</sup>David said to Saul, "Let no one lose courage on his account; your servant will go and fight with this Philistine." <sup>33</sup>Saul told David, "You will not be able to tackle this Philistine for combat, for you are still young, and he is a warrior from his youth up."

<sup>34</sup>David, however, answered Saul, "Your servant has been tending sheep for his father; and when a lion came or a bear to seize a sheep from the

p) Saul knew and Israel knew that the nearest match to put against Goliath was their tallest, strongest man, the king.

q) Teachers of history might well study these martial records of 3,000 years ago, near in time to Homer's facts and fancies. r) Exemption from such burdens as taxes and involuntary services which the common man must meet. It amounted to being raised to nobility.

s) It had not been easy for David's older brothers to see him chosen in preference to themselves; for Eliab, the oldest, this seemed especially humiliating.

flock, <sup>35</sup>I got after him, struck him, and rescued the sheep from his jaws. In case he turned on me, I caught him by his chin whiskers, wounded, and killed him.<sup>t</sup> <sup>36</sup>Your servant has slain the lion as well as the bear, and this uncircumcised Philistine will go their way, since he has defied the drawn up army of the living God." <sup>37</sup>Then David added, "The LORD, who rescued me from the paws of lion and bear, He will rescue me from the hand of this Philistine."<sup>u</sup>

Saul told David, "You go, and the LORD be with you." <sup>38</sup>Then Saul dressed David in his own suit; he put a bronze helmet on his head and armed him in a coat of mail. <sup>39</sup>Over the coat David girded on his sword, and thus he tried walking, for he had never tested them. David then told Saul, "I cannot freely move in these, for I have never tried them." So David got rid of them <sup>40</sup>and with staff in hand selected five smooth stones from the brook, put them in the bag he had with him, the shepherd's food bag, held the sling in his hand, and thus went out to meet the Philistine.<sup>v</sup>

<sup>41</sup>The Philistine moved toward David, gradually nearer, his armor-bearer ahead of him. <sup>42</sup>When the Philistine laid eyes on David, he took a good look at him and disdained him because he was young, ruddy, and handsome. <sup>43</sup>"Am I a dog," the Philistine said to David, "that you come at me with sticks?" And he cursed him by his gods. <sup>44</sup>The Philistine further said to David, "If you come at me, I will feed your body to the birds of the air and to the beasts of the field."

<sup>45</sup>David answered the Philistine, "You are meeting me with sword and spear and javelin, but I meet you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. <sup>46</sup>Today the LORD will

hand you over to me, and I will slay you and cut off your head. Today I will feed the corpses of the Philistine army to the birds of heaven and to the beasts of the field, so that the whole earth may know there is a God in Israel. <sup>47</sup>This whole gathering, too, shall know that the LORD does not save through sword and spear; for the battle is the LORD's, and He will hand you over to us."

<sup>48</sup>As the Philistine readied himself to attack and kept coming closer to meet David, David hurried and ran toward the line to meet the Philistine. <sup>49</sup>He put his hand in the bag, took out a stone, slung it, and hit the Philistine's forehead, so that the stone drilled into his forehead, and he fell face down to the ground. <sup>50</sup>Thus did David conquer the Philistine with sling and stone; he struck the Philistine and killed him without a sword in his hand. <sup>51</sup>But David ran, stood over the Philistine, drew his sword from its sheath and dispatched him, cutting off his head with it.<sup>w</sup> And when the Philistines saw that their champion was dead they took to flight.

<sup>52</sup>The troops of Israel and Judah sprang up with a war cry and chased the Philistines as far as Gath and to the gates of Ekron, with the wounded of the Philistines lying along the Shaaraim road all the way to Gath and Ekron. <sup>53</sup>The Israelites then turned from pursuing the Philistines and plundered their camp. <sup>54</sup>But David took the Philistine's head and brought it to Jerusalem,<sup>x</sup> and his armor he laid in his tent.

<sup>55</sup>When Saul watched David going out to fight against the Philistine, he said to Abner, the army commander, "Abner, whose son is this youth?"<sup>y</sup> Abner replied, "As you live, O king, I do not know." <sup>56</sup>The king said, "Find out whose son the young man is."

t) David seems to have followed Samson's example [Judges 14:6], tearing the animal's jaws apart.

u) It is well that David acknowledged God's help, which alone could see him through against Goliath. v) David knew how to sling a smooth stone; he did not yet know how to fight in armor. We, too, may be capable along certain lines and utterly useless for other activities.

w) Probably the smooth gravelstone, piercing Goliath's skull, knocked him unconscious; but David dispatched him before the giant came to.

x) David could deposit it in Jerusalem, held by Benjamin, except the Zion which was held by the Jebusites. y) David as his musician and armor-bearer had interested Saul, but as his prospective son-in-law the king grew anxious to know more about his family — how well a scion of it might fit into the court life.

<sup>57</sup>So when David came back from slaying the Philistine, Abner engaged David and took him to Saul with the Philistine's head in his hand. <sup>58</sup>Saul asked him, "Young man, whose son are you?" To this David replied, "I am a son of Jesse of Bethlehem."

**18** BY THE TIME DAVID WAS through talking with Saul, Jonathan's soul was in unison with David's soul; Jonathan loved him as himself. <sup>2</sup>On that same day Saul retained him and did not let him return to his father's home. <sup>3</sup>Because he loved him, Jonathan made a covenant with David; <sup>4</sup>he stripped himself of the robe he had on and gave it to David; also his armor with sword, bow, and belt. <sup>5</sup>David went out wherever Saul sent him and enjoyed success, so that Saul put him in charge of troops; he was in favor with the people and with Saul's servants.

<sup>6</sup>Something happened, however, on their return trip from David's slaying of the Philistine. The women came out from all the Israelite towns to meet King Saul, singing and dancing to tambourines, and making joy with cymbals. <sup>7</sup>As they danced, the women sang responsively, "Saul has slain his thousands and David his ten thousands."<sup>a</sup> <sup>8</sup>This made Saul very angry. The refrain disgusted him; he said to himself, "They ascribe to David ten thousands and to me only thousands; what more for him but the kingdom!" <sup>9</sup>From that day on Saul kept an envious eye on David.

<sup>10</sup>Next day an evil spirit from God took hold of Saul so that he raved inside his house, while David as usual played the harp. In his hand Saul had a spear <sup>11</sup>which he threw, intending to pin David to the wall; but twice David escaped from his presence. <sup>12</sup>Saul was afraid of David because the LORD was with him and had departed from Saul. <sup>13</sup>Saul therefore removed him from his presence and made him

colonel of a regiment; so that his going in and out became public, <sup>14</sup>and he behaved wisely in all his enterprises. The LORD was with him.

<sup>15</sup>When Saul noticed how capable he was, he dreaded him, <sup>16</sup>while all Israel and Judah prized David highly because as a leader he went in and out before them. <sup>17</sup>Saul said to David, "Here is Merab, my older daughter, whom I will give you for a wife;<sup>b</sup> only, serve me bravely and fight the LORD's battles." For Saul thought, "Let not my hand, but the Philistines', be against him." <sup>18</sup>But David said to Saul, "Who am I and what is my family in Israel that I should be the king's son-in-law?" <sup>19</sup>Yet, when the time arrived for Merab, Saul's daughter, to be given to David, she married Adriel the Meholahite.

<sup>20</sup>But Saul's daughter Michal fell in love with David and when Saul was told of it, he was pleased; <sup>21</sup>for he thought, "I will give her to him and let her be his undoing; let the Philistines put him down." But to David he said, "You can now be my son-in-law with the second one." <sup>22</sup>At the same time Saul instructed his attendants, "Have a private chat with David and tell him, 'The king favors you and all his attendants love you; why not be the king's son-in-law?'" <sup>23</sup>Saul's attendants conveyed Saul's suggestions to David, but he said, "Do you consider it trifling to become the king's son-in-law, poor and insignificant as I am?"

<sup>24</sup>Saul's attendants reported to him what David had said, <sup>25</sup>to which Saul replied, "You tell David, 'The king wants no dowry except a hundred foreskins of the Philistines, to take vengeance on the king's enemies.'" Saul intended to have David fall by the hand of the Philistines. <sup>26</sup>His attendants repeated the statement to David, who then agreed to become the king's son-in-law. Before the fixed time <sup>27</sup>David got up and went out with his men, slew two hundred Philistines,<sup>c</sup>

<sup>z</sup>) He furnished the promising recruit with the choicest military equipment.

<sup>a</sup>) The singers displayed more zeal than judgment; it required a better man than Saul to take that without retaliating. <sup>b</sup>) Saul had promised her to Goliath's slayer, whoever he might be.

<sup>c</sup>) This was multiplied murder, definitely contrary to divine law, unless it was part of the Hebrew war of liberation from the Philistines.

brought back their foreskins, and presented the whole number to the king, so as to become his son-in-law; upon which Saul gave him his daughter Michal to be his wife.<sup>d</sup>

<sup>28</sup>When Saul fully realized that the LORD was with David and that Michal, Saul's daughter loved him, <sup>29</sup>Saul feared David more than ever, and he remained David's enemy for life. <sup>30</sup>But each time the Philistines went on the warpath and made sallies, David achieved more success than all Saul's captains, so that his name grew famous.

**19** SAUL SUGGESTED TO HIS SON Jonathan and to all his attendants to bring about David's death. But Saul's son Jonathan prized David highly, <sup>2</sup>so he warned David, "Saul, my father, is intending your death; be on guard tomorrow morning; go in hiding in some secret spot. <sup>3</sup>I will go out in the field where you are, stand beside my father, talk about you, and let you know how matters stand." <sup>4</sup>Jonathan then spoke well of David to his father. He said, "Let not the king wrong his servant David, for he has not wronged you; on the contrary, he has behaved admirably toward you. <sup>5</sup>He risked his life to slay the Philistine, and the LORD worked out a great deliverance for Israel, which you were glad to see. Why then be guilty of innocent blood by killing David without due cause?"

<sup>6</sup>Saul listened to what Jonathan said and made oath, "As the LORD lives, he shall not be put to death."<sup>e</sup> <sup>7</sup>Then Jonathan called to David and repeated to him the whole conversation; he took David back to Saul, and David served him as before. <sup>8</sup>When war broke out afresh, David went out and fought the Philistines, defeating them with such heavy losses that they fled before him.<sup>f</sup> <sup>9</sup>Then an evil spirit from the LORD came upon Saul while he sat in his house with a spear in his hand. As David was playing the strings with

his hand, <sup>10</sup>Saul tried to pin him to the wall; but David dodged away from Saul so that he hit the wall with the spear, and that night David escaped.

<sup>11</sup>Saul sent messengers to David's house to guard it and to kill him in the morning; but Michal, his wife, informed him, "Unless you save your life tonight, you will be killed tomorrow." <sup>12</sup>So Michal lowered David from the window; then he fled away and escaped. <sup>13</sup>Michal took an image,<sup>g</sup> laid it on the bed, adjusted a goats' hair pillow at the head and covered it with a garment. <sup>14</sup>Saul sent messengers to take David, but she said, "He is sick." <sup>15</sup>Saul sent the messengers back to call on David, with orders, "Bring him to me on his bed, so I may dispatch him." <sup>16</sup>But when the messengers went in, there in bed was the image, with the goats' hair pillow at the head. <sup>17</sup>Saul said to Michal, "Why did you deceive me so and let my enemy go, so that he has escaped?" Michal replied to Saul, "He threatened me, 'Let me go! Why should I kill you?'"<sup>h</sup>

<sup>18</sup>After David had escaped by flight, he called on Samuel at Ramah and told him everything; then he left there with Samuel, and they settled at Naioth. <sup>19</sup>Saul, upon getting a message, "Take note! David lives at Naioth in Ramah," <sup>20</sup>sent police to arrest David; but when they saw a group of prophets, moved by the Spirit and led by Samuel, the Spirit of God came upon Saul's officers until they prophesied.<sup>i</sup> <sup>21</sup>Hearing of it, Saul sent a second detachment; but they, too, became inspired. Once more Saul sent officers and they prophesied. <sup>22</sup>Then he himself went to Ramah and, arriving at the great well of Sechu, he inquired, "Where are Samuel and David?" They said, "At Naioth near Ramah." <sup>23</sup>So he took the road to Naioth by Ramah, and of him also the Spirit of God took hold. He prophesied as he went until he reached Naioth by Ramah; <sup>24</sup>he stripped off his

d) David had no right to marry more than this one wife while she lived, and his later lawbreaking brought him much trouble, personally and as a family man.

e) Saul meant what he said when he was at his best, but failed to hold to his noblest impulses.

f) Jealousy and envy were Saul's worst traits; he could not endure David's successes.

g) A man-sized image with a manlike face, the image suggests an idol. h) Which was certainly untrue. i) Once more music and inspiring singing proved catching and helped hearts to turn to God and to yield to His holy influences.

clothes too and kept prophesying in Samuel's presence, like the rest.<sup>j</sup> All day and all that night he lay there stripped. For this reason they say, "Is Saul also among the prophets?"

**20** DAVID THEN HURRIED AWAY from Naioth by Ramah, came to Jonathan and said, "What have I done? What is my misdemeanor? How have I wronged your father, that he is out for my life?"<sup>2</sup> He answered him, "Not at all; you shall not die. You see, my father does nothing great or small without confiding it to me; why should he hide this affair from me? It is not so!"<sup>3</sup> David, however, asserted with an oath, "Your father knows perfectly well that you favor me; so he says, 'Jonathan had better not know this; it would distress him'; but as the LORD lives and you live, there is but one step between me and death."<sup>k</sup>

<sup>4</sup>Jonathan asked David, "What do you want? I will do it for you."<sup>5</sup> To which David replied, "See here! It's new moon tomorrow, and I should not fail to sit at the king's table. If you will excuse me, I will remain hidden in the field till the day after at evening.<sup>6</sup> In case your father misses me, tell him, 'David urged me strongly for leave to go at once to his Bethlehem town because there the whole family observes its annual sacrifice.'<sup>7</sup> If he says, 'Very well,' then your servant is safe; but if he grows very angry, then be sure he has definitely decided on evil.<sup>8</sup> Now then, treat your servant kindly, for you have entered into a covenant of the LORD with your servant; but if there is guilt on my part, you yourself dispatch me. Why hand me over to your father?"

<sup>9</sup>Jonathan replied, "By no means. If I knew for certain that my father had definitely decided to treat you evilly, would I not let you know?"<sup>10</sup> Upon which David asked Jonathan, "Who will inform me in case your father

answers you roughly?"<sup>11</sup> Jonathan responded, "Come on, let us go out in the field." And they went out together into the field.<sup>12</sup> Then Jonathan told David, "The LORD God of Israel be witness! I shall sound my father about this time tomorrow or the third day, and if the situation looks promising and he feels cordial toward you, shall I not send word to inform you?"<sup>13</sup> So may the LORD repay Jonathan and worse, if my father has set his mind to harm you, if I do not let you know so that you can leave in peace; and may the LORD be with you as He has been with my father."<sup>14</sup> Not merely during my life will you show me the LORD's graciousness, but also if I die.<sup>15</sup> Never withdraw your kindness from my family, not even when the LORD wipes every one of David's adversaries from the face of the earth."

<sup>16</sup>Jonathan made this covenant with the house of David: The LORD shall require it from David's adversaries.<sup>17</sup> Jonathan also took oath afresh from David, because of his love for him, for he loved him as himself.<sup>18</sup> Jonathan then told him, "New moon tomorrow; you will be missed, for your place will remain vacant;<sup>19</sup> but on the third day be sure to come down and return to the spot where you hid on that eventful day; sit down by the stone pile.<sup>20</sup> I will shoot three arrows alongside it as if aiming at a mark.<sup>21</sup> Then I will charge the lad, 'Go and find the arrows.' If I say expressly to the lad, 'Look! The arrows are this way; get them,' then come, for all is safe for you; as the LORD lives, there is no trouble.<sup>22</sup> But if I say to the youth, 'Look! The arrows are beyond you,' then be on your way, for the LORD is letting you go.<sup>23</sup> And as to our mutual pledge, mind you, the LORD is our Mediator forever."

<sup>24</sup>David did hide in the field. At the new moon the king sat at the table to eat food.<sup>25</sup> He sat at the king's ac-

j) Stripped probably means minus his robe but still in his tunic. Thus he enjoyed the leadership of Samuel, but did not personally converse with him.

k) The Psalms of David are rich in relating life to a wise and gracious God, who is also righteous, because his life was so rich in experience. l) A made-up story to test Saul.

m) Jonathan had accepted the anointing of David.

customed place near the wall, with Jonathan standing and Abner sitting beside the king; but David's place was vacant. <sup>26</sup>That day Saul never said a word, for he thought, "Something happened to him; he is not purified; no, he is not purified." <sup>27</sup>But when on the day after the new moon David's place was still vacant, Saul asked his son Jonathan, "Why has not the son of Jesse come to dinner either yesterday or today?" <sup>28</sup>Jonathan replied, "David begged of me for leave to go to Bethlehem. <sup>29</sup>He said, 'Please let me go, for our family is observing a sacrifice in town and my brother charged me to be there; be so kind as to let me go and visit my brothers.' This is the reason he did not come to the royal table."

<sup>30</sup>Then Saul's anger burned hotly against Jonathan. He said to him, "You son of a rebellious, undisciplined woman,<sup>a</sup> do I not know that you made choice of Jesse's son to your own dishonor and to the shame of your mother's exposure? <sup>31</sup>It is certain that so long as the son of Jesse walks the earth, neither you nor your kingship will be secure. You therefore send for him and have him brought to me, for he is doomed to die." <sup>32</sup>Jonathan answered Saul his father, "Why should he be put to death? What has he done?" <sup>33</sup>Then Saul threw his spear at him to kill him. From this Jonathan knew that his father had fully determined to kill David. <sup>34</sup>In hot anger, therefore, Jonathan left the table and ate nothing the second day of the new moon; for he grieved on account of his father's shameful behavior toward David.

<sup>35</sup>Next morning Jonathan went into the field at the time prearranged with David, and a small boy came along. <sup>36</sup>He told the boy, "Run; find the arrows I shoot," and as the lad began to run, he shot an arrow over him. <sup>37</sup>When the boy reached the spot where Jonathan had shot the arrow,

Jonathan called after him, "Is not the arrow beyond you?" <sup>38</sup>He then shouted after the lad, "Be quick! Hurry! Don't delay!" So Jonathan's boy picked up the arrows and came to his master, <sup>39</sup>without sensing what it was all about; only Jonathan and David knew. <sup>40</sup>Jonathan handed his equipment to his boy and told him, "Go and take them to town."

<sup>41</sup>As soon as the lad was gone, David came from beside the stone pile and threw himself prone on the ground before Jonathan, bowing down three times.<sup>o</sup> They kissed each other and wept together until David got control of himself. <sup>42</sup>Then Jonathan said to David, "Go in peace! Since we have sworn to each other in the LORD's name, the LORD will be Mediator between me and you; also between my descendants and yours forever." David then arose and left, while Jonathan entered the town.

**21** DAVID WENT TO NOB TO Ahimelech the priest. Frightened,<sup>p</sup> Ahimelech met David and asked him, "Why are you alone and nobody with you?" <sup>2</sup>David told Ahimelech the priest, "The king has commissioned me with a task about which he said, 'Nobody must know about the affair on which I am sending you and which I have committed to you. I have sent the young men to a definite meeting place.' <sup>3</sup>Now then, what have you on hand? Let me have five loaves, or as much as you have."

<sup>4</sup>The priest answered David, "I have no ordinary bread on hand, but there is consecrated bread, if only the young men have kept away from women." <sup>5</sup>David told the priest, "Rest assured, women have been kept from us as usual when I am on the march; the young men's kits have been consecrated. Although this is a secular mission, the kits will render it set apart." <sup>6</sup>The priest then gave him the consecrated bread; for there was only the

<sup>a</sup>approval. It is also possible and had tried to persuade

<sup>o</sup>whole community.

<sup>p</sup>proved

to Ahimelech, and to the



showbread, which was regularly removed from the LORD's presence so as to be replaced by fresh bread on the same day.<sup>4</sup>

<sup>7</sup>That same day one of Saul's servants was there, detained before the LORD. His name was Doeg, an Edomite, chief of Saul's herdsmen.

<sup>8</sup>David asked Ahimelech, "Do you not have a spear or sword available? For I had no chance to take along my sword or any other weapon because the king's business required haste." <sup>9</sup>The priest said, "The sword of Goliath the Philistine is here, whom you slew in the Elah valley; it lies wrapped behind the ephod. If you care to take it, go ahead; there is nothing else here." David said, "There's nothing like it; let me have it."

<sup>10</sup>That day David, in fear of Saul, took flight and went to Achish the king of Gath. <sup>11</sup>But the attendants of Achish told him, "Is not this David the king of the land? Did they not in dance measures sing the responses, 'Saul has killed his thousands and David his ten thousands?'" <sup>12</sup>David took these remarks to heart and grew dreadfully afraid of Achish the king of Gath, <sup>13</sup>so that he pretended in their presence to be demented, needing control like a madman. He scribbled on the gate doors and let his saliva run down his beard.<sup>r</sup> <sup>14</sup>Achish told his attendants, "Take a look at the man, how demented he is! Why do you bring him to me?" <sup>15</sup>Am I short of madmen, that you brought me this one to rave around me? Should such a fellow be my guest?"

**22** DAVID GOT AWAY FROM THERE and escaped to the cave of Adullam, and when his brothers and all his father's family heard of it, they joined him there. <sup>2</sup>Besides, there gathered around him all those in difficulties, those in debt, those with griev-

ances; and he became their leader.<sup>s</sup> About four hundred men joined him.

<sup>3</sup>From there David went to Mizpeh in Moab and said to the Moabite king, "Please allow my father and mother to come and live among you until I know what God will do for me."<sup>t</sup> <sup>4</sup>He then brought them under the care of Moab's king with whom they stayed during the entire period of David's remaining in the stronghold.<sup>u</sup> <sup>5</sup>However, the prophet Gad told David, "Do not remain in Mizpeh; move out to the Judah country." So David moved to the Hereth woods.

<sup>6</sup>Saul heard of it, for David and his band had been detected. Saul was sitting, spear in hand, under the Gibeah oak tree on the high place, with all his attendants standing around him; <sup>7</sup>and Saul said to them, "Listen, you Benjamites!<sup>v</sup> Do you imagine that the son of Jesse will give every one of you fields and vineyards? Will he appoint all of you chiefs of thousands and of hundreds, <sup>8</sup>so that all of you have conspired against me and none informed me when my son made a covenant with Jesse's son? Nobody has enough sympathy with me to let me know how my son has incited my servant against me to lie in ambush, as is the case today."

<sup>9</sup>Doeg the Edomite, who stood with Saul's attendants, answered, "I saw Jesse's son come to Nob to Ahimelech the son of Ahitub, <sup>10</sup>who consulted the LORD for him and supplied him with provisions, even gave him the sword of Goliath the Philistine." <sup>11</sup>Upon this the king sent Ahimelech son of Ahitub a summons, including his whole family and the priests at Nob, all of whom came to the king. <sup>12</sup>Saul said, "Attention, you son of Ahitub!" He replied, "Present, your majesty!" <sup>13</sup>Then Saul asked him, "Why have you conspired with Jesse's son against me by giving him food and a sword and by consult-

q) This showbread, or "bread of the Presence," twelve loaves placed on the table in the holy place, was changed each Sabbath to be eaten by the priests in the holy place [Ex. 25:30; Lev. 24:5-9]. r) David's faith could hardly be at lower ebb.

s) Most of David's heroes came from these misfits, awakened by a true leader.

t) As descendants of Ruth the Moabitess, they were cordially received.

u) Stronghold and Mizpeh can be identical. v) Saul had greatly favored his own tribe in distributing desirable offices: the party-spoils policy is not of recent origin.

ing God for him, so that he has rebelled against me and is now waylaying me?"<sup>w</sup> <sup>14</sup>Ahimelech answered the king, "And who among all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and honored in your house?" <sup>15</sup>Was this the first time I consulted God for him? Not at all. Let not the king accuse his servant and my whole family of anything; for your servant knew nothing whatever of all this, not the least."

<sup>16</sup>But the king said, "Ahimelech, you must certainly die, you and your whole family." <sup>17</sup>The king then ordered the guards who stood by him, "About face! Execute the LORD's priests because they too side with David, and although they knew he was a fugitive, they never informed me." But the king's men would not lift their hands to dispatch the priests of the LORD. <sup>18</sup>The king then ordered Doeg, "About face! Dispatch the priests!" Doeg the Edomite turned around and dispatched the priests; he slew eighty-five men who wore the linen ephod.<sup>x</sup> <sup>19</sup>He also put Nob, the town of the priests, to the sword, massacring men, women, children, and babes on the breast; cattle, donkeys, and sheep.

<sup>20</sup>Abiathar, one of Ahimelech's sons, grandson of Ahitub, escaped and fled to David. <sup>21</sup>When Abiathar related to David how Saul had slain the LORD's priests, <sup>22</sup>David said to Abiathar, "I knew very well that day, since Doeg the Edomite was there that he would unquestionably report it to Saul. I am the occasion of death for your entire family. <sup>23</sup>You stay with me; have no fear, for whoever is after your life is after mine. With me you are perfectly safe."

**23** **THEY TOLD DAVID, "TAKE**  
note! The Philistines are fighting against Keilah and are robbing their

threshing floors."<sup>y</sup> <sup>2</sup>So David asked the LORD, "Shall I march and defeat these Philistines?" The LORD answered David: March out, defeat the Philistines, and save Keilah. <sup>3</sup>But David's men argued, "See here! We live in fear here in Judah; how much worse, then, if we move to Keilah and face the Philistines." <sup>4</sup>David, therefore, inquired of the LORD once more and the LORD answered: March out; move down to Keilah, for I will put the Philistines in your power. <sup>5</sup>Then David and his men marched to Keilah and fought the Philistines; they brought away their cattle and inflicted heavy losses on them. In this way David delivered the dwellers of Keilah.

<sup>6</sup>When Abiathar the son of Ahimelech fled to David at Keilah, he brought the ephod with him. <sup>7</sup>And when it was told Saul that David had moved inside Keilah, he said, "God has handed him over to me, for he has shut himself in by entering a town with gates and bars." <sup>8</sup>So Saul summoned all the people for war, to march on Keilah and to besiege David and his men.

<sup>9</sup>David found out that Saul was planning evil against him and ordered Abiathar the priest, "Bring the ephod here." <sup>10</sup>David then prayed, "LORD God of Israel, Thy servant has heard with certainty that Saul plans to march to Keilah to destroy the town on my account. <sup>11</sup>Will the men of Keilah surrender me to him? Will Saul come down, as Thy servant has heard? LORD God of Israel, I plead with Thee, let Thy servant know." The LORD said: He will come down. <sup>12</sup>David then asked, "Will the men of Keilah hand me and my men over to Saul?" The LORD said: They will hand you over.<sup>z</sup> <sup>13</sup>David and his men, about six hundred, then left Keilah and roamed wherever they could go. And when Saul was told that David had escaped

w) David never rose against Saul; he fled from him for his own life.

x) Ephod means "covering" and here applies to the linen garment each priest wore when in service. The high priest's ephod was more like a vest on which precious stones, inlaid in a square of cloth, were worn and which could be used for consulting with the LORD.

y) They looted the harvest and the granaries. z) From a human standpoint they acted prudently; for a siege by the Hebrews would likely be worse than that of the Philistines from whom they had been delivered by David. And God would have allowed Saul to enter the city. Here is another of God's "ifs." David remained free only by leaving there.

from Keilah, he abandoned the trip.<sup>a</sup>

<sup>14</sup>David stayed in desert strongholds and remained in the mountainous parts of the Ziph desert. Day in and day out Saul kept hunting for him, but God did not hand him over into his power. <sup>15</sup>David learned how Saul was on the march to take his life; David was then in the Ziph<sup>b</sup> desert at Horesh.

<sup>16</sup>Jonathan, Saul's son, went to David in the woods and strengthened his trust in God. <sup>17</sup>He told him, "Have no fear, for the hand of Saul my father will not reach you. You will be Israel's king, and I will be next to you. My father Saul knows this too well." <sup>18</sup>The two then made a covenant in the LORD's presence. David remained in the Horesh woods, and Jonathan went back home.

<sup>19</sup>However, some Ziphites went to Saul at Gibcah and told him, "Is not David hiding among us in the Horesh mountain strongholds on the Hachilah hill in the south part of the desert?" <sup>20</sup>Now, if you care to come down, O king, we will undertake to hand him over to your majesty." <sup>21</sup>Saul replied, "The LORD bless you for having sympathy with me. <sup>22</sup>You go ahead and find out for sure where his haunt is located and who has seen him there; for I am told he behaves very shrewdly. <sup>23</sup>Try to find all his hiding places; then come back to me with trustworthy information, and I will go with you. If he is anywhere in the land, I will trace him among all the thousands of Judah." <sup>c</sup> <sup>24</sup>So they started for Ziph ahead of Saul; while David and his men were in the Maon plain in the southern part of the desert.

<sup>25</sup>When Saul and his men went hunting David, he learned of it, so he moved down to the rock in the Maon plain and stayed there. Saul heard of it and followed David in the Maon plain, <sup>26</sup>Saul moving on one side of the ridge and David with his men on the other side. David did his level best

to get away from Saul, but Saul and his men were at the point of encircling and capturing David and his men, <sup>27</sup>when a messenger brought Saul the news, "Hurry back, for the Philistines have invaded the country." <sup>28</sup>Saul then gave up pursuing David and marched against the Philistines. That place therefore is named Escape Rock.<sup>d</sup> <sup>29</sup>David moved out from there and housed in the Engedi strongholds.

**24** WHEN SAUL HAD RETURNED from pursuing the Philistines, he was told, "Observe! David is in the Engedi desert." <sup>2</sup>Saul then mustered three thousand choice men from all Israel and went in search of David at the Wild-Goats' Rocks. <sup>3</sup>On the way he came to the sheepfolds, where Saul entered a cave to cover his feet,<sup>e</sup> but David and his men were sitting in the cave's recesses. <sup>4</sup>David's men remarked to him, "This is the day in which the LORD said to you, 'Now I put your enemy in your power; do to him what you wish.'"

Unobserved, David got up and cut off the tail end of Saul's robe, <sup>5</sup>after which his heart smote him for having cut off a piece of Saul's robe. <sup>6</sup>He said to his men, "May the LORD keep me from doing such a thing to my master, the anointed of the LORD, to raise my hand against him who is the LORD's anointed." <sup>7</sup>And with these words David restrained his men; he would not let them rise against Saul.

Meanwhile Saul had arisen and had left the cave and gone on his way. <sup>8</sup>David then moved out of the cave and called after Saul, "Your majesty the king!" Saul looked around, and David bowed deeply, his face touching the ground. <sup>9</sup>David said to Saul, "Why do you listen to people's words,<sup>f</sup> who say 'David schemes evil against you?'" <sup>10</sup>Just look! This very day your eyes see how in the cave the LORD put you in my power. They talked about kill-

a) Not all pursuit, but that particular trip. b) There is today a Zif four miles s.e. of Hebron, very hilly and thickly wooded. Horesh means dense wood or thickets.

c) An expression used again by Micah in his Messianic prophecy [ch. 5:2].

d) Selaham-Mahlekoth. e) Answer the call of nature. f) It has always been difficult for a king to get at the truth, because no one is supposed to point out his mistakes; presumably he makes none.

ing you, but I spared you. I said, 'I will not lift my hand against my master for he is the LORD's anointed.' <sup>11</sup>Take a look, my father, and see your coat-tail in my hand. I cut off the tail end of your robe without killing you; so you know that I have no evil or rebellion in mind; that I have done nothing against you, while you intend to take my life. <sup>12</sup>May the LORD judge between me and you, and may the LORD grant justice regarding you; but my hand shall not be against you. <sup>13</sup>As the old-time proverb has it, 'From the wicked comes forth wickedness,' but my hand shall not be against you. <sup>14</sup>After whom, really, is the king of Israel? Whom are you pursuing? A dead dog? A lone flea? <sup>15</sup>May the LORD, therefore, be judge and decide between me and you; may He take notice, be my Advocate, do me justice, and rightfully acquit me from your hand."

<sup>16</sup>When David had finished speaking to Saul, Saul asked, "Is this your voice, my son David?" Saul then raised his voice and wept. <sup>17</sup>He told David, "You are fairer than I am; for you treated me well, and I have treated you meanly. <sup>18</sup>Today you have shown your benevolent spirit toward me, not killing me when the LORD committed me into your hand. <sup>19</sup>When one surprises his enemy, will he let him go unharmed? May the LORD be good to you for your dealings with me today. <sup>20</sup>Now then, I know for certain that you will be king and that the kingship over Israel will be enduring under your direction. <sup>21</sup>So, make oath to me by the LORD that you will not destroy my descendants nor wipe out my name from my father's family." <sup>22</sup>David swore this to Saul, and Saul went home; but David and his men went up to the stronghold.

**25** SAMUEL DIED, AND ALL ISRAEL gathered to lament over him. They buried him at his Ramah home; but David got out and moved to the Paran desert.

<sup>2</sup>There lived a man at Maon whose business was at Carmel,<sup>5</sup> a very rich man, who owned three thousand sheep and one thousand goats. He was at Carmel attending to the sheepshearing. <sup>3</sup>The man's name was Nabal and his wife's name Abigail. The woman was intelligent and good-looking, but the man's behavior was rough and uncouth. He was a Calebite.<sup>4</sup>

<sup>4</sup>When David in the desert heard that Nabal was shearing his sheep, <sup>5</sup>he sent ten young men, whom David commissioned, "Go to Carmel and call on Nabal. Inquire in my name after his welfare, <sup>6</sup>and tell him, 'Greeting! Peace to you! Peace to your home! Peace to all you possess! <sup>7</sup>I hear that you are having shearers. Now, your shepherds were with us and we never molested them, neither have they missed anything all the time they were at Carmel. <sup>8</sup>Ask your men, and they will confirm it. Will you therefore favor these young men, as we have come on a feast day? Give your servants and your servant David anything you have on hand.'"

<sup>9</sup>When David's young men arrived, they repeated to Nabal in David's name this entire message, and waited. <sup>10</sup>But Nabal inveighed against David's servants, "Who is David, and who is Jesse's son? There are many servants nowadays running away from their master. <sup>11</sup>Shall I then take my food, my wine and the meat I have butchered for my own shearers, and give it to persons from I do not know where?"

<sup>12</sup>David's men faced about, went back, and told him everything that had occurred; <sup>13</sup>upon which David ordered his troop: "Every man gird on his sword!" So they all girded on their sword, David himself included; then about four hundred men marched behind David while two hundred remained with the supplies. <sup>14</sup>But one of the young men had told Abigail, Nabal's wife, "You should know that David sent messengers from the desert to greet our master, but he scoffed at them. <sup>15</sup>Yet those men were most kind to us; they did not molest us, and we

g) This was not the Carmel ridge noted for Elijah's daring faith; but a village in Judah about seven miles s.e. of Hebron. Its ruins are still called Kurmul.

h) A descendant of Caleb, the companion of Joshua.

never missed a thing all the time we were in the fields and had contact with them. <sup>16</sup>They formed a wall around us night and day as long as we pastured the sheep in their neighborhood.<sup>1</sup>

<sup>17</sup>Now then, consider well what you are to do, because disaster has been decided on for our master and for his entire household; and he is such a son of Belial that nobody can talk to him."

<sup>18</sup>Abigail then hurriedly took 200 loaves of bread, two skins of wine, five roasted sheep, two bushels of roasted grain, 100 raisin cakes and 200 fig-cakes, packed them on donkeys, <sup>19</sup>and ordered her servants, "You move on ahead of me; I will follow." But she did not inform Nabal, her husband.

<sup>20</sup>Seated on her donkey she was coming down a mountain pass when David and his men came down, too, meeting her; so she faced them. <sup>21</sup>Now David had said, "So, our protecting this fellow's belongings in the desert so that he missed nothing, proved all useless; he is returning evil for good. <sup>22</sup>May God do so to David's enemies and worse if, of all he has, I leave a single male alive by morning." <sup>23</sup>But when Abigail saw David, she quickly dismounted from her donkey, fell on her face before David, bowed to the ground, <sup>24</sup>fell at his feet, and said, "On me, sir, falls the blame! Allow your maid, please, to address you, and listen to your servant girl's words. <sup>25</sup>Let my master pay no attention, I beg of you, to this worthless man Nabal,<sup>1</sup> for as his name, so is the man. He is named Nabal; he is a fool. But I, your maid, did not see the men my master sent. <sup>26</sup>So then, sir, as the LORD lives and as you live, when the LORD has restrained you from bloodshed and from taking the law in your own hands, may your enemies and all who plan against my master fare like Nabal.

<sup>27</sup>"This present which your hand-maid brings her master, may it be given the young men who are enlisted with my master. <sup>28</sup>Please, pardon your

maid's conduct,\* for the LORD shall certainly set up for my master a lasting dynasty, because my master is fighting the LORD's battles, and no evil is found in you all your life. <sup>29</sup>Should anyone undertake to persecute you and to seek your life, then my master's soul will be wrapped in the bundle of life with the LORD your God; but the soul of your enemy He shall fling out as from the hollow of a sling. <sup>30</sup>And when the LORD has fulfilled all His good promises to my master and has appointed you prince over Israel, <sup>31</sup>then your heart will suffer from no self-accusation for my master's shedding blood without cause and for taking the law in his own hand. And when the LORD has prospered my master, then remember your servant girl."

<sup>32</sup>David responded to Abigail, "Blessed be the LORD, the God of Israel, <sup>33</sup>who sent you today to meet me. Blessed be your good judgment, and blessed be you for restraining me today from the guilt of bloodshed and from taking the law in my own hands. <sup>34</sup>For as surely as the LORD God of Israel lives, who kept me from hurting you, if you had not hurriedly met me, not a male around Nabal would have been left alive by break of day." <sup>35</sup>David then accepted from her what she had brought and told her, "Go back home in peace. Observe! I have listened to your voice, and personally I like you."

<sup>36</sup>But when Abigail reached Nabal, he was banqueting in his house like a king. Nabal was in a happy mood and very drunk; so she did not tell him any particulars until morning. <sup>37</sup>Next morning, however, when Nabal's spree was over, his wife told him everything, and his heart gave out within him; he became like stone. <sup>38</sup>In about ten days the LORD brought on a stroke, and he died.

<sup>39</sup>When David learned that Nabal was dead, he said, "Blessed be the LORD, who has executed justice for

i) Men who form a band and live in caves need nourishment, which must be earned, asked, or plundered.

j) Nabal means foolish, or wicked.

k) Coming forward without her husband and speaking against him was hardly accepted etiquette, and she was a woman of uncommon ability and judgment.

Nabal's insult to me and who has kept His servant from wrongdoing. The LORD has caused Nabal's wickedness to come down on his own head." Then David sent messengers to converse with Abigail about taking her to be his wife. <sup>40</sup>As David's servants came to Abigail at Carmel, they informed her, "David has sent us to you in order to take you for his wife." <sup>41</sup>She stood up, bowed her face toward the earth, and said, "Yes, your maid will be a servant girl to wash the feet of my master's servants." <sup>42</sup>Then Abigail quickly arose, mounted a donkey and, accompanied by five maids, was on her way. She followed David's messengers and became his wife.

<sup>43</sup>David had also taken Ahinoam of Jezreel; so both became his wives.<sup>m</sup>

<sup>44</sup>But Saul had given his daughter Michal, David's wife, to Palti the son of Laish, of Gallim.

**26** THE ZIPHITES WENT TO SAUL at Gibeah and said to him, "Do you know that David is hiding in the Hachilah hill facing the desert?" <sup>2</sup>Then Saul took the road down to the Ziph desert and with him three thousand shock troops of Israel to hunt David in the Ziph desert. <sup>3</sup>Saul camped on the Hachilah hill, facing the desert near the road, while David stayed in the desert. When David saw that Saul was following him into the desert, <sup>4</sup>he sent out spies and learned that Saul was indeed coming on. <sup>5</sup>David then moved up and approached Saul's encampment. He observed the location where Saul lodged with his general, Abner son of Ner — Saul lying inside the wagon barricade and the troops camped around him.

<sup>6</sup>David turned to Ahimelech the Hittite and to Abishai, Joab's brother and son of Zeruiah<sup>n</sup> and asked, "Who will go down with me to Saul's camp?" Abishai said, "I will go with you." <sup>7</sup>So David and Abishai invaded the camp

by night; and there inside the barricade lay Saul asleep, his spear stuck in the ground by his head, with Abner and the soldiery lying around him. <sup>8</sup>Abishai said to David, "Today God has put your enemy in your hand; now please, let me nail him to the ground with his spear; just one stab, no need of a second one for him." <sup>9</sup>But David told Abishai, "Do not murder him; for who can with innocence assault the LORD's anointed?" <sup>10</sup>He added, "As the LORD lives, unquestionably the LORD will smite him; he will die either as his time comes, or he will go to battle and be wiped out. <sup>11</sup>May the LORD keep me from lifting my hand against the LORD's anointed. Now then, take the spear at his head and the water jug, and let us get away." <sup>12</sup>So David took the spear and the jug from near Saul's head, and they were off. No one noticed or knew a thing; they were all asleep, for a sound sleep from the LORD had overpowered them.

<sup>13</sup>As soon as David had crossed over, he took his stand on top of the hill at a good distance with plenty of space between them; <sup>14</sup>and David called out to the troops and to Abner son of Ner, "Abner, will you not respond?" Abner replied, "Who are you, calling to the king?" <sup>15</sup>David then twitted Abner, "What a hero you are! Who in Israel is your equal? Why then have you not guarded your master, the king? For one of the people came to murder the king, your master. <sup>16</sup>What you did is not commendable. As the LORD lives, you are children of death,<sup>o</sup> because you have not guarded your master, the LORD's anointed. Take a look, where the king's spear and the water jug are, that stood by the king's head!"

<sup>17</sup>Saul recognized David's voice and called, "Is that your voice, my son David?" David replied, "Yes, my master, the king." <sup>18</sup>He said further, "Why does my master pursue me? What have

<sup>m</sup>) Saul's second daughter, Michal, had been given David for his slaying Goliath; but Saul, when pursuing David, gave her to another man. Later, David demanded her back [II Sam. 3:14]; but she had lost her affection for him [II Sam. 6:16], and died childless [vs. 23].

<sup>n</sup>) Zeruiah was David's sister, but not Jesse's daughter; David's mother had been the widow of Nahash [II Sam. 17:25]; Zeruiah was the mother of Joab, nephew of David, but about the same age. <sup>o</sup>) You deserve death.

I done? Of what crime am I guilty? <sup>19</sup>Will my master, the king, please listen to your servant's plea: If the LORD has set you against me, then an offering might be acceptable; but if children of men are doing so, then they are cursed before the LORD, because this very day they are exiling me from fellowship with the LORD's heritage. They say, 'Get out; serve other gods.' <sup>20</sup>Now, therefore, let not my blood fall to the earth far from the presence of the LORD. The king is on the move to find a lone flea, as they hunt a partridge on the mountains."

<sup>21</sup>Saul answered, "I have sinned; come back, my son David. I will not harm you; for today you held my life precious. I have acted the fool; I have gravely erred."<sup>v</sup> <sup>22</sup>David responded, "Here is the spear, O king; let one of the young men come over and get it. <sup>23</sup>The LORD will reward each person's fairness and loyalty; for the LORD handed you over to me today, and I would not lift my hand against the LORD's anointed. <sup>24</sup>Take note! As your life today was held precious by me, so may my life be precious in the LORD's sight, and may He save me out of every difficulty."

<sup>25</sup>Saul said to David, "Blessed are you, my son David; you will succeed in whatever you undertake." David then went his way, and Saul went back home.

**27** DAVID SAID TO HIMSELF, "ANY day now I may fall into Saul's hands. I had better seek refuge in the Philistine country; then Saul will give up hunting for me everywhere in all Israel, and I shall escape from his grip." <sup>2</sup>Then David and the six hundred men with him moved out to Achish son of Maach, king of Gath;<sup>a</sup> <sup>3</sup>David and his men lived with Achish at Gath, each with his household, David with his two wives, Ahinoam,

the Jezreelitess and Abigail the widow of Nabal the Carmelite. <sup>4</sup>And when Saul was told that David had fled to Gath, he did not hunt for him any more.

<sup>5</sup>David said to Achish, "If you feel friendly toward me, allow me space in one of your country towns for residence; why should your servant dwell with you in the royal city?" <sup>6</sup>So Achish assigned him Ziklag; for which reason Ziklag belongs to the kings of Judah to this day. <sup>7</sup>The duration of David's stay in the Philistine country was a year and four months.

<sup>8</sup>David would march out with his troop and raid the Geshurites,<sup>r</sup> the Girzites, and the Amalekites; for those were from of old the inhabitants of the land toward Shur and on to the Egypt country. <sup>9</sup>Every time David conquered a region, he left not a man or woman alive; he took the sheep, the cattle, the camels, the donkeys, and went back to Achish.<sup>s</sup> <sup>10</sup>When Achish inquired, "Where have you raided this time?" David would reply, "Against the southern portion of Judah," or "Against the southern part of the Jerahmeelites," or "Against the southland of the Kenites."<sup>11</sup>David let neither man nor woman live to be brought to Gath, because he reasoned, "They may betray us and say, 'David behaved this way.'" As long as he remained on Philistine territory this was his custom. <sup>12</sup>Achish, however, trusted David, reasoning, "He has doubtless brought himself into bad repute with his people, with Israel; he will remain permanently in my service."

**28** ABOUT THAT TIME THE PHILISTINES mustered their armies to engage in a campaign against Israel. Achish told David, "You and your men, mind you, are to march with me in the army."<sup>t</sup> <sup>2</sup>David answered Achish, "Splendid! You will discover what

<sup>p</sup>) Saul at the moment meant every word he spoke; but David wisely did not place himself under his power; Saul was too fickle.

<sup>q</sup>) The same Achish of his previous flight. He survived David by at least three years [I Kings 2:39]. In the title to Ps. 34 he is called Abimelech, a title designating royalty, like that of Egypt's Pharaohs. <sup>r</sup>) Geshur means bridge. These were probably a colony from Geshur, between the Iffernon and Bashan mountains.

<sup>s</sup>) Bringing tribute from the loot. But he lied and covered up with murder. <sup>t</sup>) David could never have done that. Instead, his contingent was the kind that could have turned the battle into an Israelite victory.

your servant is able to do." To this Achish responded, "Then I will appoint you my lifelong bodyguard."

<sup>3</sup>At Samuel's death all Israel had made lamentation over him and had buried him in his Ramah home town. And Saul had driven the mediums and the fortunetellers out of the country.

<sup>4</sup>The Philistines mustered and made camp at Shunem;<sup>u</sup> while Saul mustered all Israel and made camp at Gilboa. <sup>5</sup>At the sight of the Philistine encampment Saul felt afraid; his mind was shaken. <sup>6</sup>He inquired of the LORD, but the LORD did not answer him either by dreams or through Urim<sup>v</sup> or through prophets. <sup>7</sup>Then Saul told his attendants, "Find me a woman who contacts spirits, so I may go and consult her." His courtiers replied, "There is a medium at Endor."<sup>8</sup> Saul then disguised himself, changed his clothes, and with two men went to the woman by night. When they arrived, he said, "Will you inquire for me as a medium and bring up the one I shall mention to you?" <sup>9</sup>But the woman answered him, "You know what Saul has done, how he has eliminated mediums and fortunetellers from the land. Why then are you setting a snare for my life, to cause my death?" <sup>10</sup>Saul then swore to her by the LORD, "As the LORD lives, this affair will bring no guilt on you."<sup>11</sup> So the woman asked, "Whom shall I bring up for you?" He said, "Bring me up Samuel."

<sup>12</sup>When the woman saw Samuel, she screamed and said to Saul, "Why did you deceive me? You yourself are Saul!" <sup>13</sup>But the king spoke to her, "Have no fear. What do you see?" The woman answered Saul, "I see a god-like form rising from the earth."<sup>w</sup> <sup>14</sup>He then asked her, "Of what appearance is he?" She said, "An old man wrapped in a robe." Saul then understood that it was Samuel. He knelt with his face turned to the earth and bowed down.

<sup>15</sup>Samuel then spoke to Saul, "Why have you disturbed me to bring me up?" Saul said, "I am in great distress. The Philistines are fighting me, and God has left me; He does not answer me any more, either through prophets or by dreams. I have therefore called you to let me know what I should do."

<sup>16</sup>Samuel said, "Why consult me when the LORD has departed from you and has become your adversary?"<sup>x</sup> <sup>17</sup>The LORD has done what He announced through me; the LORD has torn the kingship from you and has given it to your neighbor, to David. <sup>18</sup>Because you did not listen to the LORD's voice and failed to execute His burning indignation upon Amalek, therefore the LORD has thus treated you today, <sup>19</sup>and along with you the LORD will also hand Israel over to the Philistines. Tomorrow you and your sons shall be with me, and the LORD shall deliver the army of Israel into the Philistines' power."

<sup>20</sup>Then and there Saul fell full length to the ground, terrified by Samuel's message. One reason why his strength had left him was that for a day and a night he had eaten nothing. <sup>21</sup>So when the woman stepped up to Saul and saw that he was in distress, she said to him, "Your maid has obeyed your orders, and I have endangered my life to do what you told me. <sup>22</sup>Now, please, do as your maid suggests; I will serve you a bite of bread so you may eat and have strength to travel." <sup>23</sup>He refused, however, and said, "I will not eat." But when his attendants, as well as the woman, kept urging him, he yielded to them; he got up from the floor and sat on the couch. <sup>24</sup>Hurriedly the woman butchered the fattened calf she had in the house, took flour, which she kneaded and baked to make unleavened cakes. <sup>25</sup>This she served Saul and his men and they ate; then that same night they got up and left.

u) Made familiar through "the Shunamite" who entertained Elisha [II Kings 4:25].

v) Urim and Thummim - lights and perfection - were placed in the high priest's breastplate, belonging to the ephod, and worn over the heart as he went before the LORD. On twelve precious stones the names of the twelve tribes were engraved. The godly wearer obtained divine guidance for affairs of state.

w) The fact that necromancy was forbidden suggests that it had been practiced. In Israel it meant departure from God [Lev. 19:31]. The Endor medium was probably a Canaanite.

x) Septuagint [Greek] translation - "and is with your adversary." Saul had become God's adversary.



**29** <sup>1</sup>THE PHILISTINES CONSOLIDATED all their forces at Aphek, while the Israelites camped at the Jezreel fountain.<sup>y</sup> <sup>2</sup>When the Philistine city princes were marching along by companies and regiments, and David and his men formed the rear with Achish, <sup>3</sup>the Philistine commanders remarked, "What about these Hebrews?" Achish answered the Philistine commanders, "That, you should know, is David, a subject of Saul the king of Israel, who has been with me now for over a year, and to date I have found nothing wrong with him from the time he came over."

<sup>4</sup>But the Philistine commanders were angry at Achish and told him, "You dismiss this man; let him go back to the place you have assigned him. Let him not join us in the battle, lest in the fighting he turn against us. How could he more readily gain favor with his master than with the heads of our soldiers?" <sup>5</sup>Is not this the same David of whom they sang in their responsive dances, 'Saul has slain his thousands and David his ten thousands?' <sup>6</sup>Achish then called David and told him, "As the LORD lives, you are an honest man; and it would please me to have you in the army marching out and coming back with me, for since you came to me until now I have found no wrong in you. But the trouble is, the town princes have no use for you." <sup>7</sup>So you better withdraw peacefully without antagonizing the Philistine princes."

<sup>8</sup>David argued with Achish, saying, "What have I done? What fault can you find with your servant from the day I came into your service until now, so that I may not go along to battle against the enemies of my lord the king?" <sup>9</sup>Achish answered David, "I know it; you are as pleasing to me as an angel of God; but the Philistine commanders have said, 'He must not march to war along with us!'" <sup>10</sup>Now then, get up early in the morning with your master's servants<sup>z</sup> who have come

with you, and with break of day as soon as it is light take your leave."<sup>11</sup>So David and his men got up early in the morning to leave to go back to the Philistine country while the Philistines moved toward Jezreel.

**30** <sup>1</sup>WHEN ON THE THIRD DAY David and his men arrived at Ziklag, the Amalekites had invaded the southland including Ziklag which they had burned; <sup>2</sup>and they had captured the women and all who were in it without killing any, and had moved on with them. <sup>3</sup>So when David came to the town with his men, they found it burned and their wives, their sons and their daughters taken captive. <sup>4</sup>Then David and the people with him raised their voices and wept until they could weep no more. <sup>5</sup>Both wives of David, Ahinoam the Jezreelitess and Abigail the widow of the Carmelite Nabal, had been captured too.

<sup>6</sup>David was in a serious predicament; some men talked of stoning him;<sup>a</sup> for all the people were in an ugly mood, each on account of his sons and daughters. But David laid hold on the LORD his God. <sup>7</sup>He said to the priest Abiathar, "Please bring me the ephod." And Abiathar brought David the ephod. <sup>8</sup>Then David inquired of the LORD, "Shall I pursue these bandits? Shall I overtake them?" He answered him: Go after them, and you will surely overtake and free the captives. <sup>9</sup>So David and the six hundred men with him marched till they reached the Besor brook; <sup>10</sup>there two hundred men, too exhausted to cross the brook, remained, while four hundred continued the pursuit with David.

<sup>11</sup>They found an Egyptian in the field and brought him to David. They gave him bread, which he ate; they let him drink water; <sup>12</sup>they gave him a cake of figs and two clusters of raisins. When he had eaten, he revived; for he had eaten or drunk nothing for three days and three nights. <sup>13</sup>Then

y) That fountain is still active. The Jezreel valley, later known as the plain of Esdraelon, has been the battlefield for many nations. Gideon had there routed the Amalekites and the Midianites.

z) A broad hint that they really belonged with Saul and his army.

a) As had been Moses' experience [Ex. 17:4]; so human to center the blame on someone within reach.

David asked him, "Who are your people, and where do you come from?" He replied, "I am an Egyptian, the slave of an Amalekite. My master left me behind because I got sick three days ago. <sup>14</sup>We raided the south section of the Cherethites,<sup>b</sup> the Judah country, and the south land of Caleb; we also set fire to Ziklag."

<sup>15</sup>David asked him, "Could you lead us to those bandits?" He said, "Swear to me before God that you will neither kill me nor hand me over to my master, and I will lead you to the band."

<sup>16</sup>He led them there and, sec, they were lying spread out all over the place, eating, drinking, and celebrating over the enormous plunder they had taken from the countries of Philistia and Judah! <sup>17</sup>From twilight until next day's evening David slaughtered them, and none of them escaped, except four hundred young men who mounted camels and sped away. <sup>18</sup>David recovered all that the Amalekites had captured, freeing also his two wives.

<sup>19</sup>They lost practically nothing, small or great, sons or daughters, or booty — nothing of what the band had plundered; David brought it all back. <sup>20</sup>Besides, David captured all the sheep and cattle, which the men drove ahead of the caravan, saying, "This is David's prize."

<sup>21</sup>When David came near the two hundred men, who had been too exhausted to follow him, so that he left them behind at the Besor brook, they came out to meet him and all those with him; and when David reached them, he inquired after their welfare. <sup>22</sup>Then the evil and worthless characters<sup>c</sup> among those who had accompanied David started to argue, "Because they did not go with us, we shall give them nothing of the plunder we recovered, except each one's wife and children. Let them take these and be gone."

<sup>23</sup>David, however, said, "My brothers, this is not the way to handle what

the LORD gave us; He preserved us and delivered the invaders to us. <sup>24</sup>Who should listen to you on this score? The share of him who stays with the baggage shall be equal to the share of him who marches to battle." <sup>25</sup>And so it has been ever since that day. He made it a rule and a statute for Israel to the present.<sup>d</sup>

<sup>26</sup>After David got back to Ziklag, he sent a share of the loot to the elders of Judah with the message, "Here is a present for you of the prize from the LORD's enemies," — <sup>27</sup>to those at Bethuel, to those in Ramoth in the south-land, to those at Jattir, <sup>28</sup>to those at Aroer, to those in Siphmoth, to those at Eshtemoa, <sup>29</sup>to those in Rachal, to those of the Jerahmeelite and Kenite towns, <sup>30</sup>to those in Hormah, to those in Borashan, to those in Ether, <sup>31</sup>to those in Hebron and to all the places where David and his men used to gather.<sup>e</sup>

**31** MEANWHILE, THE PHILISTINES were fighting Israel, and the men of Israel fled before the Philistines; the slain fell on Mount Gilboa. <sup>2</sup>The Philistines pursued Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's sons.<sup>f</sup> <sup>3</sup>Against Saul himself the battle went heavily; the bowmen made him their target, so that he was badly wounded by the archers.

<sup>4</sup>Saul said to his armor-bearer, "Draw your sword, and run me through, so that these uncircumcised may not come to run me through and have their sport with me." But his armor-bearer refused, repelled by the horror of it. Saul then took his sword and threw himself upon it. <sup>5</sup>And when his armor-bearer saw that Saul was dead, he too, fell on his sword and died with him. <sup>6</sup>So then, Saul, his three sons, his armor-bearer, and all his men died together on the same day.

<sup>7</sup>When the men of Israel at the other end of the valley and the people

b) Mentioned among David's bodyguard [II Sam, 8:18].

c) Sons of Belial. d) It was a fair ruling and therefore won the day, with fair characters in the majority. e) A "thank-you" for past favors and a suggestion for future action; David rightly aimed for kingship. f) Philistine officers must have so ordered their archers.

on the other side of Jordan observed that the Israelite troops had fled and that Saul and his sons were dead, they abandoned their towns and fled. Then the Philistines came and occupied them.

<sup>8</sup>Next day, when the Philistines came to strip the fallen, they found Saul and his three sons fallen on Mount Gilboa. <sup>9</sup>They severed his head, stripped off his armor, and sent messengers to broadcast the news all over Philistia in the temples of their idols and among the people. <sup>10</sup>His armor

they deposited in the Astarte temple, and his body they fastened to the Bethshan wall.

<sup>11</sup>But when the dwellers of Jabesh-gilcad learned what the Philistines had done to Saul, <sup>12</sup>all the warriors got up, walked all night, and took the bodies of Saul and his sons from the Bethshan wall<sup>h</sup> and, on reaching Jabesh, they cremated them. <sup>13</sup>But their bones they took and buried under the Jabesh oak. They then fasted seven days.

h) The men of Jabesh matched the heroism of Saul, who had delivered them from the Ammonites [ch. 11].

## THE SECOND BOOK OF

# SAMUEL

**1** AFTER THE DEATH OF SAUL, WHEN David had returned from slaughtering the Amalekites, he stayed in Ziklag two days. <sup>2</sup>Then on the third day, a man arrived who had been with Saul in the army; his clothes were torn, and he had dust on his head.<sup>b</sup> When he came to David, he bowed to the ground and prostrated himself before him. <sup>3</sup>David said to him, "From where have you come?"

"I have escaped from Saul's army," he replied. <sup>4</sup>David then asked him, "How have things gone there? Please, tell me." His reply was, "The men gave up the battle and fled; not only have many fallen but Saul, too, is dead, with Jonathan his son."

<sup>5</sup>Then David asked the young man who was bringing this information, "How do you know that Saul and his son Jonathan have died?" <sup>6</sup>"I happened to be on Mt. Gilboa," the young informer went on, "and there was Saul, leaning on his spear. The enemy's chariots and cavalry were moving in on him. <sup>7</sup>Just then he looked around, saw me, and called out to me. I said, 'Here I am.' <sup>8</sup>He asked me, 'Who are you?' I told him, 'An Amalekite.' <sup>9</sup>Then he said, 'Come over here, stand and kill me; because even though I am still alive, weakness has seized me.' <sup>10</sup>So I stood by him and killed him,

because I knew, since he had fallen, that his life was over. Then I took the crown which was on his head and a bracelet which he had on his arm, and I have brought them here to my ruler."<sup>c</sup>

<sup>11</sup>But David took hold of his clothes and tore them, as did all the men who were with him. <sup>12</sup>Further, they mourned, wept, and fasted until evening over Saul and his son Jonathan and the LORD's people, the community of Israel, because they had fallen by the sword.

<sup>13</sup>Then David asked the young man who had brought the report, "Where are you from?" He said, "I am the son of a resident alien, an Amalekite." <sup>14</sup>David then replied, "How is it you felt no compunction against raising your hand to destroy the anointed of the LORD?" <sup>15</sup>And with that, David gave orders to one of his young men, "Approach! Strike him down!" He struck him so that he died, <sup>16</sup>even as David pronounced on him the sentence, "Your blood is on your own head, because your mouth has condemned you by saying, 'I killed the anointed of the LORD!'"<sup>d</sup>

<sup>17</sup>Then David lamented over Saul and his son Jonathan with the following elegy, <sup>18</sup>and he gave orders that this "Song of the Bow"<sup>d</sup> be taught to

a) II Samuel is by the same prophetic author as I Samuel, the two originally forming one book.

b) These were signs of deep mourning. See vs. 11.

c) The Amalekite's story differs from the scriptural record of Saul's death, I Samuel 31:3-5. He seems simply to have discovered and plundered Saul's body and then told his tale to David, hoping for reward.

d) The name comes from vs. 22. In Hebrew the dirge is not in the strict lamentation meter of three beats followed by two, but the second lines of the verses do generally fall one beat short of the first, thus expressing incompleteness and grief.

the people of Judah. Note! It is written in the Book of the Upright.<sup>e</sup>

<sup>19</sup>Thy honor, O Israel, is dead upon thy high places;

How are the mighty fallen!

<sup>20</sup>Tell it not in Gath,

publish it not in the streets of

Ashkelon;

lest the daughters of the Philistines

rejoice,

lest the daughters of the uncircumcised glory.

<sup>21</sup>Ye mountains of Gilboa,

let there be no dew nor rain upon

you, neither fields of offerings:

For there the shield of the mighty

was defiled,

the shield of Saul, the anointed no more.

<sup>22</sup>From the blood of the slain, from

the fat of the mighty,

the bow of Jonathan turned not back,

nor did the sword of Saul return unsated.

<sup>23</sup>Saul and Jonathan, beloved and lovely,

in life and death they were not

divided;

they were swifter than eagles,

they were stronger than lions.

<sup>24</sup>Ye daughters of Israel, weep over

Saul,

who clothed you in scarlet and with

delights,

who put ornaments of gold upon

your apparel.

<sup>25</sup>How are the mighty fallen in the

midst of the battle!

Jonathan was slain in thy high

places.

<sup>26</sup>I am grieving for thee, my brother

Jonathan:

very pleasant hast thou been unto

me:

thy love to me was wonderful, pass-

ing the love of women.<sup>f</sup>

<sup>27</sup>How are the mighty fallen, and the

weapons of war destroyed!

1010 B.C.

**2** AFTER THIS, DAVID ASKED THE LORD, "Should I go up to one of the cities of Judah?" The LORD's answer was, Go! David then inquired, "To which should I go up?" To Hebron, was the response. <sup>2</sup>So David went up there with his two wives, Ahinoam from Jezreel, and Abigail, widow of Nabal of Carmel. <sup>3</sup>His men who were with him David brought up, too, each with his family, and they settled in the towns around Hebron. <sup>4</sup>Then the men of Judah<sup>g</sup> came and anointed David there as king over the house of Judah.

Further, when David was told, "The men of Jabesh Gilead have buried Saul," <sup>5</sup>the king sent messengers to the men of that city with the wish, "May you be blessed by the LORD because of this act of faithfulness toward your leader Saul, giving him decent burial!" <sup>6</sup>Now may the LORD deal faithfully and truly with you! So I will deal with you because of what you have done. <sup>7</sup>Moreover, keep heart, and prove worthy citizens; because, though your ruler Saul is dead, the house of Judah has anointed me king over them."

<sup>8</sup>But Abner son of Ner, the general of Saul's army, took Ish-bosheth,<sup>h</sup> Saul's son, and brought him over to Mahanaim, <sup>9</sup>where they made him king<sup>i</sup> over Gilead, the people of Ashur, Jezreel, Ephraim, Benjamin, and all Israel. <sup>10</sup>Ish-bosheth the son of Saul became king over Israel at the age of forty and reigned two years. The house of Judah, however, followed David. <sup>11</sup>The time David was king in Hebron over the house of Judah amounted to seven years and six months.

<sup>12</sup>Now Abner son of Ner, with the troops of Ish-bosheth, Saul's son, advanced from Mahanaim toward Gib-

e) Hebrew: The Book of the Jashar. A lost collection of hero songs that grew over a long period of Israel's history. Joshua 10:12-13 is an earlier quotation from it.

f) Jonathan stands among the noblest Bible characters, unselfish and loyal, apparently in line for the throne, but willing to take second place for David. g) This included the tribe of Simeon.

h) Hebrew: man of shame. His original name was Esh-baal [I Chron. 8:33; 9:39], "man of Baal." Saul probably did not have the idol Baal in mind when naming his son, but the Hebrew word *baal*: master, the name then meaning "man of the Master," referring to God, or to the king.

i) As a close relative of Saul [I Sam. 14:50], Abner had no desire to see the kingship leave his family.

## II SAMUEL 2, 3

eon; <sup>13</sup>but Joab son of Zeruiah,<sup>1</sup> with David's followers, went out and encountered them by the reservoir of Gibeon. Coming together, they halted by the reservoir, one force on one side and the other on the other side of the reservoir. <sup>14</sup>Abner then made the proposition to Joab, "If this seems satisfactory, have the young men get up for a contest before us."<sup>k</sup> Joab agreed, "Let them stand up."

<sup>15</sup>So a number that were selected got up and went across: twelve for Benjamin, for Ish-bosheth the son of Saul, and twelve of David's men. <sup>16</sup>Each man caught hold of his opponent's head, stabbing his sword into his side, consequently all of them fell; so the place was called, "Field of the Sword-Edges," in Gibeon. <sup>17</sup>That day there followed a most severe battle, in which Abner and the men of Israel went down in defeat before the soldiers of David.

<sup>18</sup>Now the three sons of Zeruiah were there: Joab, Abishai, and Asahel; and Asahel was a fast runner, like a deer in the field. <sup>19</sup>Asahel pursued straight after Abner, swerving neither to the right nor to the left. <sup>20</sup>Abner looked back and questioned, "Is that you, Asahel?" "It is," came the reply. <sup>21</sup>"Then turn off to your right or left," said Abner. "Get your captive from one of the young men; strip him for your plunder!" But Asahel would not turn back. <sup>22</sup>Again Abner spoke to him, "Get away from me! Why should I strike you to the ground? How could I hold up my face to your brother Joab?" <sup>23</sup>But Asahel would not be diverted, and Abner gave him a back-thrust in the abdomen<sup>1</sup> with the butt end of his spear.<sup>m</sup> The spear came out at his back and he fell there, dying in his tracks. Thus everyone who came to the place where Asahel had fallen dead, stood still.

<sup>24</sup>Joab, too, and Abishai pursued after Abner, and by sunset they had reached the hill of Ammah, which is in front of Giah on the road to the

## War Between Houses of Saul and David

desert of Gibeon. <sup>25</sup>Meanwhile, the men of Benjamin had rallied behind Abner, re-formed, and taken up a position on top of a hill. <sup>26</sup>Abner called out to Joab, "Is the sword going to keep on consuming us forever? Do you not know that in the long run this will only produce bitterness? How long will it be before you tell the people to stop chasing their own brothers?"

<sup>27</sup>"As God lives," came Joab's reply, "Had you but spoken sooner, the people would have withdrawn, every man from his brother, this morning!" <sup>28</sup>So Joab sounded the trumpet and the people halted, gave up the pursuit of Israel, and no longer continued the battle. <sup>29</sup>Abner and his men marched all that night through the Jordan Valley, crossed the Jordan, went on through all of Bithron, and arrived at Mahanaim. <sup>30</sup>Joab, after turning back from Abner, mustered all the people. Of David's troops there were only nineteen missing, and Asahel; <sup>31</sup>but the men of David had so struck Benjamin and the forces of Abner that three hundred and sixty of them had died. <sup>32</sup>So they lifted up Asahel and buried him in his father's grave in Bethlehem; and Joab and his command, by marching all that night, reached Hebron as day was breaking.

1003 B.C.

**3** THE WAR BETWEEN THE HOUSES of Saul and of David was long drawn out; but David became progressively stronger and Saul's house weaker and weaker. <sup>2</sup>In Hebron David had these sons: his oldest was Amnon, by Ahinoam of Jezreel; <sup>3</sup>second came Chil-eab, by Abigail the widow of Nabal of Carmel; third, Absalom the son of Maacah the daughter of Talmai king of Geshur; <sup>4</sup>fourth, Adonijah the son of Haggith; fifth Shephatiah the son of Abital; <sup>5</sup>and sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

<sup>6</sup>During the war between the houses of Saul and of David, Abner was

j) Zeruiah was David's half sister [I Chron. 2:16], apparently by the marriage of his mother to one Nahash [II Sam. 17:25], prior to her having become the wife of Jesse, David's father. Joab was thus David's half nephew.

k) Abner looked for a decision from single combat by champions, thus avoiding much bloodshed. Cf. Goliath's offer [I Sam. 17:8-9]. l) Heb.: under the fifth rib.

m) Probably pointed, somewhat similar to a bayonet, so as to be stuck in the ground, as was Saul's spear [I Sam. 26:7].

strengthening his own position within Saul's group. <sup>7</sup>Now Saul had a concubine named Rizpah, daughter of Aiah; and Ish-bosheth accused Abner, "Why have you gone in to my father's concubine?" <sup>8</sup>Abner became infuriated at the charge of Ish-bosheth and exclaimed, "Am I a dog's head, to lick the palm of Judah? Here I work faithfully for the house of Saul your father, for his brothers, and for his friends; I have not allowed you to fall into David's hands, and today you have brought up a misstep with a woman against me! <sup>9</sup>May God get even with Abner and worse, if I do not do for David what the LORD swore to him, <sup>10</sup>to transfer the kingdom from the house of Saul and set up David's throne over Israel and Judah from Dan to Beersheba!"

<sup>11</sup>Ish-bosheth could not answer him a word because he was afraid of him. <sup>12</sup>Then Abner sent messengers to David to represent him and to say, "Whose is the land?" and, "Come, make your agreement with me, and my hand will be with you to turn all Israel over to you."<sup>p</sup>

<sup>13</sup>The reply came, "Good; I will make an agreement with you. But there is one matter on which I insist; you are not to see my face without first bringing me Saul's daughter Michal, when you appear for a meeting." <sup>14</sup>David then sent messengers to Ish-bosheth the son of Saul, demanding, "Give me my wife, Michal, to whom I became engaged at the price of a hundred Philistines' foreskins."

<sup>15</sup>So Ish-bosheth sent and had her taken from her husband, Paltiel<sup>q</sup> the son of Laish. <sup>16</sup>But her husband accompanied her as far as Bahurim, weeping as he went along behind.

Then came Abner's order, "Go back!" And back he went.

<sup>17</sup>Now Abner had consulted with the elders of Israel, "In times past you were looking for David to be king over you; <sup>18</sup>now carry it through. For the LORD has said about David, 'By the hand of David My servant I will rescue My people Israel out of the power of the Philistines and from the power of all their enemies.'" <sup>19</sup>Abner himself had also addressed the people of Benjamin. Then Abner came to tell David personally at Hebron all that Israel and the house of Benjamin wanted to do.

<sup>20</sup>When Abner met David at Hebron, he had twenty men with him, and David prepared a dinner for Abner and the men with him. <sup>21</sup>Abner declared to David, "I will get up and go and bring all Israel here to my master the king." Then they can make the contract with you, so you can reign over all that your heart desires." David dismissed Abner, and he went in peace.

<sup>22</sup>At that point the troops of David, under Joab, came in from a raid, bringing with them a huge amount of plunder. Abner was no longer with David at Hebron, since the king had sent him away, and he had left peaceably. <sup>23</sup>But when Joab and his whole command arrived, the news reached Joab, "Abner the son of Ner has been to the king who sent him away; and he has gone in peace."

<sup>24</sup>Joab called on the king and exclaimed, "What have you done? See! Abner has called on you. Why have you sent him off and let him get away? <sup>25</sup>You know Abner the son of Ner. He came to deceive you, to learn your comings and goings, to know everything you are doing!"

<sup>26</sup>When Joab left David's presence,

n) A concubine was more than a mere mistress; for she was a member of the household, had the rights of a married woman, took her position by an official ceremony of appointment, and could even be called a "wife," though in a secondary sense [Exod. 21:8-10; Deut. 21:11-13]. Concubines were generally gotten by purchase or as captives and, unlike a true wife, could be "divorced" at will, but then only to be released, not sold as a slave [Gen. 16:2-3; 21:10; Exod. 21:7,8,11; Deut. 21:10-14; Mal. 2:14-16].

o) Possession of the court women indicated royal power. Cf. Absalom with David's concubines [ch. 16:21-22]; Adonijah with Abishag [I Kings 2:21-22]; and David's insistence on the return of Michal [vs. 13].

p) Abner here demonstrates an unprincipled willingness to support whatever party best advanced his own interests. See also 2:8-9; 3:6. David's prompt cooperation was to be expected, since he had been divinely anointed for the throne. q) In I Sam. 25:44 his name has the shorter form, Palti. r) Benjamin, as the tribe of Saul's family, was particularly concerned.

s) Almost certainly, Abner would have become commander of all the forces.

he sent messengers after Abner, who brought him back from the pit of Sirah; but David was unaware of what he did. <sup>27</sup>When Abner had come back to Hebron, Joab took him aside into the middle of the gate, as if to talk privately to him; but there, in revenge for the blood of his brother Asahel, he stabbed him fatally in the abdomen.

<sup>28</sup>After it had happened, when David heard of it, the king exclaimed, "I and my kingdom are innocent before the LORD forever of the blood of Abner the son of Ner. <sup>29</sup>Let it act as a boomerang on the head of Joab and on all his father's house. May the house of Joab always have someone with running sores, a leper, a man with a crutch, a victim of the sword, or someone starving!"<sup>t</sup>

<sup>30</sup>So Joab, along with his brother Abishai, murdered Abner because he had killed Asahel, their brother, in the battle at Gibeon. <sup>31</sup>But David ordered Joab and all the people with him, "Tear your clothes and put on sackcloth! Mourn before Abner!" King David himself walked behind the bier. <sup>32</sup>Thus they buried Abner in Hebron; and at the grave the king wept aloud, as did all the people. <sup>33</sup>Then the king lamented over Abner:

"Must Abner die as a fool dies?

<sup>34</sup>Your hands never had to be bound,  
Your feet were never held in fetters.  
As one does fall before the wicked  
so you have fallen."

Again, all Israel wept over him. <sup>35</sup>Moreover, when all the people urged David to eat food while it was still day, David swore with an oath, "God do so to me" if I taste food or anything else before the sun goes down!" <sup>36</sup>All the people took note and approved, even as everything the king did met with popular approval. <sup>37</sup>Thus in that day all the people, and indeed all Israel, recognized that the death of Abner the son of Ner had not been of the king's doing.

<sup>38</sup>The king also told his attendants, "Do you not know that a prince, a great man, has fallen this day in Israel?" <sup>39</sup>As for me, I stand powerless today, even though anointed king. These men, the sons of Zeruiah, are too harsh for me; may the LORD repay in kind the man who does wrong."

1003 B.C.

**4** WHEN SAUL'S SON, ISH-BOSHETH, heard that Abner had died in Hebron, he lost heart, and all Israel fell into confusion. <sup>2</sup>Now there were two military commanders of his, one named Baanah and the other Rechab, the sons of Rimmon of Beeroth who was a Benjamite. For Beeroth is counted as a part of Benjamin, <sup>3</sup>but its people withdrew to Gittaim and live there as foreign residents up to the present. <sup>4</sup>It might also be noted that Saul's son, Jonathan, had a son with crippled feet. He was five years old when the report came from Jezreel about Saul and Jonathan,<sup>v</sup> at which time his nurse snatched him up and fled. But in her hurry to get away he fell and became lame. His name was Mephibosheth.<sup>w</sup>

<sup>5</sup>So the sons of Rimmon of Beeroth, Rechab and Baanah, came and approached Ish-bosheth's house in the hot part of the day, while he was lying down for his noonday rest. <sup>6</sup>Here they came to the center of the house, apparently to take out wheat; but they struck him in the abdomen. Then Rechab and his brother Baanah escaped. <sup>7</sup>They had entered the house while he was lying on his couch in the room where he rested and they had both stabbed and killed him and then cut off his head. They took the head and traveled by the way of the Jordan Valley all night. <sup>8</sup>Thus they brought the head of Ish-bosheth to David at Hebron, saying to the king, "See the head of Ish-bosheth the son of Saul, that man who was your enemy and who tried to get your life! But this day the LORD has given our sovereign the

<sup>t</sup>) David pronounced a curse on his general and on Joab's immediate family; for Joab's brother had been slain in battle and had been warned by Abner. Obviously Joab wanted Abner out of his way. <sup>u</sup>) Probably making a motion toward his throat or head.

<sup>v</sup>) Their death at the battle of Mt. Gilboa.

<sup>w</sup>) Hebrew: one who scatters shame. His original name seems to have been Merib-baal [I Chron. 8:34; 9:40], "hero of Baal," or, "a warrior is Baal."



king vengeance on Saul and on his descendants!"

<sup>9</sup>But David's answer to Rechab and his brother Baanah, the sons of Rimmon of Beeroth, was, "As the LORD lives, who has saved me out of every trouble, <sup>10</sup>when that informer told me, 'Look, Saul is dead!' and thought he was bringing me good news, he was seized and executed by me in Ziklag, that fellow who hoped I would give him a reward for his news. <sup>11</sup>What do you think is going to happen when criminals murder a good man lying on his couch in his own house? Would I not here and now require his blood at your hands and eliminate you from the earth?" <sup>12</sup>With that, David gave the word to his attendants, who killed them and cut off their hands and feet. These they hung up beside the Hebron reservoir; but the head of Ish-bosheth they took and buried in Abner's grave at Hebron.

1003 B.C.

**5** THEN ALL THE TRIBES OF ISRAEL came to David at Hebron with the statement, "Here we are, your bone and your flesh. <sup>2</sup>Besides, in times past when Saul was king over us, you were the one who led Israel out and brought her in. The LORD also told you: You are the man who is to be the shepherd for My people, for Israel, and you shall be sovereign over Israel."

<sup>3</sup>So when all the elders, who led Israel, had come to Hebron to the king, and when King David in the presence of the LORD had made a compact with them at Hebron, they anointed David king over Israel. <sup>4</sup>David was thirty years old at the commencement of his reign, and he was king a total of forty years. <sup>5</sup>In Hebron he had reigned over Judah seven years and six months and in Jerusalem he reigned thirty-three years over all Israel and Judah.

<sup>6</sup>The king and his troops then marched on Jerusalem against the people of Jebus, the natives of the territory. They, however, announced to David, "You shall not get in here; the blind and the lame can turn you back!" assuming, "David cannot gain access here."<sup>x</sup> <sup>7</sup>But David did capture the fortress of Zion, which now is the City of David. <sup>8</sup>On that day David had given orders, "Whoever would strike down the men of Jebus, let him reach them by way of the water tunnel,<sup>y</sup> even these 'lame' and 'blind' whom the soul of David hates!" From this comes the saying, "The blind and the lame cannot get into the house."

<sup>9</sup>So David occupied the fortress and called it, "The City of David." He also did construction work around it from Millo<sup>z</sup> and in the interior. <sup>10</sup>David's power kept increasing; the LORD, the God of armies, was with him. <sup>11</sup>Hiram king of Tyre sent David messengers and then logs of cedar, with men skilled in carpentry and in stonemasonry for walls, who built David a palace.<sup>a</sup> <sup>12</sup>Thus David recognized that the LORD had established him as king over Israel and exalted his kingdom for the sake of Israel, His own people.

<sup>13</sup>From Jerusalem, however, after his move from Hebron, David took more concubines and wives;<sup>b</sup> and more sons and daughters were born to David. <sup>14</sup>These are the names<sup>c</sup> of the sons born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, <sup>15</sup>Ibhar, Elishua, Nepheg, Japhia, <sup>16</sup>Elishama, Eliada, and Eliphelet.

<sup>17</sup>When the Philistines heard that David had been anointed king over Israel, they advanced in full force to attack him; but David was informed and went down into his stronghold.<sup>d</sup> <sup>18</sup>The Philistines came and spread out in the valley of Rephaim. <sup>19</sup>Then David asked

x) The mountain position of the fortress on Zion made it almost impregnable. This fact and its strategic, central location between northern Israel and southern Judah — also its neutral nature — made it an ideal site for David's proposed capital.

y) A concealed passageway cut down through the rock under the city. z) One of the fortifications.

a) In all fairness the world should render much service to the church.

b) Prohibited by law [Deut. 17:17].

c) This list of names appears with two additions and with minor variants in I Chron. 3:5-8 and 14:4-7.

d) The Cave of Adullam [23:13,14], for one goes "up" into Jerusalem. This attack must have come shortly after his anointment as king of all Israel, even before the capture of Zion.

the LORD, "Should I go up against the Philistines? Wilt Thou give them over into my hands?"

The LORD replied to David, "Go up, for I will certainly deliver the Philistines into your hands." <sup>20</sup>So David entered Baalperazim, and as he struck them down there, he exclaimed, "The LORD has broken through my enemies before me like a breakthrough of water!" Therefore he named that place Baal-perazim.<sup>e</sup> <sup>21</sup>There they<sup>f</sup> even abandoned their idols, and David and his troops carried them off.<sup>g</sup>

<sup>22</sup>But the Philistines resumed the offensive and spread out in the valley of Rephaim. <sup>23</sup>When David made inquiry of the LORD, He said: Do not go up; circle them to the rear, and come in on them by the front of the balsam trees. <sup>24</sup>It shall be that when you hear a sound of marching in the tops of the balsam trees, at that instant you shall take the decisive action; for then the LORD will have gone out before you to overwhelm the Philistine army. <sup>25</sup>David did as the LORD had ordered him; and he struck down the Philistines from Geba<sup>h</sup> to where one enters Gezer.

**6** AGAIN DAVID ASSEMBLED ALL THE chosen men of Israel, 30,000. <sup>2</sup>And David and all the people who were with him took up the march to Baale of Judah<sup>i</sup> to bring up from there the ark of God, over which is pronounced the name, the very name of the LORD of hosts, who is enthroned between the cherubim. <sup>3</sup>They transported it on a new cart, moving it from the house of Abinadab, which was on the hill. Moreover, Uzzah and Ahio,

the sons of Abinadab, were driving the cart with the ark of God, <sup>4</sup>moving it from the house of Abinadab, which was on the hill; and Ahio was walking in front of the ark. <sup>5</sup>Meanwhile, David and all the house of Israel were dancing before the LORD with all kinds of instruments made of cypress wood and with lyres, harps, tambourines, castanets, and cymbals. <sup>6</sup>But when they came to the threshing floor of Nacon, Uzzah reached out toward God's ark and caught hold of it, because the oxen had slipped. <sup>7</sup>Then the LORD's anger burned against Uzzah, and God struck him on the spot for his sacrilege; so he died there beside the ark of God.<sup>j</sup>

<sup>8</sup>David was deeply moved at the LORD's outbreak against Uzzah; he called that place Perez-uzzah,<sup>k</sup> a name kept to the present day. <sup>9</sup>In his fear at that time toward the LORD, he exclaimed, "How can the ark of the LORD ever come to me?" <sup>10</sup>So David was unwilling to move the LORD's ark into the city of David to be with him, but redirected it to the house of Obed-edom, who had come from Gath. <sup>11</sup>The ark of the LORD stayed in the house of Obed-edom of Gath for three months, and the LORD prospered Obed-edom<sup>l</sup> along with all his household.

<sup>12</sup>When the report was brought to King David, "The LORD has prospered the household of Obed-edom and all he has because of the ark of God," David again took action and with rejoicing brought God's ark from the house of Obed-edom up to the city of David.<sup>m</sup> <sup>13</sup>As soon as those who were carrying the ark had advanced six steps, he sacrificed an ox and an offering

e) Master of the breakthroughs. f) The Philistines.

g) And burned them [I Chron. 14:12], as required by the law [Deut. 7:5,25].

h) Gibeon [I Chron. 14:16; Isa. 28:21].

i) Known also as Baalah and Kiriath-jearim [I Chron. 13:6], where the ark had stayed in the house of Abinadab [though see I Sam. 14:18] for almost a century, following its capture by the Philistines at the first battle of Eben-ezer and its subsequent return [I Sam. 7:1].

j) Such severity served the purpose of emphasizing for all future generations the necessity of reverence and conforming obedience toward God's sacred objects. Two transgressions combined to produce the situation: (1) The ark should never have been mounted on a cart but carried by hand [Num. 4:15]; (2) The ark itself, to be carried on staves, should not be touched even by its authorized carriers, the priests — on pain of death [Num. 4:15]. Uzzah's intentions were good and his eternal salvation was not involved. k) "The outbreak of Uzzah."

l) A Levite of the family of Korah in the clan of Kohath [I Chron. 26:1,4], and so meeting the requirement for a caretaker of the ark.

m) For this occasion Psalm 24 seems to have been written and set to music. It illustrates Christ's triumphal entry into Jerusalem and His being welcomed in our hearts.

of a fatling <sup>14</sup>and continued dancing before the LORD with all his might. He was wearing a white linen ephod.<sup>n</sup> <sup>15</sup>David and the whole nation of Israel were bringing up the LORD's ark with shouting and the sound of rams' horns. <sup>16</sup>But as the ark of the LORD made its entrance into the city of David, Michal, Saul's daughter, looking down through a window, saw King David leaping and dancing before the LORD, and she despised him in her heart.

<sup>17</sup>So they brought in the ark of the LORD, and when they had put it in its place inside the tent which David had pitched for it, the king offered burnt offerings and peace offerings in the presence of the LORD. <sup>18</sup>And when David had finished the sacrifice of burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. <sup>19</sup>Furthermore, he made an allotment to all the people, to the whole population of Israel, both men and women: a ring-shaped loaf of bread, a package of dates, and a cake of raisins to each person. After this the people returned to their respective homes, <sup>20</sup>and David went back to bless his household.

But Saul's daughter Michal came out to meet David with the remark, "How glorious the king of Israel looked today, uncovering himself this day to be ogled by the female servants of his followers, as some worthless fellow would strip himself!" <sup>21</sup>David replied to Michal, "It was before the LORD, who chose me in preference to your father and in preference to his whole house; He confirmed me as leader over Israel, the people of the LORD, and I intend to show my joy before the LORD. <sup>22</sup>I will even be more dishonored than this; I am willing to be humbled in my own eyes; though with those servant girls about whom you talk, with them I will still be held in honor." <sup>23</sup>Michal the daughter of Saul had no child to the day of her death.<sup>o</sup>

**7** AFTER THE KING HAD COME TO live in his palace and the LORD had given him rest on every side from his enemies,<sup>p</sup> <sup>2</sup>he said to Nathan the prophet, "See here! I am living in a cedar palace while the ark of God resides within tent curtains." <sup>3</sup>Nathan replied to the king, "Go ahead with whatever you have in mind and do it, because the LORD is with you."<sup>q</sup> <sup>4</sup>But that night the word of the LORD came to Nathan: <sup>5</sup>Go, tell My servant David, The LORD has spoken thus: Are you the one who is to build Me a temple for My residence?<sup>r</sup> <sup>6</sup>From the time I brought the nation of Israel out of Egypt up to the present, I have lived in no house; I have been traveling about in a tent for a dwelling. <sup>7</sup>Yet at any point in My journeying with the whole nation of Israel, did I ever say a word to any one of the tribes of Israel, to whom I committed the leadership of My people Israel, to the effect, Why have you not built Me a cedar temple?<sup>s</sup> <sup>8</sup>But now this is what you are to say to My servant David, The LORD of hosts has thus spoken:

I personally took you from the pasture, from following the flock, to be leader over My people, over Israel. <sup>9</sup>I have been with you in all that you have undertaken; I have eliminated all your enemies from before you; also I will make for you a great name equal in reputation to that of the great men on earth. <sup>10</sup>I will moreover establish a place for My people Israel and plant them so that they shall inhabit their own land with no more disturbance and no more continued oppression by the unrighteous as at the first,<sup>s</sup> <sup>11</sup>from the time when I appointed judges over My people Israel. And I will give you rest from all your enemies. Now the LORD informs you that He is building a house for you.<sup>t</sup> <sup>12</sup>When your days are over and you rest with your fathers, I will raise up your posterity after you, produced from your own body; and I

n) Hebrew *ephod*. Possibly such a cape as the boy Samuel wore [I Sam. 2:18].

o) To the oriental woman, the severest possible punishment.

p) This chapter should chronologically come after ch. 8. The two are closely paralleled by I Chron. 17-18.

q) This statement was based on Nathan's personal judgment, not on divine revelation.

r) David had been disqualified because of his warfare [I Chron. 22:8; 28:3]. s) In Egypt.

t) A dynasty, culminating in the birth of the Messiah.

will confirm his sovereignty. <sup>13</sup>He, then, will build a house for My name,<sup>u</sup> and I will establish the throne of his kingdom forever; <sup>14</sup>so I will be for him a Father, and he shall be to Me a son.<sup>v</sup> But when your son does what is wrong, I will correct him with a rod as men must be corrected and with the strokes that come on the sons of Adam, <sup>15</sup>though My mercy shall not leave him as it left Saul, whom I removed before you. <sup>16</sup>Thus your house and your kingdom shall stand firm before Me forever. Your throne is eternally established. <sup>17</sup>In accordance with all these words and all this vision, Nathan delivered the message to David.

<sup>18</sup>Then King David, after he had come in,<sup>w</sup> remained in the LORD's presence and prayed, "Who am I, LORD God, and what is my house, that Thou hast brought me to this point? <sup>19</sup>Then, as though this were still a little thing in Thine eyes, O LORD God, Thou hast spoken also of the house of Thy servant in the far distant future. Is such treatment the standard for men, O LORD God? <sup>20</sup>What can David say further in speaking with Thee, since Thou knowest what Thy servant is like, O LORD God! <sup>21</sup>It is for the sake of Thy promises and in accordance with Thy decree that Thou hast wrought all these astounding things in informing Thy servant. <sup>22</sup>Surely, Thou art great, O LORD God; for there is none like Thee; nor is there any God apart from Thyself, according to all that has come to our ears.

<sup>23</sup>"Who, moreover, is like Thy people, like Israel, a nation unique upon the earth, whom God went to redeem to be a people for Himself and so enhanced His own name, doing for them great things and terrible, for Thy

land before Thy people whom Thou didst redeem for Thyself from Egypt, and from nations and their gods? <sup>24</sup>Yes, Thou hast established for Thyself Thy people Israel to be Thine own people forever, and Thou, O LORD, Thou hast become their God.<sup>x</sup> <sup>25</sup>Now, O LORD God, confirm for eternity what Thou hast spoken about Thy servant and his house. Do according to Thy pledge <sup>26</sup>that Thy name may be forever great, as they say, 'The LORD of Hosts, He is God over Israel'; when the house of Thy servant David shall be established before Thee. <sup>27</sup>For Thou, LORD of hosts, God of Israel, Thou hast revealed to Thy servant, 'A house<sup>y</sup> I will build for you'; accordingly, Thy servant has found courage to pray to Thee this prayer. <sup>28</sup>Surely, O LORD God, Thou art God; Thy words are truth, and Thou hast promised this good thing to Thy servant. <sup>29</sup>Now may it please Thee to bless the house of Thy servant, that it may continue forever before Thee; because Thou, O LORD God, hast spoken, and because of Thy blessing the house of Thy servant shall indeed be eternally blessed."

1002 to 995 B.C.

**8** IN PROCESS OF TIME DAVID OVERCAME the Philistines and humbled them, seizing the bridle of their mother city<sup>z</sup> from Philistine control. <sup>2</sup>He struck down Moab; he made them lie on the ground and measured them with a line, designating two parts for death, but one other full part to be spared alive.<sup>a</sup> So Moab became David's, as a subject people paying tribute. <sup>3</sup>David also defeated Hadadezer, the son of Rehob, king of Zobah, when the latter attempted to restore his power at the Euphrates River.<sup>b</sup> <sup>4</sup>David took captive 1,000 of his chariots, 700 cavalry and

u) Done by Solomon [I Kings 5:5].

v) Referring finally to Jesus Christ, the promised Descendant of David [Luke 1:32,33], who as God's Son occupies the eternal throne [Ileb. 1:5]; see also Ps. 2:7; Acts 13:33; and Heb. 5:5. I Chron. 22:10, which seems to apply these words to Solomon, appears to be simply quoting the entire passage as context, since II Sam. 7:13 and the last part of vs. 14 do in fact refer to Solomon and could not apply to Christ. w) To the tent sanctuary he had erected [6:17].

x) These last words are the central promise of the Testaments [Gen. 17:7; Exod. 6:7; and Rev. 21:3]. y) Not a building, like the "house" David wished to build for God, but a dynasty. z) Gath, I Chron. 18:1, then chief among their five main cities.

a) In this way their fighting men were divided mathematically into three parts, two of the groups being then ruthlessly butchered. Such behavior was the main reason why David must not build the temple; he was "a man of blood."

b) See 10:16-18, the second defeat of the Syrians; the verses of this chapter summarize the full account in 10:6-19. Aram reached further east than Syria; but what we know as Syria was Aram's western territory.

20,000 infantry, and he hamstringed all his chariot horses, reserving only enough for 100 chariots. <sup>5</sup>Then when Syrian Damascus came to the aid of Hadadezer, king of Zobah, David struck down 22,000 of the men of Syria and went on to station garrisons in the city. <sup>6</sup>So Syria became David's as a subject people paying tribute. The LORD gave David the victory everywhere he went. <sup>7</sup>David, moreover, took the golden shields which had been carried by Hadadezer's officers and brought them to Jerusalem <sup>8</sup>and from Bethah and Berothai, cities of Hadadezer, King David exacted an immense amount of bronze.<sup>c</sup>

<sup>9</sup>When Toi king of Hamath heard that David had overcome all the forces of Hadadezer, <sup>10</sup>he sent his son Joram to King David to greet him and to extend congratulations over the battle in which he had beaten Hadadezer, because Hadadezer had repeatedly been at war with Toi. With him were sent articles of silver, gold, and bronze, <sup>11</sup>which King David proceeded to devote to the LORD, along with the silver and gold which he had consecrated from all the countries he had subdued, <sup>12</sup>from Edom, Moab, the people of Ammon, the Philistines, Amalek, and from the booty of Hadadezer the son of Hchob king of Zobah.

<sup>13</sup>David, moreover, earned a name for himself at his return from striking down eighteen thousand<sup>d</sup> troops of Edom in the Valley of Salt. <sup>14</sup>He then posted garrisons in Edom, stationing them throughout the country, so that all the Edomites became subject to David. Surely the LORD gave David the victory wherever he went. <sup>15</sup>So David reigned over all Israel, executing justice and maintaining the right for all his people. <sup>16</sup>Joab the son of Zeruiah was over the armed forces; Jehoshaphat son of Ahilud was recorder;

<sup>17</sup>Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests; Seraiah was secretary; <sup>18</sup>Benaiah son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were assisting chiefs.<sup>e</sup>

**9** DAVID MADE INQUIRY, "Is there still anyone left of the house of Saul to whom I may show kindness for Jonathan's sake?" <sup>2</sup>Now Saul's family had a steward named Ziba, whom they summoned to David. The king addressed him, "Are you Ziba?" "At your service," was his reply. <sup>3</sup>The king went on, "Is there not yet some member of Saul's house to whom I may show God's kindness?"<sup>f</sup> Ziba told the king, "There is still a son of Jonathan, with lame feet."<sup>g</sup> <sup>4</sup>"Where is he?" asked the king. To this Ziba replied, "You will find him at the house of Machir the son of Ammiel in Lo-debar." <sup>5</sup>So King David sent to bring him from Lo-debar out of the house of Machir son of Ammiel.

<sup>6</sup>When Mephibosheth, the son of Saul's son Jonathan, came to David, he prostrated himself, falling on his face; but David said to him, "Mephibosheth!" He answered, "Here is your servant." <sup>7</sup>David told him, "Have no fear, for I will show you sincere kindness for the sake of your father Jonathan. Moreover, I am restoring to you all the land of your grandfather Saul; and you on your part may regularly eat food at my table." <sup>8</sup>Again he prostrated himself, exclaiming, "What is your servant that you have regarded such a dead dog as myself?" <sup>9</sup>Then the king called Saul's steward, Ziba, with the orders, "All that belonged to Saul and his family I have given to your master's grandson; <sup>10</sup>work the land for him, you and your sons and servants, and bring in the produce, so that the heir of your master may have food

c) This was used by Solomon in building the temple [I Chron. 18:8]. Note other accumulations of David for the temple [I Chron. 22:2-5, 14, 15].

d) The title to Ps. 60, which mentions Joab, the brother and superior of Abishai as the general, says 12,000 were slain. Compare I Chron. 18:12.

e) Parallel passage [I Chron. 18:17] "and the sons of David were chiefs at the side of the king," which means, helping him.

f) David had sworn to Jonathan before God to care for his family [I Sam. 20:14-17]; see also 23:18; but Mephibosheth did not know that and feared revenge. g) See 4:4 and note.

to eat. But Mephibosheth, your master's grandson, shall eat food regularly at my table." Ziba had fifteen sons, along with twenty servants; <sup>11</sup>and he responded to the king, "Your servant will do all that my master the king commands his servant." So Mephibosheth ate at David's table as one of the king's sons. <sup>12</sup>Mephibosheth, by this time, had a little son named Mica. Thus all those that made up the household of Ziba became servants of Mephibosheth; <sup>13</sup>Mephibosheth himself, however, lived in Jerusalem because he was dining regularly at the king's table.<sup>a</sup> He was lame in both feet.

About 995 B.C.

**10** IN THE COURSE OF EVENTS THE king of the Ammonites died,<sup>1</sup> and his son Hanun succeeded him on the throne. <sup>2</sup>David announced, "I will show friendship to Hanun the son of Nahash, as his father did to me."<sup>3</sup> David therefore sent by his attendants to console him about his father. But when David's embassy arrived in the land of the Ammonites, <sup>3</sup>that nation's officials advised their ruler Hanun, "Do you think it is to honor your father that he has sent you comforters? Is it not rather to get the lay of the city and to spy in it, so he can overthrow it, that David has sent his servants to you?" <sup>4</sup>So Hanun took David's attendants, shaved off half their beards, cut off their robes halfway, just below the belt, and dismissed them. <sup>5</sup>When it was told David, he sent to meet them, because the men were greatly humiliated. The king directed them, "Stay in Jericho until your beards grow out; then you can come back."

<sup>6</sup>When the Ammonites realized how seriously they had antagonized David against themselves, they sent and enlisted as mercenary troops twenty thousand Syrian infantry of Beth-rehob and of Zobah, also a thousand under the

king of Maacah, and twelve thousand from the men of Tob. <sup>7</sup>David heard about it and dispatched Joab with the entire army, the mighty men. <sup>8</sup>The people of Ammon came out and drew up ranks for the conflict at the entrance of the gate,<sup>k</sup> while Syrians of Zobah and Rehob, together with the men of Tob and Maacah, were posted separately in the field. <sup>9</sup>But Joab, upon his discovery that the battle front was against him both in front and in the rear, picked a force out of all the men selected in Israel and spread them out to engage the Syrians; <sup>10</sup>the rest of the troops he assigned to the command of his brother Abishai to form for battle against the Ammonites. <sup>11</sup>"If the Syrians prove too strong for me," he said, "you are to be my support; but if the Ammonites prove too strong for you, then I will come to your defense. <sup>12</sup>Keep up your courage, and let us show strength for the sake of our people and for the cities of our God! Then let the LORD do what is good in His sight!"<sup>13</sup> So Joab and his forces took up the attack against the Syrians and routed them. <sup>14</sup>The Ammonites, too, when they saw the Syrians in flight, ran before Abishai and took refuge in the city. Then Joab broke off the campaign against the Ammonites and returned to Jerusalem.<sup>m</sup>

<sup>15</sup>But when the Syrians sensed their defeat at the hands of Israel they drew together, <sup>16</sup>and Hadadezer sent and summoned the Arameans that were beyond the river<sup>n</sup> to assemble at Helam. Shobach, general of Hadadezer's army, was made commander. <sup>17</sup>David, on being informed, mustered all Israel, crossed the Jordan and advanced on Helam. The Syrians drew up in array to engage David and joined battle against him. <sup>18</sup>Again Syria was routed before Israel, and David destroyed of Syria seven hundred chariots and forty thousand cavalry.<sup>o</sup> He struck down

h) To have a no-kin cripple daily at a royal palace was something unheard of.

i) Chs. 10-12, except for David's crime with Bathsheba, are paralleled by I Chron. 19-20:3.

j) This could hardly be the same Nahash with whom Saul had fought fifty-five years before

[I Sam. 11], but may have been a son, who probably helped David against Saul.

k) Of their capital city Rabbah; comp. 11:1. l) Combination of faith and works.

m) Too late in the year to undertake a siege; see 11:1.

n) East of the Euphrates, beyond the regular bounds of Syria.

o) Perhaps read better with I Chron. 19:18, "7,000 chariotry and 40,000 infantry."

Shobach, the commander of their forces, so that he died there. <sup>19</sup>As a result, all the kings under Hadadezer, when they saw that they were overwhelmed before Israel, made peace with Israel and became subject to them. Syria feared to send further aid to the people of Ammon.

**11** THE FOLLOWING YEAR, AT THE time when kings march forth,<sup>p</sup> David sent out his officers under Joab with all Israel to devastate the Ammonites. They proceeded to lay siege to Rabbah, but David stayed in Jerusalem.<sup>q</sup> <sup>2</sup>Then one evening David got up from his couch and walked about on the roof of the royal palace. From the roof he saw a woman bathing, and she was exceptionally beautiful. <sup>3</sup>David sent to make inquiry about the woman and received the reply, "Is not this Bath-sheba, the daughter of Eliam and wife of Uriah the Hittite?"<sup>r</sup> <sup>4</sup>David ordered messengers to get her, and when she had come to him, he lay with her — she had purified herself from her uncleanness.<sup>s</sup> Then she went back to her house.

<sup>5</sup>The woman conceived and informed David, sending the message, "I am with child." <sup>6</sup>David's move was to communicate with Joab, "Send me Uriah the Hittite." Joab accordingly sent Uriah to David. <sup>7</sup>When Uriah reached him, David asked about the success of Joab, the troops, and the fighting, <sup>8</sup>after which he said, "Go down to your house, and wash your feet."<sup>t</sup> Uriah indeed went out of the royal palace, with a present from the king following him; <sup>9</sup>but he lay down at the entrance to the king's house with all his commander's officers and would not go down to his own home. <sup>10</sup>When David was informed, "Uriah did not go down to his house," he asked him,

"Have you not come in from a journey? Why did you not go down to your home?" <sup>11</sup>But Uriah replied to David, "The ark<sup>u</sup> and Israel and Judah are staying in makeshift shelters, and my superior, Joab, and his officers are camping in the open field. Should I, then, go to my house to eat and drink and be with my wife? I swear by your life, by the life of your soul, I shall do no such thing!" <sup>12</sup>David answered Uriah, "Stay here today too, and tomorrow I will send you off." So Uriah remained in Jerusalem that day and the next. <sup>13</sup>David called him to eat and drink in his presence and got him drunk; but in the evening he still went out to lie on his couch with his commander's officers and refrained from going down to his house. <sup>14</sup>So it came about that David next morning wrote a message to Joab, sending it by the hand of Uriah. <sup>15</sup>The message he had written was, "Put Uriah in the front line of the heaviest fighting; then withdraw from behind him so that he will be struck down and killed."

<sup>16</sup>The result was that Joab, as he was besieging the city, stationed Uriah in the position where he knew the enemy was in force. <sup>17</sup>Then when the men of the city attacked and joined battle with Joab, there fell some of the troops of David's followers; and among the dead was Uriah the Hittite.<sup>v</sup> <sup>18</sup>Joab subsequently sent and reported to David on the full events of the fighting. <sup>19</sup>He instructed the messenger, "When you finish telling the king all about the matters of the war, <sup>20</sup>if the king gets angry and asks you, 'Why did you draw so near the city to fight? Didn't you know how they would shoot from the wall?' <sup>21</sup>Who was it struck down Abimelech the son of Jerubbesheth?"<sup>w</sup> Was it not a woman who threw an upper millstone on him

p) Spring, after the rainy season. q) Premature retirement; he belonged with his warriors.

r) In 23:39, one of the "Thirty," David's distinguished soldiers.

s) Of menstruation [Lev. 15:19]. Polygamy, prohibited also to kings [Deut. 17:17], seems to have deadened David's moral sense. His crime is inexcusable and was at first punishable with death [Lev. 20:10], though God later relaxed the penalty because of the hardness of men's hearts [Matt. 19:8]. t) That is, rest, and spend the night with his wife, to cover up David's crime.

u) Apparently carried in battle; note 15:24-25 and I Sam. 4:3.

v) Joab thus joined David in his treachery, and David lost his true leadership.

w) Abimelech's father, Gideon [Judg. 9:50-54]. He was given the name Jerubbaal [Judg. 6:32]. But here a form of the Hebrew word for shame, *bosheth*, is substituted for the name of the shameful idol, *Baal*; see 2:8, footnote.

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from the wall, so that he died at Thebez? Why did you go so near the wall?'—then tell him, 'Your servant, Uriah the Hittite, he too is dead.'

<sup>22</sup>The messenger made the trip, came in and informed David about all for which Joab had sent him. <sup>23</sup>The messenger explained to David, "The men indeed got the advantage over us; they attacked us in the field, and when we had them backed right up to the entrance of the gate, <sup>24</sup>then the archers shot from the wall at your servants. Some of the king's soldiers died; and your servant, Uriah the Hittite, he too is dead." <sup>25</sup>David told the messenger, "Tell Joab, 'Do not let this affair worry you; the sword consumes now this way, now that; press your attack against the city more strongly and overthrow it.' And so encourage him."

<sup>26</sup>When Uriah's wife heard that her husband Uriah had died, she made lamentation over her master. <sup>27</sup>But after the mourning was over, David sent and brought her to his own house, where she became his wife and bore him a son. But what David had done was wrong in the sight of the LORD.<sup>x</sup>

About 993 B.C.

**12** <sup>1</sup>TO DAVID THEN THE LORD SENT Nathan, who came and told him this story: "There were two men in a certain city, one of whom was rich and the other poor. <sup>2</sup>The rich man had flocks and herds in great numbers; <sup>3</sup>but the poor man had nothing at all except one little ewe lamb which he had bought and nurtured, so that it grew up with him, along with his children. It ate its part of his little food, drank out of his cup, and lay down in his arms; it was like a daughter to him. <sup>4</sup>Then a traveler came to the rich man who, unwilling to take an animal out of his own flock or herd for the use of his traveling guest, took the poor man's lamb to prepare for his visitor." <sup>5</sup>David's anger was greatly aroused

## Nathan Accuses David; David Confesses

against the man. He said to Nathan, "As the LORD lives, the man who has done this deserves to die! <sup>6</sup>He must also make that ewe lamb good four times over,<sup>y</sup> because of this thing he has done and because he has shown no pity!"

<sup>7</sup>Nathan then said to David, "You are the man!<sup>z</sup> Here is what the LORD God of Israel has pronounced: I Myself anointed you as king over Israel. It was I who rescued you out of the hand of Saul <sup>8</sup>and turned over your master's household to you, even delivering the wives of your former sovereign into your power. I transferred to you the nation of Israel and of Judah, and if that were not enough, I would advance you in many more ways. <sup>9</sup>Why have you despised the LORD's commandment by doing what is wrong in His sight? Uriah the Hittite you have struck down with the sword, and his wife you have taken to be your wife; you murdered him by the sword of the Ammonites. <sup>10</sup>So now, because you despised Me and stole the wife of Uriah the Hittite to be yours, the sword shall not turn away from your household. <sup>11</sup>Specifically, the LORD has declared: Observe now, I am raising up trouble against you from within your own family; I am going to take your wives from before your eyes and give them to your associate, who will use your wives as concubines with this sun shining on it. <sup>12</sup>As for you, you have acted in secret; but I will have this done with all Israel looking on, in broad daylight." <sup>13</sup>David confessed before Nathan, "I have sinned against the LORD."<sup>a</sup> Accordingly Nathan assured David, "The LORD on His part has taken away your sin; you will not die."<sup>b</sup> <sup>14</sup>Nevertheless, because you have provided by this action such an opportunity for the enemies of the LORD to ridicule, the son born to you must surely die."<sup>c</sup>

<sup>x</sup>) David had invited temptation. With much to eat and to drink and no great task, he experienced "the destruction that wastes at noonday." <sup>y</sup>) So the law in Exod. 22:1.

<sup>z</sup>) Usually what we object to most in others is our own chief weakness; it is a mirror of our lives; therefore we notice it so readily in others.

<sup>a</sup>) Compare Ps. 51, David's great confession to God at this time, and Ps. 32, in which he describes his feelings of guilt before confession and his joy at pardon.

<sup>b</sup>) God is a forgiving Father, in the O.T. as well as in the New.

<sup>c</sup>) Although forgiven, the sinner has to suffer discipline.



<sup>15</sup>After Nathan had returned to his house, the LORD struck with sickness the boy whom Uriah's wife had borne to David. <sup>16</sup>David appealed to God for the child; moreover, David began to fast; he went in and lay all night on the ground.<sup>d</sup> <sup>17</sup>The older men of his household tried to raise him up from the ground; but he would not, nor would he eat any food with them. <sup>18</sup>Finally, on the seventh day the boy died; but David's attendants were afraid to tell him the child was dead, because they reasoned, "See here! If we spoke to him while the child was alive and he paid no attention to what we said, how may he harm himself if we tell him the child has met death?" <sup>19</sup>But David caught sight of his attendants whispering together, realized that the boy had died, and asked them point-blank, "Is the child dead?" They replied, "He is dead."

<sup>20</sup>Then David got up from the ground, washed, anointed himself, changed his clothes, went into the LORD's house and bowed in worship. Re-entering his palace, he made it known that they should serve him food, which he proceeded to eat. <sup>21</sup>His attendants inquired of him, "What does this mean that you have done? For the living child you fasted and wept, but once the child was dead, you arose and took food!" <sup>22</sup>His reply was, "As long as the child was living, I did fast and weep, because I said, 'Who knows but the LORD may grant me mercy and let the child live?' <sup>23</sup>But now he is dead, and what would be the point of my fasting? Could I bring him back again? No, I shall go to him; but he will not come back to me."<sup>e</sup> <sup>24</sup>David, moreover, consoled his wife, Bathsheba, and went in to her. Thus she bore him a son whom he named Solomon.<sup>f</sup> The LORD

loved him <sup>25</sup>and sent word by the prophet Nathan, who named him Jedidiah,<sup>g</sup> for the LORD's sake.

<sup>26</sup>Meanwhile, Joab had fought against Rabbah of the Ammonites and had taken possession of the capital city. <sup>27</sup>At the same time Joab had dispatched messengers to David with the report, "I have fought against Rabbah and taken the part of the city by the water. <sup>28</sup>But now muster the rest of the troops and deploy against the city to complete its capture, so that I personally may not receive its surrender and have it called by my name." <sup>29</sup>David accordingly mustered all the forces, marched to Rabbah, fought against it, and completed its capture. <sup>30</sup>From the head of Malcam he took away the crown, the weight of which was ninety-two pounds<sup>h</sup> in gold, plus a precious stone, and it was placed on David's own head. He also carried off the plunder of the city in great quantity; <sup>31</sup>and the people that were in it he brought out and put to labor with saws and iron picks and axes, forcing them to keep working at the brick-molds. This he did to all the cities of the Ammonites, after which David and his whole army returned to Jerusalem.

About 990 B.C.

**13** AFTER THIS, IT DEVELOPED that David's son Amnon fell in love with a beautiful sister of David's son Absalom, whose name was Tamar.<sup>1</sup> <sup>2</sup>Amnon felt so frustrated about his sister Tamar that it made him ill, because she was a virgin, and it seemed to Amnon impossible to get in touch with her. <sup>3</sup>But Amnon had a friend named Jonadab, the son of David's brother Shimeah, and Jonadab was a shrewd person. <sup>4</sup>He observed to him, "Why this wasting away morning after morning, you king's son; would you

d) There seems to have been no floor.

e) A comforting truth for all believing parents who have lost children, revealing such faith in O.T. times.

f) I Chron. 3:5 shows that Solomon was the fourth son of David and Bathsheba; two sons and at least three years must have separated the birth of the child that died from that of Solomon.

g) Beloved of Jehovah.

h) Troy weight; Hebrew: one talent, or about 75 lb. avoirdupois. The crown could not have been worn by a man, Malcam being the leading Ammonite idol [Zeph. 1:5]. The name was also spelled Milcom [I Kings 11:5,33].

i) This depraved passion of David's oldest son for his half sister follows in the wake of David's own immorality. Jonadab's "you king's son" [vs. 4], suggested that Amnon might take liberties similar to his father's.

not tell me?" Amnon confessed to him, "It is Tamar, sister of my brother Absalom; I am in love with her!" <sup>5</sup>Jonadab went on to suggest to him, "Lie down on your couch, and make out that you are sick. Your father will come to see you; then say to him, 'Oh please, let my sister Tamar come and give me something to eat. Have her fix the meal before my eyes, so that I may be able to see what I eat from her hand!'"

<sup>6</sup>Amnon, accordingly, lay down and pretended illness. When the king came to see him, Amnon repeated to him, "Oh please, let my sister Tamar come and make a couple of cakes before my eyes; then I may be able to eat from her hand!" <sup>7</sup>David sent to the palace to Tamar,<sup>1</sup> with the instructions, "Go now to your brother Amnon's house and prepare food for him." <sup>8</sup>So Tamar came to the house of her brother Amnon, where he was lying, took the dough, kneaded it, made cakes before his eyes, and baked them. <sup>9</sup>But when she took the pan and served them up before him, he refused to eat. Instead, Amnon demanded, "Every man out of my presence!" So they all withdrew.

<sup>10</sup>Then Amnon said to Tamar, "Bring the food into the bedroom so I may eat from your hand." Tamar accordingly took the cakes she had made and brought them into the bedroom to her brother Amnon. <sup>11</sup>But when she offered them to him to eat, he took hold of her and ordered her, "Come in, my sister, lie with me!" <sup>12</sup>She pleaded with him, "Oh no, my brother, do not force me; for this sort of thing must not be done in Israel! Not this disgraceful act! <sup>13</sup>As for me, where could I get rid of my shame? And you, on your part, would you become like one of that immoral pack in Israel? Just speak to the king now, because he would not refuse my becoming yours." <sup>14</sup>But he would not listen to her words; he was stronger than she and forced her, lying with her.

<sup>15</sup>Then at once Amnon's feelings turned to bitterest hatred; indeed, the hatred with which he hated her surpassed the love with which he had loved her.<sup>k</sup> Amnon dismissed her, "Get up, and get out!" <sup>16</sup>She cried to him, "Surely you would not be the cause of such a wrong, more terrible even than the other you have done to me, to drive me away!" But he would not listen to her <sup>17</sup>and called the attendant who waited on him, "Come, get this woman outside, out of my sight; and lock the door behind her!"

<sup>18</sup>Now she had on a long-sleeved dress that reached to the feet, because that was the sort of robe the virgin daughters of the king were accustomed to wear. And his attendant drove her outside, bolting the door after her. <sup>19</sup>Tamar sprinkled ashes on her head, tore the seams of the full-length dress she was wearing, placed her hand on her head,<sup>1</sup> and went wailing on her way.

<sup>20</sup>Her brother Absalom talked with her, "Was it your brother Amnon who was with you? Now, my sister, calm yourself; he is your brother; do not take this deed so much to heart!" But Tamar remained a desolate woman in her brother Absalom's house. <sup>21</sup>When King David heard of all these things, he was furious; <sup>22</sup>but Absalom exchanged not a word with Amnon, either bad or good; for Absalom lived in hatred of Amnon because of the way he had forced his sister Tamar.

<sup>23</sup>Two full years later, when Absalom had sheepshearers<sup>m</sup> at Baal-hazor near Ephraim, it came about that Absalom issued an invitation to all the king's sons. <sup>24</sup>He came in before the king with the request, "See now! Your servant has some men shearing sheep; may the king and his attendants be pleased to come with your servant." <sup>25</sup>David replied to Absalom, "I am sorry, my son; but if we all came it would be too great a burden on you." Even when he pressed him, the king

j) David of all men should have seen through the scheme, but his sin had deadened his discernment.

k) There had been no love, but only animal desire; hence the repulsive feeling when that desire had been satisfied. <sup>1</sup>) Signs of deep mourning [Esther 4:1; Jer. 2:37].

m) A time for keeping festivals [1 Sam. 25:2,8].

would not go, though he did wish him well. <sup>26</sup>So Absalom went on to suggest, "If you cannot, at least let my brother Amnon come with us." The king questioned him, "And why should he go with you?" <sup>27</sup>But when Absalom insisted, he sent Amnon with him, together with all the king's sons.

<sup>28</sup>Absalom proceeded to issue instructions to his servants, "Keep watch now as Amnon's heart gets merry with wine and when I tell you, 'Strike down Amnon,' then kill him. Be not afraid; am I not the one who gives you the orders? Have courage; be brave!" <sup>29</sup>Absalom's servants did to him as Absalom had ordered, at which all the king's sons got up, mounted their mules, and fled.<sup>n</sup>

<sup>30</sup>While they were still on the way, the report reached David, "Absalom has struck down all the sons of the king; not one is left!" <sup>31</sup>The king arose, tore his clothes, and fell prostrate to the ground, with all his attendants standing around with their garments similarly rent. <sup>32</sup>Then Jonadab, the son of David's brother Shimeah, spoke up, "Let not my sovereign suppose that they have killed all the young men, the king's sons; because it is Amnon alone who is dead. Judging from Absalom's looks, this has been planned from the day he forced his sister Tamar. <sup>33</sup>Now let there not weigh upon the heart of my master the king any such thought as, 'All the sons of the king have perished'; because it is really Amnon alone who is dead."

<sup>34</sup>Then, as Absalom was getting away, the young man who was on watch looked up and saw a large company approaching from the way of the mountain side behind him. <sup>35</sup>Jonadab explained to the king, "See, the king's sons have arrived; it was as your servant said." <sup>36</sup>He had barely finished his speaking when the king's sons arrived. They raised their voices in weeping; the king too, with all his attendants, wept most loudly. <sup>37</sup>Absalom, mean-

while, made good his escape and came to Talmai son of Ammihur, the king of Geshur.<sup>o</sup> David kept mourning over his son day after day; <sup>38</sup>but Absalom, having fled and having reached Geshur, stayed there for three years. <sup>39</sup>Then King David's heart longed for Absalom, for in time he had reconciled himself to the death of Amnon.

**14** JOAB THE SON OF ZERUIAH knew that the king's heart went out toward Absalom. <sup>2</sup>So Joab sent to Tekoa and from that place he summoned a certain wise woman. He requested of her, "Come, play the part of a mourner; dress yourself now in mourning clothes; do not anoint yourself with oil, but be like a woman who has been many days in mourning over someone dead. <sup>3</sup>Then appear before the king and address him as follows," and Joab put the words into her mouth. <sup>4</sup>So the Tekoa woman came in before the king. After she had bowed with her face to the ground and prostrated herself, she presented her message, "Save me, O king!" <sup>5</sup>The king asked her, "What is your trouble?" "Alas, I am a widow," she said. "My husband is dead <sup>6</sup>and your maidservant had two sons. But the two fought each other in the field; there was nobody to separate them, and one of them struck the other down and killed him. <sup>7</sup>Now the whole family has risen up against your maidservant, demanding, 'Hand over the man who struck down his own brother, so we can execute him for the life of the brother he murdered'; — and at the same time destroy the heir. They would even put out my one burning coal that is left, so as to leave my husband neither name nor heir on the face of the earth!"

<sup>8</sup>The king assured the woman, "Go back to your house, and I will give orders on your behalf." <sup>9</sup>But the Tekoa woman persisted with the king, "On me be the guilt and on my father's house, my master and king, while the

<sup>n</sup>) Incest, then murder. As David had ruined a home, so was his home ruined — the law of retribution. <sup>o</sup>) His maternal grandfather [3:3].

king and his throne stand innocent.”<sup>p</sup>  
<sup>10</sup>The king replied, “Whoever raises a question with you, bring him to me, and he will not give you any more trouble!” <sup>11</sup>Still she continued, “Oh, let the king invoke the LORD your God so that the avenger of blood<sup>q</sup> may not add to the slaughter and so they will not destroy my son.” “As the LORD lives,” he then said, “not a hair of your son shall fall to the ground.”

<sup>12</sup>Upon this, the woman said, “I pray you then, allow your maidservant to mention a matter to my master the king.” “Talk on,” he agreed. <sup>13</sup>“Why is it,” asked the woman, “that you have considered such a thing as you have against the people of God? In the king’s pronouncing this judgment just now, he becomes one who condemns himself, because the king does not bring back his own who has been driven away. <sup>14</sup>For we all must die and are then like water spilled on the earth which cannot be recovered. God, however, does not sweep away life, but rather takes measures so as not to keep the banished away from Himself.”<sup>r</sup>  
<sup>15</sup>So now, my coming to present this case to the king my master was because the people made me afraid; and your maidservant resolved, ‘I am going to speak to the king. Perhaps the king will perform his servant’s request.’  
<sup>16</sup>Surely the king will agree to rescue his servant from the hand of the man who would destroy both myself and my son from God’s inheritance.”<sup>s</sup> <sup>17</sup>So your maidservant has requested, ‘Please, may the decision of my master the king be one that sets the situation at ease; because as the Angel of God,<sup>t</sup> so is my master the king, to discern right and wrong.’ The LORD your God be with you.”

<sup>18</sup>Then the king answered the woman, “Please do not hide from me what I am going to ask you.” The woman replied, “Oh, let my master the king speak!” <sup>19</sup>The king went on, “Is the hand of Joab behind you in all this?”<sup>u</sup>  
 The woman therefore confessed, “As sure as your life, O my master and king, one cannot turn to either the right or the left from exactly what my master the king has said! For it was your servant Joab who gave me the orders; he is the one who put all these words in the mouth of your maidservant. <sup>20</sup>It was to place the matter in a different light that your servant Joab did this thing, but my master has perception like the wisdom of the Angel of God, so as to know everything on the earth!”

<sup>21</sup>David told Joab, “Look here! I have decided for this thing. So go and bring the young man Absalom back!”

<sup>22</sup>Joab fell on his face to the ground, prostrated himself, and was profuse in his gratitude toward the king. “Today,” Joab said, “your servant knows that I have found favor in your eyes, O my master and king, because the king has granted his servant’s request.” <sup>23</sup>Then Joab arose, went to Geshur, and brought back Absalom to Jerusalem. <sup>24</sup>Still, the king directed, “Let him turn aside into his house; he is not to see my face.”<sup>v</sup>

Absalom, accordingly, lived at his own house and did not come into the king’s presence. <sup>25</sup>Throughout Israel there was not a man so much to be praised for his looks as was Absalom; from the sole of his foot to the crown of his head there was not a defect in him. <sup>26</sup>When he cut his hair, which he did at the end of every year because it became too heavy for him

p) A pardon from David for an unpremeditated crime would not have been sufficient to urge the king as reason why he should forgive Absalom. She therefore induced David to grant a pardon against a more serious guilt and to confirm it by invoking God in an oath. She thus left him no valid excuse for not similarly receiving Absalom back.

q) A close relative, who might take the punishing into his own hands [Num. 35:16-21].

r) That is, “If you do not seek Absalom soon, you may never be able to. Compare how God seeks wandering men.” The woman then reverts to her original story. s) Israel; see I Sam. 26:19.

t) Israel’s infallible guide [Exod. 23:20-21]. The Angel of God is more than an ordinary angel. Though distinct from God the Father, He is yet possessed of the attributes of deity and is identified with God, Christ pre-incarnate. Compare Gen. 16:7-13; Exod. 3:2-5.

u) It would therefore appear that Joab had made other efforts on Absalom’s behalf; though why, we are not told.

v) Halfway forgiveness is worse than no forgiveness [vs. 32]. This must have contributed to Absalom’s later rebellion.

and he had to cut it, the hair of his head weighed over three pounds<sup>w</sup> according to the royal standard. <sup>27</sup>There were born to Absalom three sons<sup>x</sup> and one daughter, named Tamar, who became a woman of beautiful appearance.

<sup>28</sup>After he had lived in Jerusalem two full years without seeing the king's face, <sup>29</sup>Absalom summoned Joab to send him to the king; but Joab would not come to him. He sent a second time, but still the general would not come. <sup>30</sup>Therefore Absalom ordered his servants, "Look at Joab's field that adjoins mine, the one there with his barley; go and set fire to it!" So Absalom's servants set the field on fire. <sup>31</sup>Joab leaped to his feet, and when he had come to Absalom at his house, he protested to him, "Why have your servants set fire to my field?" <sup>32</sup>Absalom answered Joab, "Now look! I sent to you with the message, 'Come here; so I can send you to the king to ask, "Why have I come from Geshur? It would be better for me if I were still there!"' Now therefore, let me go into the presence of the king, and if there is something wrong with me, let him put me to death!" <sup>33</sup>Then Joab went in and told the king, who summoned Absalom. Absalom came to the king and prostrated himself in his presence on his face to the ground before the king; and the king kissed Absalom.

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**15** AFTER THIS ABSALOM APPOINTED for himself a chariot and horses and fifty men to run before him.<sup>y</sup> <sup>2</sup>Moreover, Absalom would get up early and stand by the entrance to the gate,<sup>z</sup> and whenever a man had a suit to come before the king for judgment, Absalom would call out to him, "From what city are you?" He would answer, "Your servant is from such and such of the tribes of Israel." <sup>3</sup>Absalom would tell him, "See, your

claims are good and right; but you have nobody from the king to hear you." <sup>4</sup>Absalom would go on to say, "Oh, if only I were set up as judge in the land! Then any man with a case or a judgment could come to me, and I would see that he got justice!" <sup>5</sup>Furthermore, whenever a man approached to prostrate himself before him, he would extend his hand, lift him up, and kiss him. <sup>6</sup>Absalom acted like this for all the Israelites who were coming to the king for judgment, and so he stole away the loyalty of the men of Israel.

<sup>7</sup>And so it was at the end of four years that Absalom said to the king, "Let me go, I beg of you, to perform my vow which I promised the LORD in Hebron. <sup>8</sup>For your servant made a vow while I was living at Geshur in Syria, 'If the LORD will restore, will surely restore me to Jerusalem, then I will serve the LORD.'"<sup>a</sup> <sup>9</sup>The king gave him permission, "Go in peace." So he left and went to Hebron.

<sup>10</sup>Absalom proceeded to place agitators throughout the tribes of Israel, bearing the message, "When you hear the sound of the trumpet, then say, 'Absalom has become king in Hebron!'" <sup>11</sup>With Absalom, however, there went two hundred men from Jerusalem who had been invited and accompanied him innocently, knowing nothing of the plot. <sup>12</sup>At the time of his offering the sacrifices, Absalom also summoned Ahithophel of Giloh, David's counselor,<sup>b</sup> from Giloh, his city. Thus the conspiracy spread and the people with Absalom kept increasing.

<sup>13</sup>When a messenger brought David word, saying, "The allegiance of the men of Israel has been transferred to Absalom," <sup>14</sup>David ordered all his followers who were in Jerusalem with him, "Get up! We must flee or none of us shall escape from Absalom! Hurry and leave, lest he make speed and

w) Hebrew: 200 shekels.

x) The sons are not named, for they died before reaching maturity [18:18].

y) Signs of assuming royal power [I Sam. 8:11]. Weakness on the part of David is indicated by his failure to check his son. z) Where judicial cases were decided [Deut. 21:19; 22:15].

a) A hypocritical lie.

b) Both Ahithophel and his opponent, Hushai, had been members of David's "cabinet" [I Chron. 2:33]. Possibly Ahithophel's turning against David was because he was Bathsheba's grandfather; see 11:3 and 23:34.

overtake us, force disaster upon us, and cut down the city with the edge of the sword!" <sup>15</sup>The king's servants then responded to their ruler, "Whatever my master the king decides, we are at your service." <sup>16</sup>So the king departed, with all his household following him, though he left behind ten concubines to keep the palace.

<sup>17</sup>But as the king and all the people that were at his heels left, they paused at the last house. <sup>18</sup>While all his attendants were passing along beside him, and all the Cherethites, all the Pelethites,<sup>c</sup> and all the six hundred Gittites who had followed him from Gath<sup>d</sup> were marching in advance of the king, <sup>19</sup>the king asked Ittai of Gath, "What are you doing, coming with us? Go back, and be with the king because you are a foreigner; indeed, you are an exile from your own land. <sup>20</sup>Your coming was but as yesterday and should I today force you to wander with us, when I am moving, who knows where? Return and take back your fellow countrymen. Kindness and faithfulness be with you!" <sup>21</sup>But Ittai answered the king, "As the LORD lives and as surely as my master the king lives, wherever my master the king is, whether for death or for life, there shall your servant be!" <sup>22</sup>So David replied to Ittai, "Go, then; pass on!" Thus Ittai of Gath marched along with all his men, together with the children who were with him. <sup>23</sup>While all the people were passing by, the entire countryside was loudly weeping; and when the king crossed over the brook Kidron, all the people crossed too, in the direction of the desert.<sup>e</sup>

<sup>24</sup>Then see! Zadok and all the Levites with him, carrying the ark of God's covenant. They had set down the ark and Abiathar had come up, until

the people had all finished crossing over from the city. <sup>25</sup>But the king instructed Zadok, "Return God's ark to the city. If I find favor in the LORD's eyes, He will restore me and have me see both it and its shrine; <sup>26</sup>if, on the other hand, He says this: I have no pleasure in you, then here I am, and He can do with me whatever seems best to Him." <sup>27</sup>The king continued to Zadok, "Do you understand? Go back in peace to the city; but let your son Ahimaaz and Abiathar's son Jonathan be with you, these two sons of you two. <sup>28</sup>See! I am going to be waiting at the desert fords<sup>f</sup> until word comes from you bringing me information." <sup>29</sup>So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there. <sup>30</sup>David, meanwhile, was climbing the Mount of Olives, making the ascent weeping, with his head covered and walking barefoot.<sup>g</sup> Each man of all the people with him likewise covered his head and went up weeping as he climbed.

<sup>31</sup>Then someone brought David the announcement, "Ahithophel is among the conspirators with Absalom." And David petitioned, "LORD, I pray Thee, turn Ahithophel's advice into foolishness." <sup>32</sup>Besides, when David reached the summit, where God was worshiped, there came to meet him Hushai the Archite, with his coat torn and earth on his head.<sup>h</sup> <sup>33</sup>David said to him, "If you keep on with me, you will become a burden to me." <sup>34</sup>But if you return to the city and say to Absalom, 'I am willing to become your servant, O king; once I was your father's servant, now I am yours,' then you may be able to frustrate the advice of Ahithophel for me. <sup>35</sup>Will not the priests Zadok and Abiathar be there with you? In this way, anything you hear from the royal

c) See 8:18, note.

d) Originally, the 600 men that had made up David's outlaw band and fled with him to the Philistine city of Gath to escape Saul (I Sam. 27:2), and then continued with him in Ziklag, Hebron, and Jerusalem (I Sam. 30:1; II Sam. 2:3; 5:6). Now, 30 years later, there must have been changes in personnel; but "the 600 Gittites" maintained itself as a specially honored unit of faithful veterans.

e) From the high command assigned him in 18:2, he seems to have been an experienced Philistine general.

f) The road eastward from Jerusalem toward Jericho, through the northern end of the wilderness of Judah; see Luke 10:30. g) Of the Jordan; see 17:16.

h) All signs of mourning (Esther 6:12; Ezek. 24:17]. i) Compare 1:2.

j) Perhaps because he was too old.

palace you can tell Zadok and Abiathar the priests. <sup>36</sup>You see, they have their two sons there with them, Ahimaaz of Zadok and Jonathan of Abiathar, and by their hands you can send me any word you hear." <sup>37</sup>So Hushai, David's confidant,<sup>k</sup> came into the city at about the time Absalom was entering Jerusalem.

**16** WHEN DAVID HAD GONE A SHORT distance beyond the summit, there to meet him was Mephibosheth's steward, Ziba, with a pair of saddled donkeys, loaded with two hundred loaves of bread, a hundred bunches of raisins, a hundred pieces of summer fruit, and a skin of wine. <sup>2</sup>"What do you plan with these?" the king asked Ziba. Ziba replied, "The donkeys are for the king's household to ride on, the bread and fruit for the attendants to eat, and the wine to serve as drink for those who faint in the desert." <sup>3</sup>"But where," asked the king, "is the son of your master?"<sup>l</sup> Ziba answered the king, "Ha, he is staying in Jerusalem, because he said, 'Today the people of Israel will restore to me the royal power of my father.'" <sup>4</sup>The king, in return, told Ziba, "Well then, all that Mephibosheth had is now yours."<sup>m</sup> "I prostrate myself before you, O my master and king," said Ziba. "Let me find favor in your eyes!"

<sup>5</sup>When King David came to Bahurim, there was a man named Shimei the son of Gera, who belonged to the family of Saul's house, coming out of that place, shouting curses as he came. <sup>6</sup>He also pelted David and all the king's servants with stones though all the people, including all the heroes, were at the king's right hand and his left. <sup>7</sup>In his cursing, Shimei said, "Get out, get out, you bloody criminal, you worthless scoundrel! <sup>8</sup>The LORD has brought back on your head all the

blood of the house of Saul, whose place as king you took. The LORD has given the kingship over into the hands of your son Absalom. Look at you now in your calamity! For you are a man guilty of blood!"<sup>n</sup> <sup>9</sup>Zeruiah's son Abishai said to the king, "Why is this dead dog cursing my master the king? Let me go over and cut off his head!" <sup>10</sup>But the king replied, "What do you and I have in common, oh, you sons of Zeruiah? If he curses, and it is the LORD who has told him, Curse David, who can question, 'Why have you done this?'" <sup>11</sup>David went on to tell his servants, including Abishai, "See, if my son, who came from my own body, tries to take my life, how much more this man of Benjamin?"<sup>o</sup> Let him alone to shout his curses, because the LORD has told him to! <sup>12</sup>Perhaps the LORD will consider my misery and render me good instead of the curse that falls on me this day." <sup>13</sup>So David and his men went down the road, while Shimei was moving along the hillside opposite him, cursing as he went, casting stones at him, and throwing dirt. <sup>14</sup>The king, with all the people that accompanied him, arrived<sup>p</sup> exhausted, and got refreshment there.

<sup>15</sup>Meanwhile Absalom entered Jerusalem with all the people, the men of Israel. And Ahithophel was with him. <sup>16</sup>As soon as Hushai the Archite, David's confidant, reached Absalom, he called out to him, "Long live the king! Long live the king!" <sup>17</sup>"Is this the loyalty you have toward your friend?" Absalom asked Hushai, "Why haven't you gone along with your confidant?" <sup>18</sup>Hushai replied to Absalom, "Oh, no! Because it is the man chosen by the LORD, by this people and by all the men of Israel, whom I prefer; I will stay with him! <sup>19</sup>Furthermore, whom should I serve? Should it not be before his son's face? As I performed service

k) This had been his cabinet post with David [I Chron. 27:33].

l) Mephibosheth, the grandson of Ziba's former master, Saul, through Jonathan.

m) Too hasty a decision, for it later appears that Ziba was lying and that Mephibosheth's loyalty to David never wavered [19:24-28].

n) Referring to the seven descendants of Saul whom David had allowed to be killed by the Gibeonites at the time of the famine [21:1-9]. o) The tribe of Saul, whom David had replaced.

p) At the fords of the Jordan [15:28]. This flight through the wilderness of Judah is the setting of Psalms 3 and 63 by David.

before your father, so I will be in your presence!"

<sup>20</sup>Then Absalom turned to Ahithophel, "All of you, give your counsel. What are we to do?" <sup>21</sup>Ahithophel answered Absalom, "Go in to your father's concubines whom he left to keep the palace. Then all Israel will hear that you have made yourself detestable to your father and the hands of all those on your side will be strengthened." <sup>22</sup>So they pitched a tent for Absalom on the roof, and there in the sight of all Israel, Absalom went in to his father's concubines.<sup>q</sup> <sup>23</sup>Ahithophel's judgment, which he gave as counsel in those days, was as if a man inquired of the word of God; so it was with every recommendation of Ahithophel, both with David and with Absalom.

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**17** <sup>1</sup>AHITHOPHEL NEXT RECOMMENDED to Absalom, "Let me now select twelve thousand troops that I may set out and pursue David this very night. <sup>2</sup>In this way I can overtake him while he is exhausted and still without resources and throw him into a panic, so that all the men with him will run. Then I can strike down the king as he is left alone <sup>3</sup>and restore the entire nation to you.<sup>r</sup> The one man you are after means the return of all; thus the whole nation will be at peace."<sup>s</sup> <sup>4</sup>The plan seemed good to Absalom, as well as to all the elders of Israel. <sup>5</sup>But Absalom said, "Call, if you will, Hushai the Archite, too. Let us also hear what he has to say." <sup>6</sup>When Hushai appeared before Absalom, Absalom told him, "Ahithophel has advised this way. Now, shall we do what he said? If not, you speak up, too!" <sup>7</sup>Hushai replied to Absalom, "This time the plan recommended by Ahithophel is not wise." <sup>8</sup>Hushai went on, "You know your father and his troops; they are fine soldiers, besides being embittered in their minds like a

bear that has been robbed of her cubs in the open. Furthermore, your father is an experienced fighter; he is not going to stop with the people for the night. <sup>9</sup>See! Even now he has taken refuge in some hole or in one of the various places; and it will happen when some of our men fall in the first attack, that whoever hears the report will say, 'There has been a slaughter among the forces that follow Absalom.' <sup>10</sup>Then even the powerful man with a lion's heart will completely melt away; for all Israel knows that your father is a great soldier and that those with him are men of power. <sup>11</sup>So I recommend that you muster all Israel from Dan to Be'er-sheba around you,<sup>t</sup> troops as numerous as the sand by the sea, and you lead the march into battle in person. <sup>12</sup>Then if we come upon him in one of the places where he may be found, we will spread over him like the dew falling on the ground; and there will be left of him and of all the men with him not a one! <sup>13</sup>If, on the other hand, he withdraws into a city, all Israel will bring up cables to that city; and we will drag it down into the valley until there will not be found even a pebble there!"

<sup>14</sup>Absalom and all the men of Israel decided, "The advice of Hushai the Archite is better than that of Ahithophel."<sup>u</sup> For the LORD had decreed the overthrow of Ahithophel's good counsel, so that the LORD might bring ruin to Absalom.

<sup>15</sup>Hushai informed Zadok and Abiathar the priests, "Ahithophel counseled Absalom and the elders of Israel in such and such a way, and then I gave my recommendation of so and so. <sup>16</sup>Now therefore, send quickly and give David the warning, 'Do not spend this night at the desert fords, but be sure to cross over, or it may mean the destruction of the king and all the people with him.'" <sup>17</sup>Now Jonathan and Ahi-

q) The punishment Nathan had predicted for David [12:11-12]. It demonstrated the assumption by Absalom of the royal power [see note on 3:7], made reconciliation with David impossible, and so forced the people to take sides; it also was divinely forbidden.

r) The Septuagint adds "as a bride returns to her husband."

s) Had this plan been carried out, David's cause would have been utterly lost; but God works in human minds to work out His program.

t) The northern and southern limits of Palestine respectively.

u) David's prayer [15:31] was answered.



maaz were waiting at En-rogel; for a servant girl would go out and give them the messages with which they were to go and inform King David, because they must not be seen entering the city.<sup>18</sup> But a boy observed them and reported it to Absalom; so they both traveled rapidly and got to the house of a man in Bahurim who had a well in his courtyard; and down into it they went.<sup>19</sup> His wife took a covering and spread it over the well's mouth, then spread grain on it, which prevented discovery.<sup>20</sup> Absalom's officers came to the woman at the house and demanded, "Where are Ahimaaz and Jonathan?" She told them, "They crossed the water brook." They went to look, but when they found nothing, they had to return to Jerusalem.

<sup>21</sup>After they had gone, the two came up from the well, traveled on, and brought the information to King David.<sup>w</sup> They told David, "Get up, cross the water quickly, because Ahithophel has advised in such and such a way against you!"<sup>22</sup> So David and all the people with him arose and crossed the Jordan, until by daybreak there was not one who had failed to get across the Jordan.

<sup>23</sup>When Ahithophel saw that his recommendation had not been followed, he saddled his donkey, got up and went to his house in his own city, made arrangements for his household, and strangled himself.<sup>x</sup> So he died, and they buried him in his father's tomb.

<sup>24</sup>Now David reached Mahanaim, and Absalom crossed the Jordan with all the men of Israel accompanying him.<sup>25</sup> Absalom had appointed Amasa in Joab's place over the army. Amasa was the son of a man named Ithra the Ishmaelite,<sup>y</sup> who had gone in to Abigail the daughter of Nahash, who was the

sister of Joab's mother Zeruiah.<sup>26</sup> So Israel and Absalom made camp in the land of Gilead.

<sup>27</sup>As David, meanwhile, entered Mahanaim, Shobi the son of Nahash, from Rabbah of the Ammonites, Machir the son of Ammiel from Lo-debar,<sup>z</sup> and Barzillai of Gilead from Rogelim,<sup>28</sup> brought bedding, basins, pottery, wheat, barley, flour, roasted grain, beans, parched lentils,<sup>29</sup> honey, curdled milk, flocks, and calves of the herd, for David and the people with him to eat. They had concluded, "The people will have gotten hungry, tired, and thirsty in the desert."<sup>a</sup>

**18** DAVID PROCEEDED TO ORGANIZE the forces that were with him and appointed over them commanders of units of a thousand and a hundred.<sup>2</sup> He had the army advance, one third under the command of Joab, another third under Joab's brother Abishai son of Zeruiah, and the final third under the command of Ittai of Gath. But when the king informed his men, "I am surely going out with you myself,"<sup>3</sup> the people insisted, "You shall not go out! For if we are put to flight, they will not be concerned about us; even if half of us die, our fate will not matter. But you are worth ten thousand of us. So now, it will be better for you to be in position to send us support from the city."<sup>4</sup> The king said to them, "Whatever seems best to you I will do." Then the king took his post beside the gate while all the troops marched out by hundreds and by thousands.<sup>b</sup> <sup>5</sup>But the king ordered Joab, Abishai, and Ittai, "Deal gently for my sake with the young man, with Absalom." All the people heard it too, when the king gave his order about Absalom to all the officers.

<sup>6</sup>The troops took to the field to en-

w) The detail of this incident has led to the suggestion that Ahimaaz may be the author of I Samuel and II Samuel.

x) He realized that the delay, which enabled David to consolidate his forces, would prove fatal for Absalom's cause.

y) As in I Chron. 2:17, "Jether the Ishmaelite." Amasa was thus Joab's cousin; their mothers were half sisters of David. z) The early protector of Mephibosheth [9:4].

a) Psalms 61 and 62 may have this period of David's flight into Transjordan as their setting.

b) Absalom's delay must have given David opportunity to summon many of his loyal troops from frontier and other duty.

gaged Israel, and the battle was joined in the woods of Ephraim. <sup>7</sup>At that place the forces of Israel were overthrown before the servants of David and the slaughter there that day was heavy, amounting to twenty thousand men. <sup>8</sup>The battle, moreover, spread over the face of the whole country there, and the wooded terrain that day caused more destruction among the people than did the sword.

<sup>9</sup>Now Absalom was confronted unexpectedly by the servants of David. He had been riding his mule; but the mule had passed under a network of branches of a large tree, so that his head was caught in the tree and he was suspended between heaven and earth, while the mule on which he had been mounted trotted on. <sup>10</sup>A certain man saw it and informed Joab, saying, "Look here! I have seen Absalom hanging on a tree!" <sup>11</sup>Joab replied to his informant, "You have really seen him? Then why did you not strike him down to the ground on the spot? It would have been up to me to reward you with ten pieces of silver and a belt!" <sup>12</sup>"But if I were to hold in my palms a thousand pieces of silver," the man answered Joab, "I could not lift my hand against the son of the king; because in our hearing the king commanded you, Abishai, and Ittai to the effect, 'For my sake be sure to protect the young man Absalom.' <sup>13</sup>Or again, could I have acted treacherously against his life, when there is nothing that lies hidden from the king? And you yourself would have left me to my fate." <sup>14</sup>"I must not waste time with you this way," said Joab and, taking three darts in his hand, he drove them into the heart of Absalom while he was still alive in the center of the tree. <sup>15</sup>Then ten young aides, who carried Joab's armor, gathered around and struck Absalom to death.

<sup>16</sup>Joab then sounded the trumpet and the troops, thus held in check by Joab, turned back from pursuing Israel. <sup>17</sup>They took Absalom and threw him into the big pit that was in the woods,

on which they heaped a very large pile of stones,<sup>d</sup> while all Israel ran, each man for his own tent. <sup>18</sup>Now Absalom during his lifetime had already taken and set up for himself the pillar in the king's valley; for he had said, "I have no son to preserve my name." So he called the pillar after his own name, and to this day it is known as Absalom's monument.

<sup>19</sup>Ahimaaz the son of Zadok pleaded, "Let me run and bring the king the good news, that the LORD has executed judgment for him from the hands of his enemies!" <sup>20</sup>But Joab told him, "You are not the man for the news this day. You can bear the news some other time but not today, because the king's son is dead." <sup>21</sup>Then Joab turned to a man from Cush, "Go, tell the king what you have seen!" The Cushite prostrated himself before Joab and ran off. <sup>22</sup>But Ahimaaz the son of Zadok kept pleading with Joab and asked again, "Come what may, please let me run, too, after the Cushite!" Joab asked, "Why do you want to run, my son? There is no news to bring you reward." <sup>23</sup>"Whatever be the case, only let me run!" "Run then," agreed Joab; and away ran Ahimaaz by the Jordan Valley road and passed the man from Cush.

<sup>24</sup>Now David was sitting between the two gates,<sup>e</sup> while the sentinel had gone up to the roof of the gateway by the wall. The latter lifted up his eyes, looked, and saw a runner coming alone. <sup>25</sup>The sentinel called out to inform the king and the king said, "If he is by himself, he must have news to tell!" He kept getting closer. <sup>26</sup>But then the sentinel saw another runner coming and he called out to the gatekeeper, "Look, here too, comes a single runner!" "He also must be bringing news," the king said. <sup>27</sup>The sentinel announced, "Now I can see the way the first man runs; it is like the running of Ahimaaz the son of Zadok." "A good man, he," said the king. "He is coming with a good report." <sup>28</sup>Ahimaaz called out, greeting the king,

c) His luxurious locks were caught in its branches, or his head caught in a fork of the tree.  
d) This was the inglorious end of the man who put his own lust for power ahead of the law of God; comp. Achan [Josh. 7:26]. e) The inner and outer gates of Mahanaim in Transjordan.

"All is well!" and prostrated himself to the king with his face to the ground. "Blessed be the LORD your God," he went on, "who has delivered up the men that lifted their hands against my master the king!" <sup>29</sup>David queried, "But is there safety for the young man, for Absalom?" To this Ahimaaz replied, "When Joab, the king's servant, dispatched me, your servant, I saw a great tumult but I did not know what it was about." <sup>30</sup>"Turn aside then and take your post here," the king indicated. So he faced about and stood still.

<sup>31</sup>Just then, in came the man of Cush, with the message, "Hear the good news, O my master the king! For the LORD has executed judgment for you today from the hands of all those that rose up against you." <sup>32</sup>"But," asked the king of the Cushite, "is there safety for the young man, for Absalom?" The man of Cush replied, "May the enemies of my master the king, and all that rise up in revolt to harm you, be like that young man!" <sup>33</sup>The king was deeply moved. He went up to the open room on the roof of the gateway and wept, lamenting as he went, "O my son Absalom! My son, my son Absalom! If only I myself had died instead of you! O Absalom! My son, my son!"<sup>g</sup>

About 979 B.C.

**19** THE INFORMATION WAS BROUGHT to Joab, "See, the king is weeping and lamenting over Absalom." <sup>2</sup>For all the people, too, the day's victory was turned to sorrow because they heard it said that day, "The king is in grief over his son." <sup>3</sup>The troops re-entered the city furtively that day, like people stealing away, who have been shamed by being routed in battle. <sup>4</sup>The king meanwhile wrapped up his face and cried aloud, "O my son Absalom! O Absalom! My son, my son!" <sup>5</sup>But Joab broke in on the king in the house, exclaiming, "You have today covered with shame the faces of all your men who have just now saved your life,

the lives of your sons and your daughters, your wives, and your concubines, <sup>6</sup>by cherishing those who hate you and hating those who love you! You have made it clear this day that officers and men mean nothing to you, because now I know that, if Absalom were alive and all of us today were dead, it would be acceptable in your eyes! <sup>7</sup>Come on, therefore, get up and go out; speak heartily to your men! For I swear by the LORD, if you do not go out, tonight there will not be a man left with you! This will turn out to be more disastrous for you than all the troubles you have experienced from your youth till now!"

<sup>8</sup>So the king got up and took his seat in the gate, and when they told all the troops, "Look, the king is sitting in the gate!" they all came before the king.

Now Israel had run, every man for his tent. <sup>9</sup>And all the people were blaming each other throughout the tribes of Israel, saying, "The king saved us from the power of our enemies. He rescued us from the hand of the Philistines. But now he has fled the country on account of Absalom. <sup>10</sup>Yet Absalom, whom we anointed over us, is dead in battle. Now why do you hesitate about bringing the king back?" <sup>11</sup>David, accordingly, sent to Zadok and Abiathar, the priests, suggesting, "Ask the elders of Judah, 'Why are you so backward about restoring the king to his palace, when the invitations of all Israel have come to the king at his house?' <sup>12</sup>You are my brothers, my very bone and flesh, so why should you be the last to bring back the king?"<sup>h</sup> <sup>13</sup>Then assure Amasa, 'Are you not my bone and my flesh? So do God to me and more, if you do not become army commander in my presence instead of Joab from now on!'" <sup>14</sup>So he swayed the hearts of all the members of Judah as if they had been one man; and they sent word to the king, "Come back, both you and all

<sup>f</sup>) Not an acceptable messenger.

<sup>g</sup>) David knew that his sin had started this train of calamities.

<sup>h</sup>) The reason was that they had taken a leading part in Absalom's revolt in their chief city, Hebron.

<sup>i</sup>) Compromise to win over Absalom's followers; also retaliation against Joab for having opposed David's weakness toward Absalom.

## II SAMUEL 19

## David Makes Adjustments

your servants!"

<sup>15</sup>So the king moved homeward. When he had gotten as far as the Jordan, Judah turned out to Gilgal to go and meet the monarch and escort him across the Jordan. <sup>16</sup>Then Shimei son of Gera of Benjamin, who was from Bahurim, hurried to come with the men of Judah to meet King David, <sup>17</sup>accompanied by a thousand men of Benjamin and by Ziba, Saul's family steward, with his fifteen sons and his twenty servants.<sup>1</sup> They rushed into the Jordan before the king, <sup>18</sup>and they kept crossing the ford to bring over the king's household and to do whatever he thought good.

Shimei the son of Gera fell before the king as he was about to make the Jordan crossing, <sup>19</sup> imploring him, "O my master, do not hold me guilty! Do not retain in your memory the perverse way your servant acted the time my master the king left Jerusalem, that the king should keep it in mind! <sup>20</sup>For your servant acknowledges how I have sinned. See, I have come today as the first of all the house of Joseph<sup>k</sup> to come down to greet my master the king!"

<sup>21</sup>Abishai son of Zeruiah interjected, "Is not Shimei to be put to death for this, because he cursed the LORD's anointed?" <sup>22</sup>But David replied, "What do you and I have in common, you sons of Zeruiah? Truly you are today playing the opponent to me! Should anyone be put to death today in Israel? Do I not recognize that I am this day king over Israel?" <sup>23</sup>Then to Shimei the king declared, "You shall not die!" And the king confirmed it with an oath.<sup>1</sup>

<sup>24</sup>Next to come down and meet the king was Mephibosheth, the grandson of Saul. He had neither cared for his feet, nor trimmed his beard, nor washed his clothes<sup>m</sup> from the time of the king's departure up to the day of his safe return. <sup>25</sup>But as at Jerusalem he came to meet the monarch, the

king asked him, "Why did you not go with me, Mephibosheth?" <sup>26</sup>"O my master and king," he replied, "my steward deceived me! You see, your servant said, 'I will surely have a donkey saddled for me to ride and go with the king,' because your servant is lame. <sup>27</sup>But he<sup>n</sup> has slandered your servant to my master the king. Still, my master the king is like an angel of God,<sup>o</sup> so do what seems good in your eyes. <sup>28</sup>For the whole house of my father were nothing but men condemnable to death before my master the king, yet you set your servant among those who eat at your table. Now what further right do I have, or how could I appeal for anything more to the king?" <sup>29</sup>The king remarked to him, "Why talk any longer? I have decided, 'You and Ziba are to divide the land!'" <sup>30</sup>Then Mephibosheth answered the king, "Let him take it all, so long as my master the king has come in safety to his palace!"

<sup>31</sup>Now Barzillai of Gilead had come down from Rogelim and had accompanied the king to the Jordan to escort him over the Jordan, <sup>32</sup>though Barzillai was quite old, being eighty. He was also the one who had sent the king provisions during his stay in Mahanaim, because he was very well-to-do. <sup>33</sup>The king made Barzillai the offer, "You accompany me across, and let me maintain you with me in Jerusalem." <sup>34</sup>But Barzillai replied to the king, "How many days are left to the years of my life that I should go up with the king to Jerusalem? <sup>35</sup>I am now eighty years old; could I distinguish good from bad, or could your servant appreciate what I might eat and drink, or could I enjoy listening any more to singing men and women? Why then should your servant be an added burden to my master the king? <sup>36</sup>Your servant will simply cross the Jordan with the king. Why should the king compensate me with such a reward?"

j) See 9:10.

k) He counts his tribe of Benjamin as part of northern Israel [comp. vs. 11], under the leadership of the Joseph tribes Ephraim and Manasseh, differing from Judah in the south.

l) David had not really forgiven Shimei [comp. I Kings 2:8-9]; and Shimei's "repentance" seems to have been a matter of expediency.

m) Signs of mourning [Ezek. 24:17]. n) The retainer, Ziba [16:1-4].

o) To see the truth. Comp. 14:17 and the accompanying footnote.

p) David thus partly retracted his award of the property to Ziba in 16:4; but he did not fully restore the original arrangement of 9:9.

<sup>37</sup>I beg of you, let your servant return to die in my own city near the grave of my father and my mother. But here is your servant Chimham,<sup>a</sup> if he may go over with my master the king; and for him do whatever you think best."

<sup>38</sup>"Chimham shall indeed go over with me," promised the king, "and I will do the things for him which you think best. Everything you choose for me to do for you, I will do."

<sup>39</sup>After all the people had crossed the Jordan and the king had passed over, the king kissed Barzillai and blessed him, and he returned home.

<sup>40</sup>The king moved on to Gilgal, accompanied by Chimham; while all the people of Judah, as well as half the people of Israel, conducted the king across.

<sup>41</sup>But soon all the men of Israel were coming to the king with the complaint, "Why is it that our brothers, the men of Judah, have monopolized you, bringing the king and his household across the Jordan, and all David's men with him?" <sup>42</sup>"Because the king is related to us," was the retort of all the men of Judah to the men of Israel. "Why should you be put out about this? Have we gotten fat at the king's expense, or has there been any favoritism toward us?"<sup>r</sup> <sup>43</sup>Then the men of Israel argued back against those of Judah, "We have ten shares in the king,<sup>s</sup> so we have a greater part in David than you have! Why now have you despised us? Was not our business first to bring us back our king?" What the men of Judah said, however, was more violent than the charges of the men of Israel.

About 979 B.C.

**20** NOW THERE HAPPENED TO BE there a worthless fellow named Sheba the son of Bichri, of Benjamin, who blew the trumpet, saying, "In David we'll have no more part; in

Jesse's last son, not a share! Depart, Israel's men, to your tents!"<sup>t</sup> <sup>2</sup>As a result all the men of Israel withdrew from David to follow Sheba the son of Bichri; but the men of Judah kept following their king, from the Jordan all the way to Jerusalem. <sup>3</sup>When David entered his Jerusalem palace, the king took the ten concubines whom he had left behind to keep the palace and placed them in a house of confinement. He maintained them but did not go in to them; they were kept separated until the day of their death as in life-long widowhood.

<sup>4</sup>The king then ordered Amasa, "Summon me the men of Judah within three days and report here in person."

<sup>5</sup>Amasa went to assemble Judah, but he delayed beyond the time specified to him."<sup>u</sup> <sup>6</sup>David therefore told Abishai, "Sheba, son of Bichri is becoming more dangerous to us now than was Absalom. You take your master's men and pursue the man before he will have occupied fortified cities and eludes our observation!" <sup>7</sup>So out with him marched the troops of Joab, the Cherethites and the Pelethites, and all the mighty men, advancing from Jerusalem in pursuit of Sheba the son of Bichri. <sup>8</sup>When they had arrived at the big stone that is in Gibeon, Amasa caught up and met them. Now Joab was dressed in his military coat with a belt over it, to which a sword in its sheath was fastened at his waist. But as he approached, the sword fell out. <sup>9</sup>Joab addressed Amasa, "Is all well with you, my brother?" And Joab took hold of Amasa's beard with his right hand as if to kiss him. <sup>10</sup>Amasa, however, did not notice the sword in Joab's hand, with which he struck him under the fifth rib, so that his intestines poured out on the ground. There was no second blow; he died.<sup>v</sup>

Joab and his brother Abishai re-

q) One of the sons of Barzillai [I Kings 2:7].

r) David had not shown partiality toward his own tribe of Judah as Saul had shown to Benjamin [I Sam. 22:7].

s) That is, ten of the twelve tribes were counted in northern Israel. Disunity and jealousy had marked the tribal relations before [Judg. 12:1-6], and later split the kingdom [I Kings 12:16-17].

t) Meaning, each man independent in his own home.

u) Judah may have hesitated to respond to this former officer of Absalom, with whom David was trying to replace Joab.

v) This was the second rival commander whom Joab eliminated by treachery [I Kings 2:5]; comp. Abner's death [II Sam. 3:27].

sumed the pursuit of Sheba the son of Bichri. <sup>11</sup>But one of Joab's attendants was posted over the body to call out, "Whoever favors Joab, whoever is for David, follow Joab!" <sup>12</sup>Amasa, meanwhile, lay wallowing in his blood in the center of the highway. The man saw that the people were standing still, so he pulled Amasa off the highway into the field and threw a garment over him, having noticed how everyone coming up to him was standing still. <sup>13</sup>Once he was moved off the highway, all the troops marched on after Joab to chase Sheba the son of Bichri. <sup>14</sup>He had marched toward Abel of Beth-maacah, passing through all the tribes of Israel along with all the Berites,<sup>x</sup> who had gathered and had joined him. <sup>15</sup>But they<sup>y</sup> came and besieged him in Abel of Beth-maacah, raising up a mound against the city until it stood even with the fortifications while all the troops under Joab were battering to break down the wall. <sup>16</sup>But then a wise<sup>z</sup> woman shouted from the city, "Listen! Listen! Tell Joab now, 'Come here, so I can speak with you!'" <sup>17</sup>When Joab got near her, the woman called, "Are you Joab?" "I am," came the reply. She said to him, "Listen to the words of your maidservant!" "I am listening," he assured her. <sup>18</sup>So she addressed him, "In times past they used to say, 'Let them be sure to ask at Abel!'<sup>a</sup> And so a matter was settled. <sup>19</sup>Now here am I, of a peaceful and a loyal people in Israel; but you, on your part, are trying to destroy a city that is a mother in Israel. Why will you swallow up the LORD's inheritance?" <sup>20</sup>Joab answered, "Far be it from me, far be it, to swallow up and to destroy.

<sup>21</sup>Such is not the case! But there is a man from the hill country of Ephraim,<sup>b</sup> Sheba son of Bichri by name, who has lifted his hand against the king, against David. Give him up, only this one man, and I will withdraw from the city!" The woman answered Joab, "Look! His head will be thrown to you over the wall." <sup>22</sup>The woman then, in her wise way, went to all the citizens, who proceeded to cut off the head of Sheba the son of Bichri and to throw it out to Joab. He then sounded the trumpet, so that the troops dispersed from the city, each man to his own tent, and Joab returned to Jerusalem to the king. <sup>23</sup>Joab, it should be noted, was over all Israel's armed forces; Benaiiah son of Jehoiada commanded the Cherethites and the Pelchites; <sup>24</sup>Adoram was in charge of the labor gangs; Jehoshaphat son of Ahilud, was recorder; <sup>25</sup>Sheva was secretary; Zadok and Abiathar were priests; <sup>26</sup>Ira, too, from Jair, was chief assistant to David.<sup>c</sup>

About 990 B.C.

**21** IN THE DAYS OF DAVID THERE was a famine, year after year for three years.<sup>d</sup> When David sought the LORD's presence, the LORD told him: It is because of Saul and his bloody house, for having put the people of Gibeon to death. <sup>2</sup>So the king called in the people of Gibeon to speak with them. Now the Gibeonites were not a part of the nation of Israel, but of the survivors of the Amorites with whom the nation of Israel had pledged with an oath; but Saul, in his zeal for the people of Israel and Judah, had tried to destroy them.<sup>e</sup> <sup>3</sup>David said to the men of Gibeon, "What am I to do in your behalf? By what means can I

w) To the troops brought up by Amasa.

x) A branch of the tribe of Asher [Num. 26:44], in the far north of Palestine.

y) Those with Joab.

z) "The wise" were a special group in Israel. Jeremiah 18:18 lists the three classes by which God guided His people: the wise man, with his "counsel"; the priest, who had "the law"; and the prophet, with "the word."

a) This itself appears to have been an early proverb, of the type with which the wise gave counsel. b) This area extended into Sheba's tribe of Benjamin [I Sam. 1:1].

c) The title *cohen*, usually given to priests, is also applied to David's sons [ch. 8:18]. See I Chron. 27:25-34 for further listings of David's ministers.

d) The exact date is not given; but it must have been after the coming of Mephibosheth to be with David in 995 a.c. [vs. 7]. Moreover, the deaths of vs. 8-9 seem to have been the subject of Shimei's cursing of David in 16:7-8, which would put the famine before Absalom's revolt.

e) This event is not elsewhere described in Scripture but it violated the treaty of peace made by Joshua with the Hivites [the more general name of "Amorites" is here used, comp. Gen. 15:16] of Gibeon almost 400 years before [Josh 9]. Famines and other natural calamities may be caused by sin [Deut. 11:17].

atone for this, so you will invoke prosperity for the LORD's inheritance?"

<sup>4</sup>"We are not concerned with silver or gold in the matter of Saul and his family," the Gibeonites answered him, "nor do we have the right to put a man to death in Israel." "What do you say I should do for you?" he asked. <sup>5</sup>They said to the king, "As for the man who destroyed us, who planned to exterminate us from having a place in all the territory of Israel, <sup>6</sup>let seven of his sons be handed over to us, to expose their broken corpses to the LORD in Gibeah of Saul, this chosen one of the LORD!"<sup>1</sup> "I will hand them over," agreed the king. <sup>7</sup>Then, although the king spared Mephibosheth, the son of Saul's son Jonathan, because of the LORD's oath between them, between David and Saul's son Jonathan,<sup>8</sup> the king did take Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she had borne to Saul, and the five sons of Saul's daughter Merab, whom she had borne to Adriel the son of Barzillai from Meholah,<sup>9</sup> and gave them up into the hands of the men of Gibeon, who exposed their broken corpses on the hill in the presence of the LORD. The seven fell at one time, being put to death in the first days of reaping, at the beginning of the barley harvest.

<sup>10</sup>Rizpah the daughter of Aiah then took sackcloth and spread it out for herself on the rock, from the beginning of harvest until rain came pouring down from heaven on the bodies;<sup>1</sup> by day she let no bird of the air alight on them and by night no animal of the field. <sup>11</sup>When David was informed of

what Rizpah, daughter of Aiah and concubine of Saul, had done, <sup>12</sup>he went and got the bones of Saul and the bones of his son Jonathan from the citizens of Jabesh-gilead, who had stolen them from the plaza of Beth-shan where the Philistines had fastened them up at the time they overcame Saul on Gilboa.<sup>1</sup> <sup>13</sup>David brought up from there the bones of Saul and those of his son Jonathan, and they gathered up the bones of the men who had been exposed; <sup>14</sup>then they buried the bones of Saul and his son Jonathan in Zela in the land of Benjamin, in the grave of Kish his father. When they had done all that the king commanded, God afterward answered the prayers for the land.

1005 to 995 B.C.

<sup>15</sup>At a time when the Philistines again made war against Israel,<sup>k</sup> David together with his men went down and engaged the Philistines; but David became exhausted. <sup>16</sup>Ishbi-benob, who was among the descendants of Raphah<sup>1</sup> and whose spear weighed over twelve pounds,<sup>m</sup> was there too with new armor belted on, and he threatened to destroy David. <sup>17</sup>But Abishai son of Zeruiah came to his rescue; he attacked the Philistine and killed him. It was then that David's men adjured him, "You must no longer go out with us to battle, that you may not put out the lamp of Israel!" <sup>18</sup>Later on there was war again with the Philistines at Gob; then it was that Sibbecai,<sup>n</sup> from Hushah, struck down Saph, who also was among the descendants of Raphah. <sup>19</sup>Another battle took place with the Philistines in Gob; and Elhanan the

f) A punishment sometimes prescribed for the worst criminals [Num. 25:4]. Sons of Saul were executed for their father's sin; but see Num. 35:33; Deut. 24:16. g) I Sam. 20:12-17.

h) For Rizpah, see 3:7; for Merab, which is the reading of the more correct manuscripts, see I Sam. 18:19.

i) Deut. 21:22-23 notes that bodies were not to remain hanging overnight; but in this case they were left until the rains ended the famine.

j) From the wall, beside which the public assembly place was located [I Sam. 31:8-13]. Comp. II Chron. 32:6.

k) These events therefore follow the first Philistine wars, described in 5:17-25, but precede the God-given rest from foreign armies granted David by about 995 B.C. [7:1]. They may be associated with the campaigns noted in 8:1, which ended with David's capturing Gath.

l) The Rephaim were an ancient people [Gen. 14:5], noted for their size but, except for Og's kingdom in Bashan, they had died out by the time of Moses [Deut. 3:11].

m) Hebrew: 300 shekels or a little under ½ oz. each; the metal weight probably refers to the head of the spear only.

n) One of the "thirty" heroes [I Chron. 11:29] and commander of the eighth corps of David's army [I Chron. 27:11].

## II SAMUEL 21, 22

son of Jaare-oregim the Bethlehemite overcame Beth-Hal-Lahmi with Goliath<sup>o</sup> of Gath, whose spear had a staff like a weaver's bar.<sup>p</sup> <sup>20</sup>Once more there was war in Gath, this time involving a huge man with six fingers on each hand and six toes on each foot, twenty-four in all; he too was born of Raphah. <sup>21</sup>But when he taunted Israel, Jonathan the son of David's brother Shimei struck him down. <sup>22</sup>These four were born to Raphah in Gath, but they fell at the hands of David and his men.

**22** DAVID SPOKE THE WORDS OF this song to the LORD at the time when the LORD delivered him out of the power of all his enemies,<sup>a</sup> including the power of Saul. <sup>2</sup>He said: The LORD is my Rock, and my

Fortress,  
insuring deliverance for me,  
<sup>3</sup>the God of my rock, whom I trust,  
my Shield, saving Horn,<sup>r</sup> and my Fort;

my Refuge, and Savior from harm.  
<sup>4</sup>I call on my praiseworthy LORD,  
and I shall be saved from my foes!

<sup>5</sup>When breakers have swept me toward death

and floods of the wicked dismayed,  
<sup>6</sup>when cords of the grave closed me in  
and snares holding death blocked my way,

<sup>7</sup>in anguish I cried to the LORD,  
and unto my God I appealed.  
My voice from His temple<sup>a</sup> He heard;  
my shouts carried into His ears.

<sup>8</sup>The earth then did tremble and quake,  
and heaven's foundations did shake;  
they reeled back and forth at His wrath.

<sup>9</sup>The smoke from His nostrils arose,  
and fire from His mouth did consume;

## David's Victory Song — Glory to God

live coals issued from Him in flame!

<sup>10</sup>He bent down the heavens to descend;  
thick darkness was under His feet.

<sup>11</sup>He rode on a cherub<sup>t</sup> and flew,  
appearing on wings of the wind.

<sup>12</sup>The dark He placed round Him as tents,  
with masses of water and clouds.

<sup>13</sup>Yet brightness before Him so seared  
that burning coals burst into flame.

<sup>14</sup>From heaven the LORD thundered forth;  
the Most High did utter His voice.

<sup>15</sup>His arrow-shots scattered the foe,  
with lightning He put them to flight.

<sup>16</sup>The sea channels came into view,  
the world's deep foundations lay bare,  
because of rebuke by the LORD,  
by blasts from the breath of His nostrils.

<sup>17</sup>He reached; from on high I was grasped;

He drew me from waters that swelled.

<sup>18</sup>He saved from an enemy strong,  
from haters more mighty than I,

<sup>19</sup>who blocked me when I was distressed;  
yet I found the LORD my support.

<sup>20</sup>He brought me out into the clear;  
He saved, for His favor is mine!

<sup>21</sup>The LORD deals with me as I'm righteous,  
rewarding, as my hands stay pure;

<sup>22</sup>because I have kept the LORD's pathway,  
not straying in sin from my God.

<sup>23</sup>His judgments were looming before me;

His statutes — I left not their path.

<sup>24</sup>Integrity marks me before Him;

<sup>o</sup>) This phrase seems originally to have read. "Lahmi the brother of Goliath," [I Chron. 20:5].

<sup>p</sup>) Heavy to hold the threads taut. See I Sam. 17:7.

<sup>q</sup>) This song therefore goes with ch. 7; see vs. 1, written shortly after Nathan's Messianic promise to David; comp. vs. 51 with 7:16. The king subsequently made slight changes in it, so it would be better adapted to public use and included it as Ps. 18 of the Psalter.

<sup>r</sup>) The source of strength and defense, as in horned animals, comp. I Sam. 2:1.

<sup>s</sup>) As in Ps. 11:4, meaning "heaven," for note the description of His descent from it like a storm in vs. 8-17. Such a manifestation of God took place in a storm at Mt. Sinai [Exod. 19:16-20] and was taken up in the later poetry; comp. Deut. 33:2, Judg. 5:2-5, etc., though here it is symbolical for God's deliverance of David by less spectacular means.

<sup>t</sup>) Cherubim are angelic beings, appearing in human form but also having wings [Ezek. 1:5; comp. 10:1]. God's "riding upon" one may have been taken from the fact of His glory appearing between the cherubim on the ark. [See 6:2; Exod. 25:20-21].



I have guarded my doings from  
guilt.<sup>u</sup>  
<sup>25</sup>The LORD thus rewarded my  
rightness  
as pureness was mine in His eyes.  
<sup>26</sup>With merciful men Thou art  
gracious  
with upright men endlessly so.  
<sup>27</sup>With pure men, Thou showest Thy  
purity;  
the twisted are twisted to Thee!  
<sup>28</sup>So Thou the afflicted dost save,  
marking down, yes, demoting the  
proud.  
<sup>29</sup>For Thou now, O LORD, art my  
Lamp;  
the LORD turns my darkness to light.  
<sup>30</sup>By Thee, I can charge through a  
troop,  
vault over a wall by my God.  
<sup>31</sup>This God, how complete is His way;  
the word of the LORD, tried and  
true!  
He is a shield to all them that trust  
in Him.  
<sup>32</sup>For who is a God, save the LORD,  
and who is a rock, save our God?  
<sup>33</sup>This God is my Tower and Strength;  
He levels for me His good way.  
<sup>34</sup>He places my feet like the deer  
and stands me erect on the hills.  
<sup>35</sup>He teaches my hands to make war,  
my arms to draw bows made of  
bronze.  
<sup>36</sup>Thou grantest me Thy saving shield;  
Thy gentleness has made me great.  
<sup>37</sup>Thou stretchest my stride on the  
ground  
on ankles that never grow weak.  
<sup>38</sup>My foes I pursue and destroy;  
I turn not till they are consumed!  
<sup>39</sup>I waste them and crush them until  
they rise not, but fall 'neath my feet!  
<sup>40</sup>Thou bindest on me strength for war,  
dost under me challengers bend;  
<sup>41</sup>To me Thou dost make foes turn tail;  
my haters I bring to an end!  
<sup>42</sup>Their look and there is none to save.  
The LORD? But He answers them  
not!

<sup>43</sup>I sift them like dust of the earth,  
like street mud I trample them  
down!  
<sup>44</sup>While saved from domestic  
complaints,  
of nations Thou keepest me chief,  
and people unknown do my tasks.  
<sup>45</sup>Those foreign come cringing to me,  
at hearsay obeying my will.  
<sup>46</sup>The foreigners shrink in despair  
and, trembling, surrender their forts.  
<sup>47</sup>The LORD lives, and blessed be my  
Rock!  
Exalt God, my sure Rock of  
salvation,  
<sup>48</sup>the God who avenges my cause  
and under me nations subdues,  
<sup>49</sup>conducting me free from my foes!  
From rivals Thou liftest me up,  
from ruthless men rescuest me.  
<sup>50</sup>I therefore will praise Thee, O LORD,  
'twixt nations, and sing to Thy name.  
<sup>51</sup>God heightens success for His king  
and with His anointed keeps faith,  
with David and offspring for aye.

970 B.C.

**23** THESE, THEN, ARE THE LAST  
words of David:<sup>v</sup>  
The statement of Jesse's son David,  
the word of the man who was raised  
on high,  
anointed of the God of Jacob,  
and noted as Israel's sweet psalmist:  
<sup>2</sup>The Spirit of the LORD spoke this  
through me,  
and His word was on my tongue.  
<sup>3</sup>He said — it was Israel's God did the  
speaking,  
it was Israel's Rock who revealed it  
to me:  
A ruler who is righteous shall rise over  
men,  
who holds His dominion through  
reverence for God.  
<sup>4</sup>He will be like the morning light at  
sunrise,  
of a morning that breaks without  
clouds,  
when grass springs from earth by  
sunshine after rain.

<sup>u</sup>) David did not claim to be perfect, or beyond sin; but he consistently sought God's will in His life, a fact not true of his enemies [I Sam. 26:23-24], but confirmed for David by God Himself [I Kings 14:8].

<sup>v</sup>) More than just a farewell, this song, like the final blessing of Jacob [Gen. 49], is an inspired prophecy of the Messiah to come and of the saving covenant of which He would be the Mediator. In form, David's song seems patterned on the similarly prophetic last message of Balaam [Num. 24:15-24].

## II SAMUEL 23

<sup>5</sup>For is not my house so established with God?

Eternal the covenant He settled with me;  
in every respect it is ordered and sealed.<sup>w</sup>

It is all my salvation, though all His decreeing,  
for will He not cause it<sup>x</sup> to send forth a Branch?<sup>y</sup>

<sup>6</sup>The worthless shall all be like castaway thorn trees,  
for one is not able to take them in hand.

<sup>7</sup>Whenever a man attempts even to touch them  
He is furnished with iron or the shaft of a spear.

They shall with a fire be consumed where they dwell.<sup>z</sup>

1003 B.C.

<sup>8</sup>These are the names of David's mighty men:<sup>a</sup> Josheb-basshebeth, a man of Tachemon,<sup>b</sup> known also as Adino of Ezen, chief of the military leaders. He stood up against eight hundred, whom he laid low at one time.

<sup>9</sup>After him, Eleazar the son of Dodai, a descendant of Ahoah, next among the three heroes, the men who were with David when they defied the Philistines. The enemy had mustered there for battle, and the Israelites had retreated upward; <sup>10</sup>but he himself advanced and struck down the Philistines until his hand was exhausted and stuck to his sword. So on that day the LORD won a great victory, and the people rallied behind him only to take booty. <sup>11</sup>After him was Shammah the son of Agee of Harar. The Philistines had mustered into a combat group at a particular part of the field that was

## David's Farewell Blessing, His Heroes

full of lentils; the people had broken and run before the Philistines, <sup>12</sup>but he took up a position in the middle of that section, recovered it, and struck down the Philistines; so again the LORD won a great victory.

<sup>13</sup>Now three of the thirty<sup>c</sup> leaders had gone down at harvest time to join David in the cave of Adullam, during the camping of Philistines in the valley of Rephaim. <sup>14</sup>At that time David was in the stronghold, but an outpost of the Philistines occupied Bethlehem. <sup>15</sup>Then David felt a longing and said, "If only someone could get me a drink of water from the well of Bethlehem there by the gate." <sup>16</sup>So the three heroes broke into the Philistine camp, drew water out of the well by the gate of Bethlehem, took it, and carried it to David. But he would not drink any; he poured it out as an offering to the LORD <sup>17</sup>with the exclamation, "Be it far from me, LORD, to do such a thing! Could I drink the blood of the men who went at the risk of their lives?" He would not, accordingly, drink any. This was what the three heroes did.<sup>d</sup>

<sup>18</sup>Then there was Abishai, Joab's brother and son of Zeruiah, chief of the thirty, who wielded his spear to lay low three hundred men, and he gained a reputation along with the three; <sup>19</sup>in fact, he was honored over the three by being made their superior<sup>e</sup> though he was not actually considered with them. <sup>20</sup>Also Benaiah<sup>f</sup> son of Jehoiada, who was the son of a worthy man of great accomplishments from Kabzeel. He was the one who struck down the two ariels<sup>g</sup> of Moab. He also went down and killed a lion in the

w) The contingency of faithlessness in David's descendants had been provided for by God, without invalidating the general covenantal promise of salvation in the final Messianic seed of David [7:12-16]. x) David's family of descendants.

y) A term which became a standard designation for the Messiah; comp. Isa. 11:1; Jer. 23:5; and Zech. 3:8. z) In this same way, Christ describes the final punishment of the wicked [Matt. 13:30].

a) This list belongs to the time of David's accession over all Israel; see I Chron. 11:10-47, where it appears with variants in spelling, etc., and with sixteen additions at the end.

b) More correctly, "Jashobeam, son of a man of Hachmon" [I Chron. 11:11]; see also I Chron. 27:2 and 32, in which chapter the names of twelve of the heroes, including his, appear in the list of the commanders of the twelve corps of David's armed forces.

c) The initial number in this "legion of honor"? Actually 37, including the outstanding three and the two commanders, are here listed [vs. 39], perhaps because of subsequent additions to the original group. d) Which three heroes is not specified.

e) He had commanded with Joab against Abner [2:24] and later led divisions in the wars against the Ammonites [10:10], against Absalom [18:2], and against Sheba [20:6]. His heroism with David in Saul's camp is recorded in I Sam. 26:6. f) Commander of the professional Cherethites and Pelethites, that made up David's guard [8:18; 20:23], and Solomon's leading general [I Kings 4:4]. g) "Lions of God," probably a general term for heroes.

middle of the pit on a snowy day, <sup>21</sup>and he destroyed an Egyptian of towering build, who had a spear in his hand; but he went at him with a club, snatched the spear from the Egyptian's hand, and killed him with his own spear. <sup>22</sup>These were things done by Benaiah son of Jehoiada. He too gained a reputation along with the three heroes; <sup>23</sup>but, though he was more honored than the thirty, he did not come up to the three. David appointed him over his guard.

<sup>24</sup>Then came Asahel,<sup>h</sup> Joab's brother and a member of the thirty; Elhanan son of Dodo, of Bethlehem; <sup>25</sup>Shammah and Elikah, both from Harod; <sup>26</sup>Helez from Beth-pelet; Ira son of Ikesh, from Tekoa; <sup>27</sup>Abiezer from Anathoth; Mebunai from Ithshah; <sup>28</sup>Zalmon, a descendant of Ahoah; Maharai, <sup>29</sup>and Heleb son of Baanah, both from Netophah; Ittai son of Ribai, from Gibeath of the people of Benjamin; <sup>30</sup>Benaiah; Hiddai from the valleys of Gaash; <sup>31</sup>Abi-albon the Arbathite; Azmaveth from Bahurim; <sup>32</sup>Eliabha from Shaalbon; Bene-jashen; Jonathan son of <sup>33</sup>Shammah and Ahiam son of Sharar, both from Harar; <sup>34</sup>Eliphclel son of Ahasbai, the son of the man from Maacah; Eliam son of Ahithophel<sup>i</sup> of Giloh; <sup>35</sup>Hesro from Carmel; Paarai from Arab; <sup>36</sup>Igal son of Nathan, from Zobah; Bani from Gad; <sup>37</sup>Zelek from Ammon; Naharai from Beeroth, who was armor-bearer to Joab the son of Zeruiah; <sup>38</sup>Ira and Gareb, both descendants of Jether; <sup>39</sup>and Uriah the Hittite,<sup>j</sup> making a total of thirty-seven.

About 975 B.C.

**24** BUT THE LORD'S ANGER WAS again inflamed against Israel,<sup>k</sup> and one aroused David against them, saying, Go, number Israel and Judah. <sup>2</sup>The king proceeded to give orders to Joab, the commander of the army, who was present with him, "Make a survey

now among all the tribes of Israel from Dan to Beer-sheba and register the people, so that I may know the population figure." <sup>3</sup>Joab tried to reason with the king, "May the LORD your God multiply the people a hundred times over what they are now, for the eyes of my master the king to see; but why should my master the king be pleased to do this thing?"<sup>l</sup> <sup>4</sup>The king's word, however, prevailed against Joab and the officers of the army; so Joab and the army officers went out from the presence of the king to register the people Israel.

<sup>5</sup>Having crossed the Jordan, they set up camp at Aroer, south of the city that is in the middle of the valley of Gad, and then moved on to Jazer. <sup>6</sup>Next they came to Gilead and the land of Tahtim-hodshi, then to Dan-jaan and so around to Sidon. <sup>7</sup>They proceeded to the fortress of Tyre and to all the cities of the Hivites and Canaanites, coming out finally in the south of Judah at Beer-sheba. <sup>8</sup>Thus when they had surveyed the whole land, they came back to Jerusalem at the end of nine months and twenty days. <sup>9</sup>Joab then turned over to the king the figures for the census of the people: Israel numbered eight hundred thousand able-bodied men who drew the sword; and the men of Judah were five hundred thousand.<sup>m</sup>

<sup>10</sup>But after he had taken the census of the people, David's conscience accused him, and David confessed to the LORD, "I have sinned greatly in what I have done. Now, LORD, I pray Thee, take away the wrong of Thy servant, for I have indeed played the fool." <sup>11</sup>When David got up in the morning, the word of the LORD came to the prophet Gad, David's seer: <sup>12</sup>Go, tell David, This is what the LORD has decreed: I offer you three things;

h) Killed when pursuing Abner in David's war against Ish-bosheth [2:18-23].

i) David's counselor, who deserted to Absalom [15:12f.]. j) The husband of Bathsheba.

k) The former instance was the famine described in ch. 21, about 990 B.C. Israel's sin in this case seems to be their participation in the successive revolts of Absalom and Sheba against David, the LORD's anointed. The parallel record in I Chron. 21 adds that Satan was used by God to accomplish His purpose. Comp. Job 1:6-12 and I Kings 22:20-22.

l) There was nothing inherently wrong in a census, but in this case David was looking to the armed strength of his people [note vs. 9] rather than maintaining his faith in the promises of God. Compare I Chron. 27:23.

m) I Chron. 21:5 notes that the total for Israel of men who drew the sword was 1,100,000 and that the figure for Judah was 470,000.

## II SAMUEL 24

## Retribution and Repentance

choose one of them for Me to do to you. <sup>13</sup>So Gad came to David with the information and presented him with this, "Shall there come seven<sup>a</sup> years of famine to you on your land, or three months of fleeing before your enemies with them pursuing you, or three days of a fatal malady in your land? Now consider, and decide what answer I am to return to Him who sent me."

<sup>14</sup>David replied to Gad, "I am in deep distress; let us fall, I pray, into the hands of the LORD, because His mercies are great; but into the hands of man may I not fall." <sup>15</sup>So the LORD sent a fatal malady upon Israel from the morning until assembly time;<sup>b</sup> and from Dan to Beer-sheba there died seventy thousand men of the people. <sup>16</sup>But when the angel stretched out his hand toward Jerusalem to destroy it, the LORD felt grief regarding the calamity and gave orders to the angel who was bringing the destruction among the people: Enough! Relax your hand now! This was when the LORD's angel was by the threshing floor of Araunah<sup>c</sup> the Jebusite.

<sup>17</sup>When David saw the angel striking the people down, he appealed to the LORD, "See, I am the one who has sinned; it is I who have acted wrongly. But these, the flock,<sup>d</sup> what have they done? Let Thy hand, I pray, be against me and my father's house!" <sup>18</sup>On that day, Gad came to David and told him, "Go up, and erect an altar to the LORD

on the threshing floor of Araunah the Jebusite." <sup>19</sup>So David, following Gad's word, went up as the LORD had commanded.

<sup>20</sup>When Araunah looked down and saw the king and his servants crossing over to him, he went out and prostrated himself with his face to the ground before the king. <sup>21</sup>Araunah then inquired, "For what reason has my master the king come to his servant?" "To purchase the threshing floor from you," David replied; "so I can build an altar to the LORD, that the fatal malady may be restrained from continuing on the people." <sup>22</sup>"Oh, but let my master the king," Araunah remonstrated with David, "take and offer up whatever seems good in his eyes! See the cattle<sup>e</sup> for the burnt offering and the threshing sledges and cattle equipment for the wood." <sup>23</sup>All this, O king, Araunah is giving to the king." Araunah then added to the king, "May the LORD your God accept you favorably."

<sup>24</sup>"No," the king answered Araunah; "I will certainly buy it from you at a price; I will not offer the LORD my God burnt offerings that cost me nothing!"<sup>f</sup> So David bought the threshing floor and the cattle for about fifty silver dollars.<sup>g</sup> <sup>25</sup>Then David built an altar there to the LORD and offered up burnt offerings and offerings of peace. So the LORD answered the prayers for the land, and the fatal malady was removed from Israel.

n) Certain Greek texts here have "three years," which seems to be the original and correct reading, not simply because of the "three years" in I Chron. 21:12, but also because of the parallel threats of "three months" and "three days."

o) Probably that of the regular evening sacrifice [Exod. 29:39]. p) In Chron., Ornan.

q) Scripture frequently compares leader and people to shepherd and sheep; see 5:2 and Ps. 23.

r) Used to pull the wooden threshing sledges over the grain.

s) So God expects the Christian to yield Him at a cost the best in his life, not just what involves no sacrifice. t) 1¼ lb. in silver, troy weight; Hebrew: 50 shekels. I Chron. 21:25 mentions a greater amount, paid for the whole area.

## THE FIRST BOOK OF KINGS

**1** WHEN KING DAVID WAS OLD AND advanced in years, he could not keep warm, although they wrapped him in covers. <sup>2</sup>So his servants said to him, "Let them seek for my master the king a young virgin who shall wait upon the king and be his nurse. When she lies in your bosom, my master the king will get warm." <sup>3</sup>Therefore they searched all the territory of Israel for a beautiful young woman. Finally they found Abishag the Shunammite, whom they brought to the king. <sup>4</sup>The girl was very beautiful and she became the king's nurse and served him; however, the king did not cohabit with her. 970 B.C.

<sup>5</sup>About that time, Adonijah the son of Haggith exalted himself, saying, "I will be king." He provided for himself a chariot and horsemen, with fifty men running before him.<sup>a</sup> <sup>6</sup>His father had never repressed him by asking, "Why do you do so and so?" Moreover, he also had a very fine physique and was born next after Absalom. <sup>7</sup>So he consulted with Joab the son of Zeruah and with Abiathar the priest, for they were supporters of Adonijah. <sup>8</sup>But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's mighty men were not on Adonijah's side.

<sup>9</sup>When Adonijah sacrificed sheep, oxen, and well-fed cattle near the Slippery Stone at En-rogel, he invited

all his brothers, the sons of the king, and all the Judean officers of the king. <sup>10</sup>But Nathan the prophet, Benaiah, the magnates, and Solomon he did not invite.

<sup>11</sup>Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it? <sup>12</sup>Now, then, let me give you advice, that you may preserve your life and the life of your son Solomon. <sup>13</sup>Go at once to King David and say to him, 'Did you not, my master O king, swear to your maidservant, saying, "Solomon your son shall be king after me and shall occupy my throne?"' Why then has Adonijah become king?' <sup>14</sup>Then while you are still there speaking with the king, I will follow you in and support your words."<sup>b</sup>

<sup>15</sup>Then Bathsheba went in to the king, into his own apartment, for the king was very old, and Abishag the Shunammite was caring for him. <sup>16</sup>When Bathsheba fell upon her knees and paid homage to the king, the king asked, "What do you wish?" <sup>17</sup>She replied, "My master, you swore to your maidservant by the LORD your God, 'Solomon your son shall be king after me, and he shall occupy my throne.' <sup>18</sup>And see, now Adonijah has become king, and you, my master, O king, do not know about it. <sup>19</sup>He has sacrificed oxen, well-fed cattle, and sheep in

a) As Absalom had done. Adonijah was David's fourth son. With Amnon and Absalom dead, and Chileab not ambitious, his chances looked promising.

b) Ideally Israel remained a theocracy, in which the leading prophet and the high priest could, and should, exercise much authority.

abundance, and he has invited all the sons of the king, Abiathar the priest, and Joab the general of the army; but your servant Solomon he did not invite. <sup>20</sup>Now my master, O king, all Israel is looking to you to inform them as to who is to occupy the throne of my master the king after him. <sup>21</sup>As it is, when my master the king lies with his fathers, I and my son Solomon will be considered as criminals."

<sup>22</sup>While she was still talking with the king, Nathan the prophet came in. <sup>23</sup>They informed the king, "Here is Nathan the prophet!" When he came before the king, he bowed to the king with his face to the ground, <sup>24</sup>and said, "My master, O king, did you say, 'Adonijah shall be king after me and shall occupy my throne?' <sup>25</sup>For he went down today and sacrificed oxen, well-fed cattle, and sheep in abundance, and invited all the sons of the king, the commanders of the army, and Abiathar the priest. Even now they are eating and drinking before him and shouting, 'Long live King Adonijah!' <sup>26</sup>But me, your servant, Zadok the priest, Benaiah the son of Jehoiada, and Solomon your servant, he did not invite. <sup>27</sup>Has this thing been done by my master the king and you have not informed your servants as to who shall occupy the throne of my master the king after him?"

<sup>28</sup>Then King David responded, "Call Bathsheba for me." When she came and stood before the king, <sup>29</sup>the king swore and affirmed, "By the life of the LORD who has redeemed me from all adversity, <sup>30</sup>since I have sworn to you by the LORD, the God of Israel, 'Solomon your son shall be king after me, and he shall occupy my throne in my place'; I will perform it this very day." <sup>31</sup>Then Bathsheba fell upon her knees with her face to the ground and paid homage to the king, saying, "May my master King David live forever!"<sup>c</sup>

<sup>32</sup>King David said further, "Call for me Zadok the priest, Nathan the prophet, and Benaiah the son of Jeho-

iada." When they came into the presence of the king, <sup>33</sup>the king said to them, "Take with you the servants of your master, and see to it that Solomon my son rides upon my own mule, and bring him down to Gihon."<sup>d</sup> <sup>34</sup>There let Zadok the priest and Nathan the prophet anoint him king over Israel; then sound the trumpet and shout, 'Long live King Solomon!' <sup>35</sup>Then come up again after him, so that he may enter and occupy my throne; he shall be king in my place, for I have appointed him ruler over Israel and Judah."

<sup>36</sup>Benaiah the son of Jehoiada replied, "So be it! May the LORD, the God of my master the king, so decree! <sup>37</sup>As the LORD was with my master the king, so may He be with Solomon and make his throne greater than the throne of my master King David." <sup>38</sup>Accordingly, Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites and the Pelethites, went out and made Solomon ride upon King David's mule and brought him to Gihon, <sup>39</sup>where Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they sounded the trumpet and all the people shouted, "Long live King Solomon!" <sup>40</sup>And all the people followed him, playing flutes and rejoicing so much that the earth was split<sup>e</sup> by their noise.

<sup>41</sup>Adonijah and all his guests heard it just as they had finished eating. When Joab heard the sound of the trumpet, he said, "Why the sound of the city in tumult?" <sup>42</sup>While he was yet speaking, Jonathan the son of Abiathar the priest came in. Adonijah said, "Come in, for you are a man of standing and surely bring good news." <sup>43</sup>But Jonathan replied to Adonijah, "No, for our master King David has made Solomon king, <sup>44</sup>and the king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and Pelethites, and they made him ride upon the king's mule. <sup>45</sup>And Zadok

c) David and Bathsheba seem to have drifted away from each other.

d) A spring less than ½ mile from Jerusalem, that supplied water for the city.

e) An earth-splitting noise.

the priest and Nathan the prophet have anointed him king at Gihon; they have come up from there rejoicing so that the city is in tumult. That was the noise you heard. <sup>46</sup>Besides, Solomon has occupied the throne of the kingdom <sup>47</sup>and the servants of the king have already gone to compliment our master King David, saying, 'May God make Solomon more renowned than you and magnify his throne above yours.' Then the king did homage upon his bed<sup>f</sup> and exclaimed, <sup>48</sup>'Blessed be the LORD, the God of Israel, who has provided an occupant for my throne while I can still see it with my own eyes.'"

<sup>49</sup>All Adonijah's guests were afraid, arose, and went each one his way, <sup>50</sup>while Adonijah himself was so fearful of Solomon that he too arose and went and took hold of the horns of the altar.<sup>g</sup> <sup>51</sup>Solomon then received this report: "Look, Adonijah is so fearful of King Solomon that he has taken hold of the horns of the altar, saying, 'Let King Solomon swear now that he will not kill his servant with the sword.'"

<sup>52</sup>Solomon replied, "If he proves worthy, not one of his hairs shall fall to the ground; but if evil be found in him, he shall die." <sup>53</sup>So King Solomon sent and brought him down from the altar. When he came, he did homage to King Solomon. King Solomon said to him, "Go home."

970 B.C.

**2** WHEN THE TIME OF DAVID'S death came near, he advised his son Solomon: <sup>2</sup>"I am about to die. You must be strong and behave as a man. <sup>3</sup>You must observe the charge of the LORD your God, by walking in His ways, by observing His statutes, commands, judgments, and testimonies, as it is written in the Law of Moses, so that you may succeed in everything you do and in everything to which you may turn; <sup>4</sup>and that the LORD may confirm the word which He spoke to

me: If your sons watch their steps, so as to walk before Me devotedly, with their whole heart and soul, there shall never be wanting for you a man upon the throne of Israel.

<sup>5</sup>"You also know how Joab the son of Zeruiah<sup>h</sup> treated me and how he struck the two captains of the Israelite army, Abner the son of Ner and Amasa the son of Jether, and murdered them, thus shedding the blood of war in time of peace and putting the blood of war on the girdle about his loins and in the shoes on his feet. <sup>6</sup>Now you must act wisely and not permit his gray head to go down to the grave peacefully. <sup>7</sup>But to the sons of Barzilai the Gileadite you must be kind and let them be with those who eat at your table, for so they assisted me when I had to flee from Absalom your brother. <sup>8</sup>Shimei the son of Gera, the Benjamite from Bahurim, is also with you. He cursed me violently at the time I came to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the LORD, 'I will not kill you with the sword.' <sup>9</sup>So do not hold him innocent, for you are a wise man and know how to handle him; you must bring down his gray head in blood to the grave."

<sup>10</sup>Then David slept with his fathers and was buried in the city of David. <sup>11</sup>David was king of Israel for forty years; in Hebron he was king for seven years, and in Jerusalem he was king for thirty-three years. <sup>12</sup>Solomon then occupied the throne of his father David and his kingdom was firmly established.

<sup>13</sup>When Adonijah the son of Haggith came to Bathsheba the mother of Solomon, she said, "Is your coming peaceful?" He replied, "Peaceful," <sup>14</sup>and continued, "May I have a word with you?" "Speak," she responded. <sup>15</sup>He said, "You know that the kingdom was mine and that all Israel expected me to be king.<sup>i</sup> But now the

<sup>f</sup>) His death must have been near.

<sup>g</sup>) For law of asylum, see Ex. 21:13f.; and places of refuge Deut. 19:1-13. The horns were the most sacred part of the altar.

<sup>h</sup>) Retribution was in order for those who had misbehaved, and a purge was needed of those who were not loyal to Solomon.

<sup>i</sup>) A statement not in agreement with fact and Bathsheba must have known that, but she never displayed much moral stamina.

kingdom has gone to my brother because the LORD gave it to him. <sup>16</sup>Accordingly I have but one request of you; do not refuse me." She said to him, "Go on." He went on, <sup>17</sup>"Intercede please with King Solomon for he will not refuse you — that he give me Abishag, the Shunammite, as a wife." <sup>18</sup>Bathsheba answered, "Very well, I will speak to the king on your behalf." <sup>19</sup>So Bathsheba went to King Solomon to speak to him in behalf of Adonijah.

The king rose to meet her and bowed to her. Then he sat down on his throne while another throne was provided for the mother of the king who sat at his right. <sup>20</sup>She said, "I have one small request to make of you; do not refuse me." "Ask me, for I will not refuse you," replied the king. <sup>21</sup>She went on, "Permit Abishag the Shunammite to become the wife of Adonijah your brother." <sup>22</sup>King Solomon responded to his mother, "Why do you ask for Abishag the Shunammite for Adonijah? Ask also the kingdom for him! For my brother is older than I and Abiathar the priest and Joab the son of Zeruiah are for him." <sup>23</sup>Then King Solomon swore by the LORD, "So may God do to me and even more, if Adonijah has not spoken this word against himself. <sup>24</sup>Now, then, as the LORD lives, who has confirmed me and made me to sit upon the throne of David my father and who has made me a house, as He promised, Adonijah shall be put to death today." <sup>25</sup>Thus King Solomon sent Benaiah the son of Jehoiada, who struck him so that he died. <sup>26</sup>To Abiathar the priest the king said, "Go to your property at Anathoth. You deserve to die, but I will not now put you to death because you bore the ark of the LORD God before my father David and because you endured all the afflictions my father suffered." <sup>27</sup>Solomon also removed Abiathar from the priesthood of the LORD, to confirm the word of the LORD spoken concerning the house of Eli at Shiloh.

<sup>28</sup>When the report reached Joab — for Joab had supported Adonijah, though he had not supported Absalom — Joab fled to the tabernacle<sup>k</sup> of the LORD and took hold of the horns of the altar. <sup>29</sup>When King Solomon was informed that Joab had fled to the tabernacle of the LORD and was there at the altar, Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down." <sup>30</sup>So Benaiah went to the tent of the LORD and said to him, "Thus has the king said, 'Come forth.'" He replied, "No; here I shall die." Then Benaiah brought word to the king, "Thus Joab spoke and thus he replied to me." <sup>31</sup>The king responded, "Do as he said. Strike him down and bury him, so that you may remove from me and from the house of my father the blood which Joab shed without cause. <sup>32</sup>The LORD will cause his bloody deeds to return upon his own head because he struck down two men more righteous and noble than he and murdered them without my father David knowing about it: Abner the son of Ner, the captain of the army of Israel and Amasa the son of Jether, the captain of the army of Judah." <sup>33</sup>Now may their blood return upon the head of Joab and upon the head of his descendants forever, and may the peace of the LORD be forever on David, his descendants, his house, and his throne." <sup>34</sup>So Benaiah the son of Jehoiada went up and struck him down and slew him. And he was buried in his own house in the desert. <sup>35</sup>Then the king put Benaiah the son of Jehoiada in charge of the army in his place; and Zadok the priest he appointed to take the place of Abiathar.

<sup>36</sup>Next the king summoned Shimei and said to him, "Build for yourself a house in Jerusalem and live there, but you must not go away anywhere; <sup>37</sup>for the day you go out and cross the brook Kidron, be assured that you shall certainly die; your blood shall be on your own head." <sup>38</sup>Shimei replied to the king, "The offer is good. Your

j) Because of Abishag's relation to David, she could now be married only to a king.

k) The temple not yet being built.

l) Joab had murdered both men to keep the generalship for himself. Contrary to David's explicit orders, he had also slain Absalom.



servant will do as my master the king has ordered." So Shimei lived in Jerusalem many days.

<sup>39</sup>It happened three years later that two of Shimei's servants ran away to Achish son of Maacah, king of Gath. When Shimei was informed, "Your servants are in Gath," <sup>40</sup>he arose, saddled his ass, and went to Gath to Achish to look for his servants. So Shimei went and brought his servants from Gath. <sup>41</sup>When Solomon was informed that Shimei had gone from Jerusalem to Gath and returned, <sup>42</sup>the king summoned Shimei and said to him, "Did I not make you swear by the LORD and warn you thus, 'Be assured that on the day you depart or go anywhere, you shall certainly die'? And you said to me, 'The offer is good; I have heard it.' <sup>43</sup>Now why did you not keep the oath of the LORD and the command which I laid upon you?" <sup>44</sup>The king said further to Shimei, "You are aware of all the evil which you knowingly did to David my father; may the LORD return your wickedness upon your own head; <sup>45</sup>but may King Solomon be blessed and the throne of David established before the LORD forever." <sup>46</sup>Then the king gave orders to Benaiah the son of Jehoiada, who went out and struck him down so that he died.<sup>m</sup> So the kingdom was firmly established by the hand of Solomon.

**3** SOLOMON ENTERED INTO A MARRIAGE alliance with Pharaoh king of Egypt, took the daughter of Pharaoh, and brought her to David's city until he could finish the construction of his house, the house of the LORD, and the wall around Jerusalem. <sup>2</sup>But the people sacrificed on the high places because no house had yet been built for the name of the LORD. <sup>3</sup>Solomon loved the LORD, walking in the statutes of David his father; only he continued sacrificing and burning incense on the high places. <sup>4</sup>The king went to Gibeon

to sacrifice there — for it was a great high place; a thousand burnt offerings Solomon offered upon that altar. <sup>5</sup>At Gibeon the LORD appeared to Solomon in a dream at night. God said: Ask what I shall give you.

<sup>6</sup>Solomon replied, "Thou wert very kind to Thy servant David my father, when he walked before Thee in truth, in righteousness, and in uprightness of heart with Thee. Thou hast kept for him this great kindness by providing for him a son to occupy his throne this day. <sup>7</sup>Now, O LORD my God, Thou hast made Thy servant king in place of David my father though I am a mere lad<sup>n</sup> and do not know how to go out or come in. <sup>8</sup>Thy servant is in the midst of Thy people whom Thou hast chosen, a great people which cannot be numbered or counted for multitude. <sup>9</sup>So give Thy servant an observant mind to judge Thy people rightly and to distinguish between good and evil. For who is able to judge this great people of Thine?"

<sup>10</sup>The request which Solomon made was pleasing in the sight of the LORD. <sup>11</sup>God said to him: Because you have made this request and have not requested for yourself long life, or riches, or the life of your enemies, but have requested for yourself understanding to recognize justice, <sup>12</sup>I have done according to your word; I have given you a wise and perceptive mind, so that there has been no one before like you nor shall one like you arise after you. <sup>13</sup>Moreover, that which you did not request I have given you, both riches and honor, so that throughout your days there shall be no king like you.<sup>o</sup> <sup>14</sup>If you walk in my ways, keeping my statutes and my commands, as David your father did, I will extend your days.

<sup>15</sup>When Solomon awoke, see, it was a dream! Then he came to Jerusalem, stood before the ark of the covenant of the LORD and offered burnt offerings,

<sup>m</sup>) Benaiah—The LORD has built—a Levite, was among David's famous heroes. He killed a lion single-handed and with only a staff took a spear away from an Egyptian giant and killed him. He had captained David's bodyguard, at whose head he had escorted Solomon to his throne and now he was made commander-in-chief. <sup>n</sup>) I.e., in comparison with David.

<sup>o</sup>) Possessed of God-given wisdom, he should be able to handle wealth to God's glory.

made peace offerings, and made a feast for all his servants.

<sup>16</sup>Then two women of ill repute<sup>p</sup> came to the king and stood before him. <sup>17</sup>The one woman said, "Oh, my master, I and this woman live in the same house, and I had a child while with her in the house. <sup>18</sup>The third day after I had my child, this woman also had a child. We were together, and no one else was with us in the house; it was just we two in the house. <sup>19</sup>The son of this woman died at night because she lay on it; <sup>20</sup>so she got up in the middle of the night, took my son from my side and, while your maid-servant was sleeping, laid him in her bosom and placed her dead son in my bosom. <sup>21</sup>In the morning when I arose to nurse my son, look, he was dead! But when I could look at him closely in the morning, see, he was not my son whom I had borne."

<sup>22</sup>The other woman retorted, "Not so; my son is the living one and yours is the dead one." But the first woman affirmed, "Untrue; your son is the dead one and mine the living one." So they argued before the king. <sup>23</sup>The king remarked, "This woman asserts, 'This living one is my son; your son is dead'; and that one replies, 'Not so; yours is the dead son and mine the living son.'" <sup>24</sup>Then he ordered, "Get me a sword." When they brought the sword before the king, <sup>25</sup>the king said, "Cut the living child in two and give half to the one and half to the other." <sup>26</sup>Then the woman whose was the living son said to the king — for her motherly compassion went out to her son — "Oh, my master, give her the living child; only do not kill him." But the other woman retorted, "He shall be neither mine nor yours! Cut him in two!" <sup>27</sup>The king replied, "Give the first woman the living child — you must not kill him — for she is his mother."<sup>q</sup> <sup>28</sup>When all Israel heard about the decision the king had rendered, they respected the king be-

cause they saw that the wisdom of God was in him to administer justice.

**4** KING SOLOMON WAS KING OVER all Israel. <sup>2</sup>These were his leading men: Azariah the son of Zadok was the priest;<sup>r</sup> <sup>3</sup>Elihoreph and Abijah the sons of Shisha were scribes; Jehoshaphat the son of Ahilud was the recorder; <sup>4</sup>Benaiah the son of Jehoiada was in charge of the army; Zadok and Abiathar were priests; <sup>5</sup>Azariah the son of Nathan was in charge of the officials; Zabud the son of Nathan was a priest and a friend of the king; <sup>6</sup>Ahishar was in charge of the house; and Adoniram the son of Abda was in charge of conscript labor.

<sup>7</sup>Solomon also had twelve overseers in charge of all Israel,<sup>s</sup> who supplied food for the king and his household, each one supplying food for one month in the year. <sup>8</sup>These are their names: the son of Hur, in Mount Ephraim; <sup>9</sup>the son of Deker, in Makaz, in Shaalbim, in Bethshemesh, and in Elonbeth-hanan; <sup>10</sup>the son of Heseid, in Arubboth (he had Socoh and all the territory of Hepher); <sup>11</sup>the son of Abinadab, in all the highlands of Dor (Taphath, Solomon's daughter, was his wife);<sup>t</sup> <sup>12</sup>Baana the son of Ahilud in Taanach, Megiddo, and in all Bethshean beside Zarethan below Jezreel, from Bethshean to Abel-Meholah, as far as the other side of Jokmeam; <sup>13</sup>the son of Geber, in Ramoth-Gilead (he had the tent villages of Jair the son of Manasseh, which are in Gilead and the territory of Argob which is in Bashan, sixty great cities with walls and bronze bars); <sup>14</sup>Ahinadab the son of Iddo, in Mahanaim; <sup>15</sup>Ahimaaz, in Naphtali and he married Basemath, Solomon's daughter. <sup>16</sup>Baana the son of Hushai, in Asher and Bealoth; <sup>17</sup>Jehoshaphat the son of Paruah, in Issachar; <sup>18</sup>Shimei the son of Ela, in Benjamin; <sup>19</sup>Geber the son of Uri, in the land of Gilead, the land of Sihon king of the

p) We would consider them "promiscuous." Rarely do modern prostitutes bear children.

q) Such a judgment indicates more than knowledge; it reveals feeling, intelligence and insight into a mother's heart. r) The high priest. s) Obviously one for each tribe.

t) Solomon was hardly past 20 when he took the throne. This statement probably names Abinadab's son as Taphath's future husband. She is mentioned only here.

Amorites and of Og king of Bashan; and one overseer was in the land.<sup>u</sup>

<sup>20</sup>Judah and Israel were as numerous as the sand by the sea; they ate, drank and enjoyed life.<sup>v</sup>

<sup>21</sup>Solomon was ruler over all the kingdoms from the River<sup>w</sup> to the land of the Philistines, to the border of Egypt. They paid tribute and served Solomon as long as he lived. <sup>22</sup>Solomon's food supply for one day consisted of 195 bushels of fine flour, 390 bushels of meal, <sup>23</sup>10 fat cattle, 20 pasture-fed cattle, 100 sheep, besides deer, gazelles, roebucks, and fattened fowls. <sup>24</sup>For he had dominion over everything on this side of the River, from Tiphseh to Gaza, and over all the kings this side of the River; and he was at peace on all sides, <sup>25</sup>so that Judah and Israel lived in security — each under his own vine and under his own fig tree — from Dan to Beer-sheba, so long as Solomon lived.

<sup>26</sup>Solomon also had 40,000 stalls of horses for his chariots and 12,000 horsemen.<sup>x</sup> <sup>27</sup>Those overseers, each in his month, supplied food for King Solomon and all who came to the table of King Solomon; they did not overlook a thing. <sup>28</sup>They brought barley and straw to the appointed place for the horses and the camels, each according to his allotment.

<sup>29</sup>God gave Solomon wisdom, very deep understanding, and range of mind as broad as the sand on the seashore, <sup>30</sup>so that the wisdom of Solomon was superior to the wisdom of the Easterners and to all the wisdom of Egypt. <sup>31</sup>He was wiser than all other men, than Ethan the Ezrahite, Heman, Chalcol, and Darda sons of Mahol;<sup>y</sup> and his fame spread to all the surrounding nations. <sup>32</sup>He also was the originator of 3,000 proverbs and the author of 1,005 songs. <sup>33</sup>He discoursed on trees, from the cedar of Lebanon to the hyssop which grows out of the city wall,

and he talked on beasts, birds, reptiles, and fish.<sup>z</sup> <sup>34</sup>People from every nation, whose kings had heard about his wisdom, came to listen to the wisdom of Solomon.

**5** WHEN HIRAM KING OF TYRE heard that they had anointed Solomon king in place of his father, he sent his servants to Solomon, because he had always been friendly with David. <sup>2</sup>Then Solomon sent this message to Hiram, <sup>3</sup>"You know that David my father was unable to build a house for the name of the LORD his God because of the wars which occupied him until the LORD put them<sup>a</sup> under the soles of his feet. <sup>4</sup>But now the LORD my God has given me rest all around; there is neither adversary nor opposition. <sup>5</sup>So I intend to build a house for the name of the LORD my God, as the LORD revealed to David my father, saying: Your son, whom I am putting on the throne after you, he shall build the house for My name. <sup>6</sup>Now then, give the order that cedars from Lebanon be cut for me; my servants shall work with your servants, and I will pay your servants whatever wages you ask, for you know that there is not a single person among us who can cut timber like the Sidonians."

<sup>7</sup>When Hiram received the message of Solomon, he was greatly delighted and said, "Blessed be the LORD today who has given to David a wise son to have charge of this great people." <sup>8</sup>Hiram then sent this message to Solomon, "I have received your communication to me. I am ready to comply with your request for cedar and cypress lumber. <sup>9</sup>My servants will bring them down from Lebanon to the sea, where I shall have them made into floats to be conveyed by sea to the place you designate where I will have them taken apart so that you can take them up.

u) In charge of all the officials.

v) Not intimating that the people thought of nothing else, but that, enjoying divine blessing, they were happy and content. w) So II Chr. 9:26, the Euphrates.

x) A dangerous accumulation [Deut. 17:16].

y) Ethan composed Ps. 89; Heman composed Ps. 88. They, with Chalcol and Darda, also Zimri, are mentioned in I Chron. 2:6, as five famous brothers of the tribe of Judah.

z) His writings required much thought and experience, and his discourses became possible as he grew intimate with people and with nature. Solomon heartily applied God's endowments.

a) His enemies.

You may pay me by supplying food for my household." <sup>10</sup>So Hiram gave Solomon all the cedar and cypress wood he wanted. <sup>11</sup>And Solomon gave Hiram 20,000 sacks of wheat for food for his household and 20,000 barrels<sup>a</sup> of pure oil. This was what Solomon gave to Hiram annually. <sup>12</sup>The LORD gave Solomon wisdom as He had promised him, and there was peace between Hiram and Solomon, for both of them had agreed to a treaty.

<sup>13</sup>Then King Solomon raised a battalion of conscript laborers from all Israel. It consisted of 30,000 men: <sup>14</sup>10,000 a month he sent by turns to Lebanon; one month they worked in Lebanon and two months at home. Adoniram had charge of the conscript laborers. <sup>15</sup>Solomon also had 70,000 transporters and 80,000 stonecutters in the mountains. <sup>16</sup>Besides Solomon's chief overseers, who had charge of the work, there were 3,300 foremen directing the people who did the work. <sup>17</sup>The king gave orders that large, costly stones be quarried to lay the foundation of the house with squared stone. <sup>18</sup>Thus the builders of Solomon, the builders of Hiram, and the Gebalites<sup>b</sup> quarried the stone and prepared both timber and stone for the construction of the house.

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**6** IN THE 480TH YEAR AFTER THE children of Israel left the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv<sup>c</sup> (which is the second month), he built the house of the LORD. <sup>2</sup>The house which King Solomon built for the LORD was 90 feet long, 30 feet wide, and 45 feet high. <sup>3</sup>The porch in front of the temple itself was 30 feet long, as was the width of the house, and its width was 15 feet in front of the house. <sup>4</sup>He made windows with narrowed frameworks for the house. <sup>5</sup>Against the wall of the house he built side rooms all around — all around the walls both of the temple and the inner

room<sup>d</sup> and he made cells all around. <sup>6</sup>The lowest side rooms were 7½ feet wide, the middle 9 feet wide, and the third 10½ feet wide, for he made recesses all around the outside of the house so that (the girders) should not be laid in the walls of the house.

<sup>7</sup>The house was built of stones dressed at the quarry; there was no sound of hammer, chisel, or any other iron tool while the house was being built. <sup>8</sup>The door of the lowest side rooms was on the right side of the house and by winding steps one could go up to the middle side chambers and from the middle to the third. <sup>9</sup>So he built the house and completed it; he paneled the house, beams, and pillars, with cedar. <sup>10</sup>He made the side rooms of the house 7½ feet high, and they were fastened to the house with cedar lumber.

<sup>11</sup>The word of the LORD came to Solomon, saying: <sup>12</sup>About this house which you are building, if you walk in My statutes, carry out My judgments, and observe all My commandments, I will fulfill My promise concerning you which I made to David your father. <sup>13</sup>And I will abide with the children of Israel and will never leave My people Israel.

<sup>14</sup>So Solomon brought the house to completion. <sup>15</sup>The inside walls of the house he covered with cedar boards from the floor to the rafters of the ceiling — he overlaid the inside with wood and covered the floor of the house with cypress boards. <sup>16</sup>At the back of the house he enclosed a space of about 30 feet with cedar boards from the floor to the rafters and made for himself inside the house an inner room, a sanctuary. <sup>17</sup>The house, the part of the temple before it,<sup>e</sup> was 60 feet long. <sup>18</sup>The cedar covering the inside of the house was decorated with designs of rosebuds and open flowers; only the cedar, and no stone, was visible. <sup>19</sup>He then prepared a sanctuary in the innermost part of the house for the

a) Following the Septuagint.

b) From Gebal, 13 miles north of Beirut, on the coast, the present Byblos.

c) Corresponding approximately to May, when he began to build.

d) The Holy of Holies, second room of the sanctuary.

e) The first room of the sanctuary, usually called "the holy place."

ark of the covenant of the LORD. <sup>20</sup>In front of the sanctuary, which was 30 feet long, 30 feet wide, and 30 feet high and which he overlaid with solid gold, he made<sup>f</sup> an altar of cedar. <sup>21</sup>So Solomon overlaid the inside of the house with solid gold and put golden chains across in front of the sanctuary which he also overlaid with gold. <sup>22</sup>He completely overlaid the whole house with gold, as well as the entire altar of the sanctuary.

<sup>23</sup>For the sanctuary<sup>g</sup> he made two cherubim of olivewood, 15 feet high; <sup>24</sup>each wing of the one cherub was 7½ feet long, so that the distance from the tip of one wing to the tip of the other wing was 15 feet. <sup>25</sup>The other cherub also was 15 feet — both cherubim were of the same size and shape. <sup>26</sup>The height of one cherub was 15 feet, as was that of the other. <sup>27</sup>He put the cherubim in the inner room of the house, the wings of the cherubim being spread out so that the wing of one touched one wall and the wing of the other touched the other wall, while their wings touched each other in the center of the house. <sup>28</sup>The cherubim he also overlaid with gold.

<sup>29</sup>The inside and outside walls of the house he decorated with engraved figures of cherubim, palm trees, and open flowers, <sup>30</sup>and the floor of the house he overlaid with gold, inside and outside. <sup>31</sup>For the entrance of the holy place he made double doors of olivewood, the lintel and the doorposts forming five sides and angles. <sup>32</sup>Both doors of olivewood he decorated with cherubic figures, palm trees, and open flowers, and overlaid them with gold; the cherubim and palm trees he overlaid with beaten gold. <sup>33</sup>Then he made square doorposts of olivewood for the entrance to the temple, <sup>34</sup>and two doors of cypress wood, the two leaves of the one door folded, as did those of the other door. <sup>35</sup>He decorated them with

cherubim, palm trees, and open flowers and overlaid them with gold, evenly spread over the engraved work. <sup>36</sup>The inner court he constructed with three courses of dressed stones and one course of cedar beams. <sup>37</sup>The foundation of the house of the LORD was laid in the fourth year,<sup>h</sup> in the month of Ziv, <sup>38</sup>and in the eleventh year, in Bul, the eighth month, the house was completed in every detail according to plan.<sup>i</sup> So he built it in seven years.

**7** BUT IT TOOK SOLOMON 13 YEARS to complete the building of his own house.<sup>j</sup> <sup>2</sup>His house, constructed of Lebanese lumber, was 150 feet long, 75 feet wide, and 45 feet high, and rested upon four rows of cedar pillars with cedar rafters upon the pillars. <sup>3</sup>It was covered with cedar above the rafters upon the 45 pillars, 15 to a row. <sup>4</sup>There were three rows of window frames, with window facing window for the three rows; <sup>5</sup>and all the doors and windows had square frames, window over against window for the three rows. <sup>6</sup>He made a vestibule of pillars, 75 feet long and 45 feet wide with a porch in front of them and pillars and cornice in front. <sup>7</sup>He constructed a throne porch, a porch of judgment, where he might pronounce decisions,<sup>k</sup> and it was panelled with cedar from floor to roof. <sup>8</sup>The house in which he was to live was in a court other than that of the porch of judgment but of the same workmanship; he also made a house like this porch for Pharaoh's daughter whom Solomon had married.

<sup>9</sup>All these buildings were constructed, from the foundation to the coping and from the outside to the great court, of expensive stones, cut according to measure and sawed on both sides. <sup>10</sup>Even the foundation was made of expensive stones, large stones, stones of 15 feet and stones of 12 feet. <sup>11</sup>Above them lay expensive stones, cut

f) The altar for incense, outside the veil of the Holy of Holies and thus standing in the holy place, but belonging to the Holy of Holies.

g) The Holy of Holies; the cherubim above the mercy seat of the ark of the covenant.

h) Of Solomon's reign.

i) A reproduction but not a replica of the tabernacle. Essentially similar form and furniture but the framework of larger dimensions. j) Fewer workers or more elaborate construction.

k) The king was final judge, the "Supreme Court."

according to measure, in addition to cedar. <sup>12</sup>The great court had three courses of dressed stone and a series of cedar rafters just as the inner court of the house of the LORD and the porch of the house.

<sup>13</sup>Then King Solomon had Hiram brought from Tyre.<sup>1</sup> <sup>14</sup>He was the son of a widow of the tribe of Naphtali; his father had been a Tyrian bronze worker. He was intelligent, talented, and skilled in all types of bronze work. He came to King Solomon and did all his work. <sup>15</sup>He cast two bronze pillars; the one was 27 feet high with a circumference of 18 feet and the other like it. <sup>16</sup>Then he made two capitals of molten bronze for the top of the pillars, each 7½ feet high; <sup>17</sup>also trelliswork designs — festoons and chainwork — for the capitals on top of the pillars, seven for each capital. <sup>18</sup>Besides, he made the pomegranates,<sup>m</sup> two rows around the one trelliswork to cover the capitals on top of the pillars; he made the same for the other capital. <sup>19</sup>The capitals on top of the pillars in the porch were of lily design, six feet. <sup>20</sup>Moreover, the capitals on the two pillars above the adjacent circular projection on the trelliswork side had 200 pomegranates in rows around both capitals. <sup>21</sup>Then he set up the pillars at the porch of the temple; when he set up the right pillar he called it Jachin,<sup>n</sup> and when he had set up the left pillar he called it Boaz.<sup>o</sup> <sup>22</sup>On top of the pillars was a lily design. And so work on the pillars was finished.

<sup>23</sup>Next he made the molten sea, which was 15 feet from brim to brim, perfectly round, 7½ feet high and 45 feet in circumference. <sup>24</sup>Rosebud decorations under the brim surrounding it extended around it, ten in a cubit,<sup>p</sup> two rows of the rosebud decorations having been cast in the metal. <sup>25</sup>It rested on twelve oxen, three facing northward, three facing westward, three facing southward, and three facing eastward; the sea was mounted upon them, their back parts being

turned inward. <sup>26</sup>It was four inches thick; its brim was made like that of a goblet, like a lily blossom, and its capacity was 18,000 gallons. <sup>27</sup>Then he made ten bronze bases; each base was six feet long, six feet wide, and four and a half feet high.

<sup>28</sup>This is the way the bases were constructed; they had borders; there were borders between the frames <sup>29</sup>and on the borders between the bases were lions, oxen, and cherubim, and on the frames the same; above and below the lions and oxen were punchwork rosettes. <sup>30</sup>Each base had four bronze wheels and bronze axles and the four corners had supports; the supports under the eaves were of cast metal with rosettes on the side of each. <sup>31</sup>Its mouth inside the supports and up was a foot and a half; it was round like the work of a pedestal for two and a half feet. Also upon its mouth were engravings and its borders were square, not round. <sup>32</sup>The four wheels were under the borders, while the stays of the wheels were on the base. The height of a wheel was about two feet. <sup>33</sup>The wheels were made like chariot wheels; their stays, their rims, their spokes, and their hubs were all cast. <sup>34</sup>There were four supports running to the far corners of each base, the support being part of the base. <sup>35</sup>At the top of the base was a round object nine inches high and on the top of the base its stays, the borders being part of the base. <sup>36</sup>On the plain spaces of the stays and upon the borders, he engraved cherubim, lions, and palm trees and around the space still left rosettes. <sup>37</sup>He made the ten bases in the same way; they were all identical in cast, size, and shape. <sup>38</sup>He made ten bronze lavers, each with a capacity of 360 gallons and each measuring six feet; one laver was placed on each of the ten bases. <sup>39</sup>He then placed five of the bases on the right side of the house and five on the left side, and the sea he placed on the right side of the house to the east, facing the south.

1) Not to be confused with King Hiram. His mother was a Hebrew.

m) Imitations in stone as those on the high priest's robe were of cloth.

n) "He establishes." o) "In Him is strength." p) A foot and a half.

<sup>40</sup>Hiram also made the lavers, the shovels, and the bowls. So Hiram finished all the work which he did for King Solomon for the house of the LORD: <sup>41</sup>the two pillars, the two bowl-like capitals on top of both pillars, the two trellisworks covering the two bowl-like capitals on top of the pillars, <sup>42</sup>the 400 pomegranates for the two trellisworks, two rows of pomegranates for each trelliswork, to cover both bowl-like capitals on top of the pillars, <sup>43</sup>the ten bases, and the ten lavers upon the bases, <sup>44</sup>and the one sea and the twelve oxen under the sea. <sup>45</sup>The pots, the shovels, and the basins, and all these articles which Hiram made for King Solomon for the house of the LORD were made of polished bronze. <sup>46</sup>He cast them in the clay molds in the Jordan district between Succoth and Zarethan.

<sup>47</sup>Solomon left (unweighed) all the articles; the weight of the bronze could not be ascertained because it was past counting. <sup>48</sup>So Solomon made all the articles for the LORD's house; the altar was made of gold and so was the table of showbread.

<sup>49</sup>The lampstands,<sup>q</sup> five to the right and five to the left of the sanctuary, were made of solid gold; the blossoms, the lights, and the tongs also were made of gold. <sup>50</sup>The goblets, the snuffers, the bowls, the pans, the censers were made of pure gold; the hinges of the doors of the inside house, the Holy of Holies, and those of the doors of the house, the temple, were also made of gold. <sup>51</sup>When all the work which King Solomon did on the house of the LORD was finished, he brought the dedicated things of David his father — the gold, the silver, and other articles — and deposited them in the treasuries of the LORD's house.

359 B.C.

**8** THEN SOLOMON BROUGHT TOGETHER the elders of Israel — all the heads of the tribes, all the princes of the clans of the children of Israel —

to King Solomon at Jerusalem, to transfer the ark of the covenant of the LORD from the city of David, which is Zion. <sup>2</sup>All the men of Israel came together to King Solomon for the feast in the month of Ethanim which is the seventh month.<sup>r</sup> <sup>3</sup>All the elders of Israel came and the priests took up the ark. <sup>4</sup>So they brought up the ark of the LORD, the tent of meeting and all the sacred articles in the tent; the priests and the Levites brought them up. <sup>5</sup>King Solomon and the whole congregation of Israel, assembled to him for the occasion, were with him in front of the ark, sacrificing sheep and oxen, so many they could not be numbered or counted. <sup>6</sup>The priests brought the ark of the covenant of the LORD to its place in the sanctuary of the house, in the Holy of Holies, under the wings of the cherubim; <sup>7</sup>for the cherubim spread out their wings over the place of the ark and formed a canopy over the ark with its carrying poles. <sup>8</sup>The carrying poles were so long that their ends could be seen from the holy place in front of the sanctuary, though they could not be seen from the outside.<sup>s</sup> They are there to this day. <sup>9</sup>Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, where the LORD made a covenant with the children of Israel when they came out of the land of Egypt.

<sup>10</sup>When the priests emerged from the holy place, the cloud filled the house of the LORD, <sup>11</sup>so that the priests were unable to keep on ministering to the LORD because of the cloud; for the glory of the LORD filled the LORD's house.

<sup>12</sup>Solomon said, "The LORD said: He dwells in a heavy cloud. <sup>13</sup>I have indeed built a lofty abode for Thee; a house for Thee to dwell in forever."<sup>t</sup> <sup>14</sup>Then Solomon turned around and blessed the whole congregation of Israel, while the whole congregation of Israel stood. <sup>15</sup>He said, "Blessed be the

q) Mention of candlesticks in a Bible translation is unfortunate; there were no candles in Bible times and had there been, they would have been useless for God's house because oil in a bowl supplied the fuel for illumination, conveyed from the central bowl with wicks through golden pipes. r) Corresponding to October, in the rainy season.

s) They came through from the Holy of Holies, under the veil.

LORD God of Israel, who with His own mouth spoke to my father David and with His own hand has fulfilled it, saying: <sup>16</sup>At the time I brought My people Israel out of Egypt, I did not choose a city in any of the tribes of Israel where a house for My name should be built, but I chose David to have charge of My people Israel.<sup>17</sup> When David my father was minded to build a house for the name of the LORD God of Israel, <sup>18</sup>the LORD said to David my father: Although you were minded to build a house for My name — and you did well to be so minded — <sup>19</sup>indeed you shall not build the house; but your son who comes from your loins shall build the house for My name. <sup>20</sup>Now the LORD has fulfilled the promise which He made; I have been elevated in the place of David my father and occupy the throne of Israel, as the LORD said. So I have built the house for the name of the LORD God of Israel, <sup>21</sup>and I have made here a place for the ark wherein is the covenant of the LORD which He made with our fathers when He brought them up out of the land of Egypt.<sup>22</sup>

<sup>22</sup>Solomon stood in front of the altar of the LORD before the whole congregation of Israel and, spreading out his hands toward heaven, <sup>23</sup>said, "O LORD, God of Israel, there is no God like Thee in heaven above or in the earth beneath, who loyally observes the covenant with Thy servants when they walk before Thee with perfect devotion. <sup>24</sup>Thou hast kept Thy promise to David my father; with Thy mouth Thou hast spoken, and with Thy hand Thou hast fulfilled as it appears today. <sup>25</sup>Now, O LORD, God of Israel, fulfill for Thy servant David my father what Thou didst promise him saying: You shall never lack before Me an occupant for the throne of Israel, provided, indeed, that your sons pay attention to their ways so as to walk before Me as you did. <sup>26</sup>Now, therefore, O God of Israel, confirm Thy word

which Thou gavest to Thy servant David my father.

<sup>27</sup>"But can God really dwell upon the earth? Behold, the heavens cannot contain Thee, how much less this house which I have constructed."

<sup>28</sup>Listen now, to the prayer and supplication of Thy servant, O LORD God, so that Thou mayest be responsive to the cry and prayer which Thy servant is uttering today in Thy presence; <sup>29</sup>that Thine eyes may be open night and day toward this house concerning which Thou hast said: My name shall be there, to hear the prayer Thy servant is offering toward this house.

<sup>30</sup>Give ear, therefore, to the supplication of Thy servant and of Thy people Israel, which they are making toward this place, and when Thou hearest it in Thy dwelling place in heaven, give ear and forgive.

<sup>31</sup>"When a man wrongs his neighbor, is made to swear an oath, and comes and swears before Thine altar in this house, <sup>32</sup>then hear Thou in heaven and act to judge Thy servants; sentencing the wrongdoer so as to punish him for his wrong and acquitting the righteous because of his innocence.

<sup>33</sup>"When Thy people Israel are routed before the enemy because they have sinned against Thee and they return to Thee, confess Thy name, pray, and implore Thy favor in this house, <sup>34</sup>then hear Thou in heaven, forgive the sin of Thy people Israel, and allow them to return to the land which Thou gavest to their fathers.

<sup>35</sup>"When heaven is sealed up so that it does not rain because they have sinned against Thee, and they pray toward this place, confess Thy name, and turn from their sin when Thou dost discipline them, <sup>36</sup>then hear Thou in heaven, forgive the sin of Thy servants, Thy people Israel — for Thou art instructing them in the good way which they are to go — and send rain upon the land which Thou gavest Thy people as an inheritance.

t) God prefers that we voluntarily honor Him.

u) The thought of God's omnipresence, of His infinity is not new. That He does make His presence felt where His people gather remains a never-ending wonder. Also that He so willingly dwells with a worshipping household.



<sup>37</sup>"When there is a famine in the land, when there is pestilence, when there is blight, mildew, locust, or grasshopper; when their enemy besieges them in any of their cities; when there is any plague or disease, <sup>38</sup>and any prayer or supplication is made by any one of all Thy people Israel who recognizes what his trouble is and stretches out his hands toward this place, <sup>39</sup>then hear Thou in heaven, Thy dwelling place, forgive, and act to reward each one, whose mind Thou knowest, in accordance with his conduct — for Thou alone knowest the mind of all men — <sup>40</sup>in order that they may revere Thee all the days that they live in the land which Thou gavest our fathers."

<sup>41</sup>"The foreigner" too, who is not one of Thy people Israel, but comes from a faraway land for Thy name's sake — <sup>42</sup>for they will hear of Thy great name, Thy mighty hand, and Thine outstretched arm — when he shall come to pray at this house, <sup>43</sup>hear Thou in heaven Thy dwelling place and do everything the foreigner requests of Thee, so that all the peoples of the earth may know Thy name, revere Thee as Thy people Israel do, and know that Thou hast accepted this house which I have built.

<sup>44</sup>"Whenever Thy people go out to fight their enemy, wherever Thou mayest send them, and they pray to the LORD toward the city Thou hast chosen and the house I built to Thy name, <sup>45</sup>then hear Thou in heaven their prayer and supplication and support their cause. <sup>46</sup>When they sin against Thee — for there is no one who does not sin — and in Thy wrath Thou dost abandon them to the enemy, so that their captors take them away as prisoners into a foreign land, near or far, <sup>47</sup>and then they think it over in the land where they have been taken as prisoners, repent, and implore Thy favor in the land of their captors, saying, 'We have sinned, done wrong, and

transgressed,' <sup>48</sup>repenting with all their heart and soul in the land of their captors, where they took them, and pray to Thee toward their land which Thou gavest their fathers, the city Thou hast chosen and the house which I have built to Thy name, <sup>49</sup>then hear Thou their prayer and supplication in heaven, Thy dwelling place, support their cause, <sup>50</sup>forgive all the transgressions of Thy people who have sinned and transgressed against Thee, and grant them compassion before their captors so that they may show mercy toward them — <sup>51</sup>for they are Thy people, Thy heritage, whom Thou hast brought out of Egypt, out of the iron furnace.

<sup>52</sup>"May Thine eyes<sup>x</sup> be open to the supplication of Thy servant and to the supplication of Thy people Israel so as to listen to them whenever they call to Thee. <sup>53</sup>For Thou didst set them apart from all the peoples of the earth as Thy heritage, as Thou didst say through Moses Thy servant when Thou didst bring our fathers from Egypt, O LORD GOD."

<sup>54</sup>When Solomon had finished all this prayer and supplication, he arose from before the altar of the LORD, where he had been kneeling with his hands spread out toward heaven, <sup>55</sup>and, standing, he blessed the whole congregation of Israel with a loud voice, saying, <sup>56</sup>"Blessed be the LORD who has given rest to His people Israel in accordance with His word; not a single detail of His good words spoken through Moses His servant has failed. <sup>57</sup>May the LORD our God be with us as He was with our fathers; may He neither forsake us nor abandon us, <sup>58</sup>but turn our hearts toward Himself, that we may walk in His ways and observe His commandments, His statutes, and judgments which He prescribed for our fathers. <sup>59</sup>May these words of mine with which I have prayed before the LORD be near to the LORD our God, night and day, to maintain the cause of His servant and of His people Israel in accordance with

v) Solomon is a true leader in prayer for he expresses the hopes and the needs of his people. As a nation is worshiping with him, this is a national prayer.

w) Not only the stranger living in the land, but also the one coming from afar to worship. A considerate prayer has to become missionary; it includes outsiders.

x) Gk. ears.

## I KINGS 8, 9

daily needs, <sup>60</sup>so that all the peoples of the earth may know that the LORD is God, for there is no other.<sup>y</sup> <sup>61</sup>May you too be of one mind with the LORD our God so as to walk in His statutes and keep His commandments as today.”

<sup>62</sup>Then the king together with all Israel offered sacrifices to the LORD.

<sup>63</sup>Solomon offered in peace offerings to the LORD 22,000 cattle<sup>z</sup> and 120,000 of the flocks, when the king and all the children of Israel dedicated the house of the LORD. <sup>64</sup>At that time the king had set apart the center of the court before the house of the LORD where he offered the burnt offering, the meal offering, and the fat of the peace offering, because the bronze altar before the LORD was too small to hold the burnt offering, the meal offering and the fat of the peace offering.

<sup>65</sup>So Solomon together with all Israel (a great congregation assembled from the Hamath pass to the Brook of Egypt) held a feast before the LORD our God<sup>a</sup> for seven days and seven more days. <sup>66</sup>On the eighth day,<sup>b</sup> when he dismissed them, they blessed the king. Then they went to their tents<sup>c</sup> rejoicing and happy over all the goodness of the LORD to David His servant and Israel His people.

**9** WHEN SOLOMON HAD COMPLETED the building of the house of the LORD and the palace of the king, and all the other things Solomon had wanted to construct, <sup>2</sup>the LORD appeared to Solomon again as He had appeared to him at Gibeon. <sup>3</sup>The LORD said to him: I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by placing My name there forever; My eyes and My heart shall be there con-

## Offerings, Feasting, Divine Response

tinually. <sup>4</sup>As for you, if you will walk before Me as David your father walked, with absolute integrity of heart, doing everything I command you, and keeping My statutes and judgments, <sup>5</sup>then I will make secure the throne of your kingdom over Israel forever, as I promised David your father, saying: There shall never fail you an occupant for the throne of Israel.

<sup>6</sup>If, however, you or your sons turn away from Me and do not keep My commandments and My statutes which I have placed before you, but go and serve other gods and worship them, <sup>7</sup>then I will cut off Israel from the land I gave them, and the house I consecrated to My name I will put out of My sight; Israel will become a proverb and a byword among all the peoples. <sup>8</sup>This house shall become a ruin,<sup>d</sup> and every one passing by shall whistle in astonishment and exclaim, “Why has the LORD so treated this land and this house?” <sup>9</sup>And they will reply, “Because they forsook the LORD their God who brought their fathers from the land of Egypt; they embraced other gods and worshiped and served them; that is why the LORD brought all this misfortune upon them.”<sup>e</sup>

950 B.C.

<sup>10</sup>At the end of twenty years, during which time Solomon had built the two houses, the house of the LORD and the house of the king, <sup>11</sup>since Hiram king of Tyre had supplied Solomon with cedar and cypress timber, and with as much gold as he wanted, King Solomon transferred twenty cities in Galilee to Hiram.<sup>f</sup> <sup>12</sup>When Hiram came from Tyre to see the cities Solomon had transferred to him, he was displeased with them <sup>13</sup>and complained, “What kind of towns are these which you have given me, my brother?” So

y) Beginning with the call of Abraham [Gen. 12:3], invariably God makes clear that He purposes those whom He blesses to be a blessing.

z) Oxen as we think of them are mutilated animals; therefore not acceptable for sacrifice.

a) Solomon succeeded in sharing with his people a sense of godly fellowship, so they were of one mind toward God and toward one another. They could think and speak of “our God.”

b) The day after the second week.

c) Then, to their homes. And they returned there a different, a better people, for whom worshiping God had grown more natural and satisfying. No wonder they “blessed the king.”

d) See Mic. 3:12 and Jer. 26:18.

e) God never ceases instruction, because we never learn more than we need. The Bible is a textbook that requires continued, repeated reading and rethinking.

f) Illegally, delivering Hebrews to pagans, contrary to God’s program.

they call them the territory of Cabul<sup>g</sup> to this day. <sup>14</sup>Hiram had paid the king 3,500,000 dollars in gold for them.<sup>h</sup>

<sup>15</sup>Now this is the way King Solomon conscripted the labor corps to build the house of the LORD, his house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer — <sup>16</sup>Pharaoh king of Egypt had come up and captured Gezer, burned it down, and killed the Canaanite population of the city; then he gave it as a dowry to his daughter, the wife of Solomon. <sup>17</sup>So Solomon built Gezer, Lower Beth-horon, <sup>18</sup>Baalath, Tamar in the desert land, <sup>19</sup>all of Solomon's store-cities, the chariot-cities, the house-cities and whatever other structures he desired in Jerusalem, in Lebanon, and in all the land under his dominion. <sup>20</sup>Solomon conscripted his labor corps, as they do now, from all the people who survived from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who were not Israelites — <sup>21</sup>they were the descendants of those whom the Israelites were unable to exterminate. <sup>22</sup>But Solomon never made slaves of Israelites; they were his warriors, his courtiers, his officers, his captains, his chariot officers, and his cavalry officers. <sup>23</sup>These were the chief officials who supervised Solomon's work — 550 of them — who directed the people who did the work.

<sup>24</sup>As soon as Pharaoh's daughter had come up from David's city to her house, which he had built for her, he built the Millo.<sup>j</sup>

<sup>25</sup>Three times annually Solomon used to offer burnt offerings and peace offerings upon the altar he had made for the LORD; he also used to burn incense with it before the LORD. So he finished the house.

<sup>26</sup>King Solomon also built a fleet at Ezion-geber near Eloth<sup>k</sup> on the shore of the Red Sea in the land of Edom. <sup>27</sup>Hiram sent his servants, skilled sailors who knew the sea, to man the fleet

with the servants of Solomon. <sup>28</sup>They went to Ophir where they procured 12,350,000 dollars worth of gold and brought it to King Solomon.

**10** WHEN THE QUEEN OF SHEBA heard about the fame of Solomon in relation to the name of the LORD, she came to test him with perplexing questions. <sup>2</sup>She came to Jerusalem with an immense train of camels bearing spices, piles of gold and precious stones. As soon as she came to Solomon, she disclosed to him everything that was on her mind. <sup>3</sup>Solomon, in turn, answered all her questions. Nothing was obscure to the king which he could not explain to her.

<sup>4</sup>When the queen of Sheba<sup>l</sup> grew fully aware of all the wisdom of Solomon, the house he had built, <sup>5</sup>the food of his table, the seating of his courtiers, the attendance of his servants, their clothing, his cupbearers, and the burnt offerings he used to offer in the house of the LORD, she was breathless. <sup>6</sup>She said to the king, "The report about your understanding and wisdom that I heard in my land was true; <sup>7</sup>I did not believe it until I came and my own eyes saw it. Truly the half has not been told me; your wisdom and wealth exceed the report I heard. <sup>8</sup>Fortunate are your men; fortunate these courtiers of yours who are continually present with you, hearing your wisdom. <sup>9</sup>Blessed be the LORD your God who was pleased to give you the throne of Israel. Because the LORD loved Israel eternally, He made you king to rule justly and righteously." <sup>10</sup>Then she presented to the king 3,500,000 dollars in gold, a huge quantity of spices and precious stones — never again did such an amount of spices come in as that which the queen of Sheba presented to King Solomon.

<sup>11</sup>The ships of Hiram that transported gold from Ophir also brought a very great quantity of almug wood<sup>m</sup>

g) Unproductive land.

h) What he had contributed toward Solomon's buildings. i) Uninhabited country.

j) A fortress connected with Jerusalem, probably to control the remaining Jebusites; also to protect the city against outside enemies. k) Meaning terebinth; now Aqabah.

l) A southwestern Arabian people, possibly descended from Abraham through Jokshan, by Keturah [Gen. 25:1-3].

m) Called algum wood [II Chron. 9:10]; resembling fig tree wood but whiter and more shiny; also fragrant enough for incense.

and precious stones. <sup>12</sup>The king used the almuġ wood to make pillars for the house of the LORD and the house of the king, and lyres and harps for the singers—such almuġ wood has not come in nor been seen to this day. <sup>13</sup>In return, King Solomon gave the queen of Sheba everything she wanted or asked for, aside from what he gave her from the royal bounty.<sup>a</sup> Then she, together with her courtiers, returned to her country.

<sup>14</sup>Solomon received about 20,000,000 dollars in gold annually <sup>15</sup>besides what came in from mercantile taxes and the profits from trade with the Arabian kings and the governors of the land.

<sup>16</sup>Solomon also made 200 bucklers of hammered gold, each buckler containing 6000 dollars worth of gold, <sup>17</sup>and 300 shields of hammered gold, each shield containing 1800 dollars worth of gold. The king put them into the house of the forest of Lebanon.

<sup>18</sup>The king made a large ivory throne which he overlaid with pure gold.

<sup>19</sup>The throne had six steps, and on the top rear of the throne was a rounded head; on each side of the seat were arms and beside them stood two lions.

<sup>20</sup>Twelve lions stood there, one on either end of each of the six steps. Nothing like it was made in any other kingdom. <sup>21</sup>All of King Solomon's drinking utensils were made of gold, and all the utensils of the house of the forest of Lebanon were made of solid gold; none were made of silver because silver was not considered of value in the days of Solomon. <sup>22</sup>For the king's Tarshish fleet was in partnership with Hiram's fleet; once every three years the Tarshish fleet brought gold, silver, ivory, apes, and baboons.

<sup>23</sup>So King Solomon surpassed all the kings of the earth in wealth and wisdom. <sup>24</sup>The whole world consulted Solomon to benefit from the wisdom with which God had endowed him.

<sup>25</sup>They brought, each one, his tribute—utensils of silver, vessels of gold, robes,

spices, horses, and mules—a fixed amount each year.<sup>o</sup> <sup>26</sup>Solomon also acquired chariots and horses so that he had 1,400 chariots and 12,000 horses quartered in chariot-cities or in Jerusalem with the king.<sup>p</sup> <sup>27</sup>The king made silver as common as stones in Jerusalem and cedar as plentiful as sycamore trees in the Shephelah.<sup>q</sup> <sup>28</sup>Solomon's horses came from Egypt and Cilicia;<sup>r</sup> the royal merchants brought [them] from Cilicia at the prevailing price—<sup>29</sup>an Egyptian chariot for 400 dollars in silver and a horse for 100 dollars—and so they delivered them by their hand<sup>t</sup> to all the Hittite and Syrian kings.

**11** KING SOLOMON LOVED, IN ADDITION to the daughter of Pharaoh, many foreign women, Moabite, Ammonite, Edomite, Sidonian, and Hittite women, <sup>2</sup>from the nations concerning which the LORD had warned the Israelites: You must not cohabit with them, nor they with you, for they will certainly turn your hearts to their gods. Solomon held fast to them in love. <sup>3</sup>He had 700 official wives and 300 concubines who perverted his mind. <sup>4</sup>When Solomon became old, his wives turned his heart to other gods, so that his heart was no longer true to the LORD his God, as the heart of David his father had been. <sup>5</sup>Solomon was submissive to Ashtoreth, the goddess of the Sidonians, and to Milcom, the abomination of the Ammonites. <sup>6</sup>So Solomon did evil in the sight of the LORD and was not true to the LORD as David his father had been.<sup>r</sup> <sup>7</sup>Then Solomon built a high place for Chemosh, the abomination of Moab, and for Milcom,<sup>s</sup> the abomination of the Ammonites, on the mountain in front of Jerusalem. <sup>8</sup>Thus Solomon provided for all his foreign wives, who burned incense and offered sacrifices to their gods. <sup>9</sup>The LORD was angry with Solomon, because his mind turned against the LORD God of Israel who had ap-

n) Oriental fashion, the recipient of gifts should do somewhat better in return.

o) These tributes came from peoples whom David had conquered.

p) Which was divinely forbidden [Deut. 17:16]. q) The foothills of Judah, westward.

r) Solomon's backsliding evidences the difference between intelligence and devotion. His head and his heart did not fully harmonize. s) See II Kings 23:13.

t) The Hebrew has "from Egypt and Keveh," the latter being interpreted as Cilicia.

†) i.e., by their agency.

peared to him twice, <sup>10</sup>and had instructed him specifically about this thing, that he must not submit to other gods. But he did not observe the LORD's instruction. <sup>11</sup>The LORD said to Solomon: Because you did this and have not observed My covenant and My statutes which I commanded you, I will surely tear the kingdom away from you and give it to your servant. <sup>12</sup>However, I will not do it as long as you live for your father David's sake; I will tear it away from the hand of your son. <sup>13</sup>Moreover, I will not tear away the whole kingdom; I will give one tribe to your son for my servant David's sake and for the sake of Jerusalem which I have chosen.<sup>t</sup>

<sup>14</sup>Then the LORD confronted Solomon with an opponent, Hadad the Edomite, who was a member of the royal family of Edom. <sup>15</sup>It happened when David was busy with Edom, and Joab the captain of the army had gone to bury the dead and cut down every male in Edom — <sup>16</sup>for Joab and all Israel stayed there for six months, until he had cut off every male in Edom — <sup>17</sup>that Hadad, who was just a small boy, together with some Edomite servants of his father's, fled to Egypt. <sup>18</sup>They went from Midian to Paran and, taking with them some men from Paran, they came to Egypt to the Pharaoh of Egypt, who gave him a house, ordered provisions for him, and gave him land. <sup>19</sup>Hadad became a favorite with the Pharaoh, so that he gave him his sister-in-law, the sister of Tahpenes the queen, as wife. <sup>20</sup>The sister of Tahpenes bore Genubath, his son, whom Tahpenes weaned in Pharaoh's house. Genubath remained in the house of Pharaoh with Pharaoh's sons. <sup>21</sup>When Hadad heard in Egypt that David had been laid to rest with his fathers and that Joab, the captain of the army, was dead, he said to Pharaoh, "Let me go to my country." <sup>22</sup>Pharaoh replied, "What are you in need of that you want to leave and go to your

country?" "Nothing," he affirmed, "just let me go."

<sup>23</sup>God confronted him with another opponent,<sup>u</sup> Rezon the son of Eliada, who had fled from his master, Hadadezer, king of Zobah. <sup>24</sup>He then associated to himself some men, so that he became the leader of a group of raiders who, when David would kill them, went to Damascus. He remained there and became king in Damascus. <sup>25</sup>He was Israel's opponent throughout the lifetime of Solomon — doing harm as Hadad did — and he loathed Israel when he was king in Edom.

<sup>26</sup>Then there was Jeroboam the son of Nebat, an Ephrathite from Zeredah (whose mother's name was Zeruah, a widow), a servant of Solomon who rebelled against the king. <sup>27</sup>This is how he rebelled against the king. Solomon built the Millo and closed the breaks in the city of David his father. <sup>28</sup>Jeroboam was a very able man, and when Solomon saw how energetic the young man was, he made him overseer of all the conscript labor of the house of Joseph. <sup>29</sup>One time as Jeroboam was going out of Jerusalem, the prophet Ahijah the Shilonite met him and turned him aside. He had on a new robe, and when the two of them were in the field alone, <sup>30</sup>Ahijah took the new robe he had on, tore it into twelve pieces, <sup>31</sup>and said to Jeroboam, "Take ten pieces yourself, for thus says the LORD God of Israel: I am tearing the kingdom out of the hands of Solomon, and I will give you the ten tribes (<sup>32</sup>but he shall retain one tribe<sup>v</sup> for my servant David's sake and for the sake of Jerusalem, the city I selected from all the tribes of Israel), <sup>33</sup>because he has forsaken Me, worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and has not followed My instructions to do what is right in My sight and to keep My statutes and My judgments as David his father did.

t) Children of a godly home start and continue life at a great advantage, their training and the remembrance of them before the throne of grace by their parents, which is infinitely enhanced where they cooperate.

u) Although even the appointed man had no idea that God's hand was in it, nevertheless Rezon was His agent and so was Jeroboam. v) Always including most of the Simeon tribe with Judah.

<sup>34</sup>Yet I will not take the whole kingdom from him; I will make him prince throughout his lifetime for My servant David's sake, whom I chose and who observed My commandments and My statutes. <sup>35</sup>But I will take the kingdom from his son's hand and give it to you, that is, ten tribes of it. <sup>36</sup>To his son I will give one tribe in order that there may be a Davidic light before Me continually in Jerusalem, the city where I Myself chose to put My name. <sup>37</sup>And I will make you king over all that you desire—you shall be king over Israel. <sup>38</sup>If you obey what I command you, follow My instructions, and do what is right in My sight, observing My statutes and My commandments as David My servant did, I will be with you and establish your dynasty firmly as I did David's. I will give you Israel. <sup>39</sup>Because of this I will humble David's descendants, though not permanently."

<sup>40</sup>When Solomon attempted to kill Jeroboam,\* he escaped to Egypt, to Shishak king of Egypt, where he remained until the death of Solomon. <sup>41</sup>The rest of the acts of Solomon, everything he did and his wisdom, are they not recorded in the book of the acts of Solomon? <sup>42</sup>Solomon was king in Jerusalem, over all Israel, for a period of forty years. <sup>43</sup>So Solomon slept with his fathers and was buried in the city of David his father, and Rehoboam his son became king in his place.

930 B.C.

**12** REHOBAM WENT TO SHECHEM where all Israel came to make him king.<sup>x</sup> <sup>2</sup>Now Jeroboam the son of Nebat heard about it (for he was still in Egypt where he had fled from King Solomon), <sup>3</sup>and they sent for him. When Jeroboam and the whole assembly of Israel arrived, they addressed Rehoboam, saying, <sup>4</sup>"Your father made our yoke unbearable. Now lighten the unbearable service of your father and the heavy yoke he laid upon us, and we will serve you." <sup>5</sup>He responded,

"Give me three more days; then return to me."

When the people left, <sup>6</sup>Rehoboam conferred with the elders who had stood by Solomon when he was still alive, saying, "How would you advise me to reply to the people?" <sup>7</sup>They advised him, "If you will be a servant to this people now and serve them and reply to them with kind words, they will always be your servants." <sup>8</sup>But he rejected the advice which the elders gave him. Then he conferred with the young men who grew up with him and who stood by him. <sup>9</sup>"What do you advise us to say to this people who petitioned me, 'Make lighter the yoke your father laid upon us'?" <sup>10</sup>The young men who grew up with him replied, "Thus you must say to this people who petitioned you, 'Your father made heavy our yoke; do make it lighter for us'; you must say to them, 'My little finger is thicker than my father's loins.'" <sup>11</sup>Now my father has laid upon you a heavy yoke; I will add to your yoke. My father flogged you with whips; I will flog you with scorpions."

<sup>12</sup>Jeroboam and all the people came back on the third day to Rehoboam as the king had directed, saying, "Return to me on the third day." <sup>13</sup>The king spoke harshly to the people, disregarding the advice given him by the elders. <sup>14</sup>He spoke to them as the young men had advised, "My father made heavy your yoke; I will add to your yoke. My father flogged you with whips; I will flog you with scorpions." <sup>15</sup>So the king paid no attention to the people; for this turn of events was from the LORD so that His word spoken by Ahijah the Shilonite concerning Jeroboam the son of Nebat might be established.<sup>z</sup> <sup>16</sup>When all Israel saw that the king paid no attention to them, the people sent back this message to the king: "What share have we in David? We have no heritage in Jesse's son. To your tents, O Israel! Look now after

w) There is no evidence that Jeroboam had rebelled against Solomon when he fled to Egypt. Obviously, Solomon learned of God's choice and tried to prevent its execution. His loyalty to God had dwindled.

x) The odds seemed in favor of his being crowned, but he managed to turn them against himself.

y) There is untold value in experience, especially because normally it softens personal attitudes.

z) Ahijah had spoken because such was God's program.

your own house, O David!" So Israel went to their tents.

<sup>17</sup>Rehoboam continued to be king over the Israelites who lived in the cities of Judah.<sup>a</sup> <sup>18</sup>When King Rehoboam sent Adoram, who was in charge of conscript labor, all Israel stoned him to death. King Rehoboam managed to escape in his chariot to Jerusalem. <sup>19</sup>So Israel has been in rebellion against the house of David to this day. <sup>20</sup>When all Israel heard that Jeroboam had come back, they requested him to come to the assembly where they made him king over all Israel. Only one tribe, that of Judah, continued with the house of David.

<sup>21</sup>As soon as Rehoboam arrived at Jerusalem, he assembled the whole house of Judah and the tribe of Benjamin with 180,000 picked soldiers to force the house of Israel to return the kingdom to Rehoboam the son of Solomon. <sup>22</sup>Then the word of God came to Shemaiah, a man of God, saying: <sup>23</sup>Say to Rehoboam the son of Solomon, king of Judah, and to the whole house of Judah, Benjamin, and the rest of the people, <sup>24</sup>Thus says the LORD: You must not go up to fight against your brothers, the Israelites. Let each one of you go home, for I am causing this affair. Then they listened to the word of the LORD and went back home according to the word of the LORD.

<sup>25</sup>Jeroboam fortified Shechem in Mount Ephraim where he lived. In addition he fortified Penuel. <sup>26</sup>Jeroboam said to himself, "Now the kingdom will revert to the house of David; <sup>27</sup>if this people go to offer sacrifices in the house of the LORD at Jerusalem, their hearts will be turned to their master Rehoboam king of Judah, so that they will kill me and return to Rehoboam king of Judah."<sup>b</sup> <sup>28</sup>After counseling over it, the king made two golden calves and said to the people, "It is too much for you to go up to Jerusalem; here are your gods, O Israel,

who have brought you out of Egypt."<sup>c</sup>

<sup>29</sup>So he set up the one at Bethel and the other at Dan. <sup>30</sup>This matter occasioned sin; for the people went before the one as far as Dan. <sup>31</sup>He also constructed shrines at high places and ordained priests from the rank and file of the people who were not Levites. <sup>32</sup>Jeroboam set a festival for the fifteenth day of the eighth month like the one celebrated in Judah, at which time he offered sacrifices upon the altar to the calves he had made at Bethel. Moreover, he installed the priests of the high places at Bethel. <sup>33</sup>He offered sacrifices upon the altar he had made at Bethel on the fifteenth day of the eighth month—a date set by himself.<sup>d</sup> He made it a festival for the Israelites and offered sacrifices upon the altar and burned incense.

**13** WHILE JEROBOAM WAS STANDING by the altar burning incense, a man of God came from Judah to Bethel at the LORD's direction. <sup>2</sup>At the LORD's direction he spoke against the altar, saying, "O altar, altar, thus says the LORD: A child by the name of Josiah born to the house of David shall sacrifice upon you the priests of the high places who burn incense upon you, and human bones they shall burn upon you." <sup>3</sup>Then he offered a sign, saying, "This is the sign which the LORD has given: The altar shall be split and the ashes upon it poured out."<sup>e</sup>

<sup>4</sup>When the king heard the message, which the man of God delivered against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, "Arrest him!" But the hand he stretched out against him became paralyzed,<sup>f</sup> so that he was unable to pull it back. <sup>5</sup>Also the altar was split and the ashes on the altar poured out, in accordance with the sign which the man of God had offered at the LORD's direction.

a) Much of the tribe of Simeon was included; also more than half of Benjamin and most of the priests and Levites.

b) Their worship at the temple had served to make Israel a united nation. Jeroboam was clever, but not wise. Idolatry is essentially selfish and not social-minded. The ten tribes lost their solidarity.

c) The very words used near Mt. Sinai, when in the absence of Moses the people worshiped the golden calf [Ex. 32:4], a dishonoring of God which was plainly forbidden and severely punished.

d) A counterfeit religion from start to finish.

e) Our infinitely patient God is willing to prove His veracity with a sign. f) Heb., "withered."

<sup>6</sup>The king begged the man of God, "Plead with the LORD your God and pray on my behalf, that my hand may be restored." So the man of God interceded with the LORD, and the hand of the king was restored to its former condition.<sup>7</sup> The king then said to the man of God, "Come to my house with me, take some refreshment, and I will reward you." <sup>8</sup>But the man of God said to the king, "Though you gave me half of your house, I would not go with you, nor eat bread or drink water in this place. <sup>9</sup>For I was directed by the word of the LORD: You must neither eat bread nor drink water nor return the way you came!" <sup>10</sup>So he went by another way and did not return on the road by which he came to Bethel.

<sup>11</sup>Now an old prophet was living at Bethel, whose sons came and recounted to him all the man of God did that day in Bethel; everything he said to the king they related to their father. <sup>12</sup>Their father said to them, "Which way did he go?" And his sons had seen the way the man of God who had come from Judah went. <sup>13</sup>Then he said to his sons, "Saddle the donkey for me!" When they had saddled the donkey for him, he rode away on it, <sup>14</sup>following the man of God, whom he found sitting under the oak. He said, "Are you the man of God who came from Judah?" He replied, "I am." <sup>15</sup>"Come with me to my house," said he, "and eat bread." <sup>16</sup>But he replied, "I cannot return and go with you, nor can I eat bread or drink water with you in this place, <sup>17</sup>for the LORD's direction to me was: You must not eat bread nor drink water there, nor return by going the way you came."

<sup>18</sup>He said to him, "I too am a prophet like you. An angel said to me at the LORD's direction, 'Bring him back with you to your house that he may eat bread and drink water.'" He lied to him.<sup>h</sup> <sup>19</sup>So he went back with him and ate bread at his house and drank wa-

ter. <sup>20</sup>While they were sitting at the table, the word of the LORD came to the prophet who brought him back, <sup>21</sup>and he called out to the man of God, who came from Judah, "Thus says the LORD: Because you rebelled against the word of the LORD and did not observe the commandment which the LORD your God gave you, <sup>22</sup>but went back, ate bread, and drank water in the place where I told you not to eat bread or drink water, your corpse will never come to the grave of your fathers."<sup>i</sup>

<sup>23</sup>After he ate bread and drank, he saddled the donkey for the prophet he had brought back. <sup>24</sup>Then he left, but a lion met him on the road and killed him—his corpse was lying on the road, the donkey and the lion standing beside it.<sup>j</sup> <sup>25</sup>Travellers saw the corpse lying on the road and the lion standing beside the corpse; they came and reported it in the city where the old prophet lived.

<sup>26</sup>When the prophet, who had caused him to turn from the way, heard it, he said, "That is the man of God who rebelled against the word of the LORD; so the LORD gave him to the lion, who has torn and killed him in accordance with the word of the LORD which He spoke to him." <sup>27</sup>He said to his sons, "Saddle the donkey for me," and they saddled it. <sup>28</sup>He then went and found his corpse lying along the road with the donkey and the lion standing beside the corpse. The lion had not devoured the corpse nor torn the donkey. <sup>29</sup>The prophet took up the corpse of the man of God, laid it upon the donkey, and brought it back to the city of the old prophet for proper burial. <sup>30</sup>He laid his corpse to rest in his own grave and they mourned over him, saying, "Alas, my brother." <sup>31</sup>After he had buried him, he said to his sons, "When I am dead, bury me in the grave occupied by the man of God; lay my remains to rest beside his;<sup>k</sup> <sup>32</sup>For the message which the man of God delivered at the LORD's direction

g) Even where punishment is deserved and administered, God is ready to heal.

h) God never contradicts Himself, though we may misunderstand Him.

i) Our own personal conviction, not another's, must control our actions.

j) All God's creatures are His servants and at His command.

k) This prophet resembles those lying spirits of ch. 22:22-28—also under God's control.



against the altar at Bethel and all the houses of the high places in the cities of Samaria will surely be fulfilled."

<sup>33</sup>Jeroboam did not turn from his evil way after this experience but continued to select priests for the high places from the rank and file of the people, ordaining whomever he wished to be priests of the high places. <sup>34</sup>Persistence in this became sin to the house of Jeroboam, leading to its annihilation and destruction from the earth.<sup>1</sup>

**14** AT THAT TIME ABIJAH, JEROBOAM'S son, fell ill. <sup>2</sup>Jeroboam said to his wife, "Arise now, disguise yourself, so that no one may know you are Jeroboam's wife,<sup>m</sup> and go to Shiloh where Ahijah the prophet lives—the one who announced that I would be king over this people. <sup>3</sup>Take with you ten loaves of bread, some cakes, and a jar of honey and go to him; he will tell you how the lad will fare."

<sup>4</sup>The wife of Jeroboam did so; she arose, went to Shiloh, and arrived at the house of Ahijah. Since Ahijah could not see—his eyes were dimmed by age—<sup>5</sup>the LORD informed Ahijah: The wife of Jeroboam is coming to seek an oracle from you because of the condition of her son, who is ill. Thus and so you must say to her, for when she comes she will pretend to be another woman.

<sup>6</sup>When Ahijah heard the sound of her footsteps as she was coming in the door, he said, "Come in, O wife of Jeroboam! Why do you pretend to be another woman? I have been sent to give you bad news. <sup>7</sup>Go! Tell Jeroboam, Thus says the LORD God of Israel: Because I exalted you from the midst of this people, made you a leader of My people Israel, <sup>8</sup>tore away the kingdom from the house of David and gave it to you, and you were not like My servant David, who observed My commandments, who followed Me with his whole heart, doing only what was right in My sight, <sup>9</sup>but you did worse

than all those before you, went after and made for yourself other gods, molten images, to irritate Me, and turned your back on Me; <sup>10</sup>therefore I will bring calamity on the house of Jeroboam; I will divest Jeroboam of male children, both bond and free in Israel, and I will sweep away the house of Jeroboam as refuse is swept away completely. <sup>11</sup>Jeroboam's dead in the city the dogs shall eat; the dead in the fields the birds of heaven shall devour. So the LORD has spoken. <sup>12</sup>Now get up and go home! While your feet are approaching the city, the child will die. <sup>13</sup>All Israel shall bewail him and bury him, because he will be the only one of Jeroboam's house to have a grave; for some good is found in him alone of Jeroboam's house toward the LORD God of Israel.<sup>n</sup> <sup>14</sup>The LORD will raise up for himself a king over Israel who shall cut off the house of Jeroboam. <sup>15</sup>Today and from now on the LORD will beat Israel like a reed whipped by the waters; He will uproot Israel from this good land which He gave to their fathers and disperse them to the other side of the River,<sup>o</sup> because they angered the LORD by making their Asherim. <sup>16</sup>He will give up Israel because of the sins committed by Jeroboam, by which he led Israel to sin."

<sup>17</sup>Then Jeroboam's wife rose and departed for Tirzah; and when she arrived at the threshold of the house, the child died. <sup>18</sup>When they buried him, all Israel mourned for him in accordance with the word of the LORD spoken by His servant Ahijah the prophet. <sup>19</sup>The rest of the acts of Jeroboam, his wars and his reign, are written in the book of the chronicles of the kings of Israel. <sup>20</sup>Jeroboam was king for a period of twenty-two years, after which he slept with his fathers and Nadab his son was king in his place.

<sup>21</sup>Meanwhile Rehoboam, Solomon's son, was king over Judah. Rehoboam was forty-one years old when he became king and he was king for seven-

1) As man's spirit is the most vital factor in his make-up, so the education of man's inner self is his most vital training. The spiritual leaders of northern Israel did not represent God and could not contribute to spiritual growth.

m) He was a goddess hypocrite; he did not want his people to know that in trouble he needed God. n) For those of us who mourn the loss of a child, this incident is worth remembering. God may be saving the loved one from a troublous life and therefore called him, or her, home early.

o) The Euphrates.

teen years over Jerusalem, the city which the LORD selected from all the tribes of Israel as a place for His name. His mother's name was Naamah the Ammonitess.

<sup>22</sup>Judah, too, did evil in the sight of the LORD, exciting His ardent anger far more than their fathers did by the sins they committed. <sup>23</sup>They also made for themselves high places, pillars, and Asherim, symbols on every high hill and under every luxuriant tree, <sup>24</sup>and male prostitutes were found in the land; they followed all the abominations of the peoples which the LORD dispossessed for the Israelites.

<sup>25</sup>During the fifth year of Rehoboam's reign, Shishak king of Egypt made an attack on Jerusalem, <sup>26</sup>taking the treasures of the house of the LORD and of the house of the king; he took everything. He also took away the golden shields that Solomon had made.<sup>p</sup> <sup>27</sup>King Rehoboam made substitute shields of bronze and delivered them to the captains of the guard who watched the entrance to the king's house. <sup>28</sup>As often as the king entered the house of the LORD, the guards took them up; afterwards they returned them to the guard chamber.

<sup>29</sup>The rest of the acts of Rehoboam, and all he did, are they not recorded in the book of the chronicles of the kings of Judah? <sup>30</sup>There was continuous war between Rehoboam and Jeroboam. <sup>31</sup>So Rehoboam slept with his fathers with whom he was buried in David's city. His mother's name was Naamah the Ammonitess and his son Abijam became king in his place.

913 B.C.

**15** IN THE EIGHTEENTH YEAR OF the reign of Jeroboam son of Nebat, Abijam was king over Judah. <sup>2</sup>He was king in Jerusalem for three years. His mother's name was Maacah the daughter of Abishalom. <sup>3</sup>He, too, was guilty of all the sins committed by his father before him; his mind was not at one with the LORD his God as the mind of David his father had been. <sup>4</sup>Yet for David's sake, the LORD

his God gave him a lamp<sup>t</sup> in Jerusalem, to elevate his son after him and to preserve Jerusalem. <sup>5</sup>For David did what was right in the sight of the LORD, not turning away from anything He commanded all the days of his life, except in the affair with Uriah the Hittite. <sup>6</sup>There was continuous war between Rehoboam and Jeroboam. <sup>7</sup>The rest of the acts of Abijam and all he did, are they not recorded in the book of the chronicles of the kings of Judah? There was war between Abijam and Jeroboam. <sup>8</sup>So Abijam slept with his fathers; and they buried him in David's city and Asa his son was king in his place.

910 B.C.

<sup>9</sup>Asa began to reign as king of Judah in the twentieth year of Jeroboam king of Israel. <sup>10</sup>He was king in Jerusalem for forty-one years; his mother's name was Maacah the daughter of Abishalom.<sup>q</sup> <sup>11</sup>Asa did what was right in the sight of the LORD as David his father had done. <sup>12</sup>He drove out the male prostitutes from the land and removed all the idols which his fathers had made. <sup>13</sup>He also removed Maacah his mother from her position as queen mother, because she had made a detestable image to Asherah; Asa cut down her lewd image and burned it in the Kidron valley. <sup>14</sup>Though the high places were not removed, yet his heart was at one with the LORD as long as he lived. <sup>15</sup>He brought to the house of the LORD the dedicated objects of his father and those which he himself dedicated—silver, gold, and utensils.

<sup>16</sup>There was lifelong war between Asa and Baasha king of Israel. <sup>17</sup>Baasha king of Israel proceeded against Judah by strengthening Ramah so that no one could go out to, or come in from, Asa king of Judah. <sup>18</sup>So Asa took all the silver and gold remaining in the treasures of the LORD's house and in the treasuries of the king's house and put it into the hands of his servants. Then King Asa sent them to Ben-hadad son of Tabrimmon, son of Hezion, king of Syria, who resided at Damascus, with

p) God is the supreme disciplinarian. His children need correction and in loving-kindness He applies it. How do we respond? t) Represents a light or a witness.  
q) That is, Absalom, whose mother too was named Maacah [II Sam. 3:3], Asa's grandmother; he must have had a better mother.

this request: <sup>19</sup>"There is a treaty between me and you, as there was between my father and your father; now I have sent you a gift of silver and gold. So go, cancel your treaty with Baasha king of Israel, so that he may go away from me." <sup>20</sup>Ben-hadad responded favorably to King Asa's request. He sent the captains of his armies against the cities of Israel and captured Ijon, Dan, Abel-beth-Maacah, all of Chinneroth and all the territory of Naphtali.<sup>r</sup>

<sup>21</sup>When Baasha heard about it, he left off building Ramah and went back to Tirzah. <sup>22</sup>Then King Asa conscripted all Judah—no one was exempt—to remove the stones and timber with which Baasha had strengthened Ramah. King Asa strengthened Geba of Benjamin and Mizpah with them. <sup>23</sup>The rest of the acts of Asa, all the great things he did and the cities he built, are they not told in the book of the chronicles of the kings of Judah? Yet, in his old age he was diseased in his feet. <sup>24</sup>Asa slept with his fathers and was buried with his fathers in the city of David his father, and Jehoshaphat his son became king in his place.

910 B.C.

<sup>25</sup>Nadab the son of Jeroboam became king over Israel in the second year of Asa's reign in Judah and was king for two years. <sup>26</sup>He did evil in the sight of the LORD, going the way of his father, in the sin into which he had led Israel. <sup>27</sup>Baasha son of Ahijah, of the house of Issachar, conspired against him, and Baasha killed him at Gibbethon among the Philistines, while Nadab and all Israel were laying siege to Gibbethon. <sup>28</sup>Baasha killed him in the third year of Asa's reign in Judah and became king in his place. <sup>29</sup>When he became king, he killed the whole house of Jeroboam; not one soul belonging to Jeroboam did he spare or fail to destroy, in accordance with the word of the LORD proclaimed by his servant Ahijah the Shilonite.<sup>s</sup> <sup>30</sup>be-

cause of the sin which Jeroboam committed and in which he led Israel to sin and because of his provocation of the LORD God of Israel.

900 B.C.

<sup>31</sup>The rest of the acts of Nadab together with all he did, are they not recorded in the book of the chronicles of the kings of Israel? <sup>32</sup>There was continual war between Asa and Baasha king of Israel. <sup>33</sup>In the third year of Asa's reign in Judah, Baasha the son of Ahijah began his twenty-four years' reign over all Israel at Tirzah. <sup>34</sup>He did evil in the sight of the LORD, going the way of Jeroboam in the sin into which he had led Israel.

**16** THEN THE WORD OF THE LORD concerning Baasha was revealed to Jehu the son of Hanani: <sup>2</sup>Despite the fact that I raised you<sup>u</sup> out of the dust and made you a leader of My people Israel, you walked in the way of Jeroboam and made My people Israel sin, angering Me by their sins. <sup>3</sup>I will completely destroy Baasha and his house; I will make your house like the house of Jeroboam the son of Nebat. <sup>4</sup>The dogs shall consume those of Baasha's house who die in the city, and the birds of heaven shall devour those who die in the field. <sup>5</sup>The rest of the acts of Baasha, his works and achievements, are they not told in the book of the chronicles of the kings of Israel? <sup>6</sup>Then Baasha slept with his fathers and was buried at Tirzah, and his son Elah became king in his place. <sup>7</sup>So the word of the LORD delivered to Baasha and his house by Jehu son of Hanani was fulfilled because of all the evil he did in the sight of the LORD, angering Him by the work of his hands and doing just as the house of Jeroboam had done, despite the fact that he<sup>v</sup> overthrew it.<sup>v</sup>

886 B.C.

<sup>8</sup>In the twenty-sixth year of Asa's reign in Judah, Elah the son of Baasha began his two-year reign over Israel at

r) Which strengthened Syria against north and south Israel and rendered the two kingdoms of Israel weaker. It was a crippling move.

s) Revolutions and assassinations galore; and why not, when God is left out of the picture? Yet even in their wickedness, those godless leaders were led to carry out God's national program.

u) Baasha. v) The house of Jeroboam. Used of God to punish it for its sin; then walking the same road to destruction.

Tirzah. <sup>9</sup>His servant Zimri, the captain of half of his chariotry, conspired against him while he was intoxicated at the house of Arza, overseer of the palace at Tirzah. <sup>10</sup>Zimri came, struck him down and killed him in the twenty-seventh year of Asa's reign in Judah, and became king in his place. <sup>11</sup>When he became king and occupied the throne, he struck down the entire house of Baasha, leaving him no male, either of his family or of his friends. <sup>12</sup>So Zimri destroyed the entire house of Baasha in accordance with the word of the LORD delivered to Baasha by Jehu the prophet, <sup>13</sup>because of all the sins which Baasha and Elah his son had committed and by which they led Israel to sin, angering the LORD God of Israel with their vain idols. <sup>14</sup>The rest of the acts of Elah and all his deeds, are they not told in the book of the chronicles of the kings of Israel? 885 B.C.

<sup>15</sup>In the twenty-seventh year of Asa's reign in Judah, Zimri was king for seven days in Tirzah. Meanwhile the people were engaged in a campaign against Gibbethon, which belonged to the Philistines. <sup>16</sup>When the people engaged in the campaign heard that Zimri had conspired and had struck down the king, all Israel made Omri, captain of the army, king over Israel that very day there in the camp.<sup>x</sup> <sup>17</sup>Then Omri together with all Israel returned from Gibbethon and laid siege to Tirzah. <sup>18</sup>When Zimri saw that the city was captured, he went to the citadel of the king's palace, set fire to the king's palace around him and so died, <sup>19</sup>because of the sins which he committed, doing evil in the sight of the LORD by walking in the way of Jeroboam and in the sin whereby he led Israel to sin. <sup>20</sup>The rest of the acts of Zimri and his conspiracy, are they not told in the book of the chronicles of the kings of Israel? <sup>21</sup>Then the Israelite nation was divided; half of the people followed Tibni son of Ginath and made him king; the other half followed Omri.

<sup>22</sup>But the people who followed Omri prevailed over those who followed Tibni son of Ginath. So Tibni died, and Omri became king. <sup>23</sup>In the thirty-first year of Asa's reign in Judah, Omri began his twelve-year reign over Israel, reigning from Tirzah for six years. <sup>24</sup>He purchased the hill of Samaria from Shemer for 4,250 dollars in silver and built on the hill; he named the city he built Samaria, after Shemer the owner of the hill. <sup>25</sup>Omri did evil in the sight of the LORD, behaving worse than all who had been before him. <sup>26</sup>He walked in all the ways of Jeroboam son of Nebat and in the sin by which he had led Israel to sin, angering the LORD God of Israel by their vain idols. <sup>27</sup>The rest of the acts of Omri, his works and achievements, are they not recorded in the book of the chronicles of the kings of Israel? <sup>28</sup>Then Omri slept with his fathers and was buried in Samaria, and his son Ahab became king in his place. 874 B.C.

<sup>29</sup>Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa's reign in Judah, and Ahab son of Omri was king over Israel at Samaria for twenty-two years. <sup>30</sup>Now Ahab son of Omri did evil in the sight of the LORD, more so than all who were before him. <sup>31</sup>As if his following in the sins of Jeroboam the son of Nebat had seemed trifling, he married Jezebel the daughter of Ethbaal king of the Sidonians and then went on to serve and worship Baal. <sup>32</sup>He erected an altar to Baal in the temple for Baal which he built at Samaria. <sup>33</sup>Ahab also made an Asherah<sup>y</sup> and so continued to anger the LORD God of Israel more than all the kings of Israel before him had done.

<sup>34</sup>In his time Hiel the Bethelite rebuilt Jericho; he laid its foundation at the cost of Abiram, his first-born son, and set its gates at the cost of Segub, his youngest son, in accordance with the word of the LORD spoken through Joshua the son of Nun.<sup>z</sup>

<sup>x</sup>) Not the elders, as had been divinely arranged, but the soldiery undertook to represent the people. <sup>y</sup>) A shame image, such as Gideon destroyed at God's command—a tree stump on one side of the altar, carved to portray the secret parts of a woman, and a tree stump on the other side of the altar portraying a man's secret parts. <sup>z</sup>) Josh. 6:26.

**17** THEN ELIJAH THE TISHBITE, from Tishbe in Gilead, said to Ahab,<sup>a</sup> "As sure as the LORD God of Israel lives, before whom I stand, there will be neither dew nor rain in these years except by my word."<sup>b</sup> The word of the LORD came to Elijah: <sup>3</sup>Go away from here, turn eastward and hide yourself by the brook Cherith, east of the Jordan. <sup>4</sup>You may drink from the brook, and I have commanded the ravens to supply you with food there. <sup>5</sup>So he went and did according to the word of the LORD; he went and stayed by the brook Cherith, east of the Jordan, <sup>6</sup>where the ravens brought him bread and meat in the morning and bread and meat in the evening and where he drank from the brook.

<sup>7</sup>After a time, however, the brook dried up because there was no rain in the land. <sup>8</sup>Then the word of the LORD came to him: <sup>9</sup>Rise, go to Zarephath in Sidon and stay there, for I have commanded a widow there to supply you with food. <sup>10</sup>So he rose and went to Zarephath.

When he arrived at the city gate, there was a widow gathering sticks. He called and said to her, "Get me a little water in the jar to drink."<sup>c</sup> <sup>11</sup>When she went to get it, he called to her again and said, "Bring along for me a little bread, too."<sup>d</sup> <sup>12</sup>She replied, "As sure as the LORD your God lives, I have nothing<sup>e</sup> except a handful of flour in the jar and a little oil in the jug, and I was just gathering a few sticks to prepare it for me and my son to eat—then we must die."

<sup>13</sup>Elijah said to her, "Have no fear! Go, and do as you have said. But make me first a little loaf from it, and bring it to me, then make one for yourself and your son." <sup>14</sup>For thus has the LORD God of Israel said: The jar of flour shall not be empty nor shall the jug of oil give out until the day when the LORD provides rain for the land."

<sup>15</sup>Then she went and did as Elijah told her. So she, he, and her household

ate for a long time.<sup>c</sup> <sup>16</sup>The jar of flour was never empty nor did the jug of oil give out, in accordance with the word of the LORD spoken through Elijah.

<sup>17</sup>Afterwards the son of the woman who was mistress of the house became ill; his illness was so severe that no breath was left in him. <sup>18</sup>So she said to Elijah, "O man of God, what is there between me and you?"<sup>d</sup> Have you come to recall to me my sin and to kill my son?" <sup>19</sup>Elijah answered, "Give me your son." Then he took him from her lap, carried him to the upper room, where he stayed, and laid him on his bed. <sup>20</sup>He prayed to the LORD and said, "O LORD my God, hast Thou brought misfortune also upon the widow with whom I am staying, by slaying her son?" <sup>21</sup>Stretching himself over the child three times,<sup>e</sup> he prayed to the LORD and said, "O LORD my God, let now the life of this child return to him."

<sup>22</sup>The LORD heard the prayer of Elijah; the life of the child returned to him, and he lived again. <sup>23</sup>Then Elijah took up the child and brought him down from the upper room into the house. When he gave him to his mother, Elijah said, "Look! your son is alive."<sup>f</sup> <sup>24</sup>The woman said to Elijah, "Now by this I know that you are a man of God and that the word of the LORD coming from your lips is true."

**18** MANY DAYS LATER, IN THE third year, the word of the LORD came to Elijah: Go, show yourself to Ahab, and I will send rain upon the land.<sup>g</sup> <sup>2</sup>So Elijah went to show himself to Ahab. Now the famine was so severe in Samaria <sup>3</sup>that Ahab called Obadiah the steward of his house—Obadiah revered the LORD <sup>4</sup>so much that when Jezebel cut down the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and provided them with bread and water<sup>g</sup>—<sup>5</sup>and Ahab said to

a) At least as unexpected to Ahab as to one who reads this for the first time.

b) Not to be fed at a wealthy home, but where starvation threatened.

c) Like Rahab of Jericho she had faith in God and acted on it [Josh. 2:11].

d) The very words which Jesus spoke to His mother at Cana of Galilee [John 2:4].

e) God's life-giving power and Elijah's personal contact were needed.

f) Upon Elijah's prayer [Jas. 5:17, 18].

g) Obadiah was one of the 7,000 faithful with whom Elijah failed to reckon [ch. 19:18].

Obadiah, "Come, let us go about the land and look for all the springs and all the brooks; perhaps we may find pasture to keep alive horses and mules and not be deprived of the cattle." <sup>6</sup>So they divided the land between them, to go about in it; Ahab went one way by himself while Obadiah went another way by himself.

<sup>7</sup>As Obadiah was going his way, Elijah met him; and when he recognized him, he fell on his face and said, "Is that you, my master Elijah?"

<sup>8</sup>He answered him, "It is I. Go, tell your master, 'Elijah is here.'" <sup>9</sup>He said, "Wherein have I sinned that you want to give your servant into Ahab's hands to kill me? <sup>10</sup>As sure as the LORD your God lives, there is not a nation or kingdom where my master has not sent, searching for you. When they said, 'He is not here,' he made the kingdom or nation swear that it found no trace of you. <sup>11</sup>And now you say, 'Go, tell your master, Elijah is here.'

<sup>12</sup>As soon as I leave you, the Spirit of the LORD will bear you away to a place unknown to me, so that when I inform Ahab and he then fails to find a trace of you, he will kill me — though I, your servant, have revered the LORD from my youth. <sup>13</sup>Have you not been informed about what I did when Jezebel killed the prophets of the LORD, how I hid the prophets of the LORD, a hundred in number, by fifties in a cave and provided bread and water for them?<sup>h</sup> <sup>14</sup>And now you say, 'Go, tell your master, Elijah is here'; he will kill me." <sup>15</sup>Elijah said, "As sure as the LORD of hosts lives, before whom I stand, today I will show myself to him." <sup>16</sup>Then Obadiah went to inform Ahab, and Ahab came to meet Elijah.

<sup>17</sup>When Ahab caught sight of Elijah, Ahab said to him. "Is it you, O troubler of Israel?" <sup>18</sup>He retorted, "I have not troubled Israel, but you and your father's house, by forsaking the commandments of the LORD and going after the Baals. <sup>19</sup>Now send for and assemble to me all Israel at Mount Carmel together with the 450 prophets

### *Ahab Meets Elijah; Test of Baal Priests*

of Baal and the 400 prophets of Asherah, who eat at Jezebel's table."<sup>i</sup>

<sup>20</sup>Ahab then sent to all Israel and assembled the prophets at Mount Carmel.

<sup>21</sup>Elijah came near to all the people and said, "How long will you lean to both sides? If the LORD is God, follow Him; but if it is Baal, follow him." The people said nothing to him. <sup>22</sup>So Elijah said to the people, "I alone remain as a prophet of the LORD, while the prophets of Baal number 450 men. <sup>23</sup>Let them provide two bullocks for us; then let them select one of the bullocks, cut it up, lay it on the wood, but set no fire to it. I, too, will prepare one of the bullocks, put it on the wood, but set no fire to it. <sup>24</sup>You must call upon the name of your god, and I will call upon the name of the LORD. The God who responds with fire is the true God." All the people answered, "The plan is excellent."

<sup>25</sup>Elijah said to the prophets of Baal, "Select one of the bullocks for yourselves and prepare it first—for you are many—and then call upon the name of your god; but you must set no fire to it." <sup>26</sup>So they took the bullock he gave them, prepared it, and called upon the name of Baal from morning until noon, saying, "O Baal, hear us!"; but there was no sound or response. They hopped about the altar they had made. <sup>27</sup>About noon Elijah began to taunt them, "Shout louder, for he is a god; he is in conversation or he has gone out; he is on a trip; or perhaps he is asleep and must be awakened." <sup>28</sup>So they shouted more loudly and cut themselves with swords and lances, as they were accustomed to do, until the blood ran out over them. <sup>29</sup>After noon they continued to rave until the time for the evening sacrifice; but there was no sound, no answer, no recognition.

<sup>30</sup>Then Elijah said to all the people, "Come here to me." When the people drew near, he repaired the LORD's ruined altar.<sup>j</sup> <sup>31</sup>Elijah took twelve stones, corresponding to the number of the tribes of the children of Jacob to

<sup>h</sup>) Obadiah had risked his life to save the lives of his fellow worshippers.

<sup>i</sup>) God's representative could give orders to the king, who felt he had to obey because God was in it.

<sup>j</sup>) Ruined by Jezebel or by the people's neglect.

whom the word of the LORD came, saying: Your name shall be Israel. <sup>32</sup>He erected an altar with the stones to the name of the LORD. He dug a trench around the altar big enough to hold two bushels of seed.<sup>k</sup> <sup>33</sup>Next he arranged the wood, cut up the bullock, and laid it on the wood. <sup>34</sup>Then he said, "Fill four jars with water and pour it over the sacrifice and over the wood." He said, "Do it again," and they did it again. He said, "Do it a third time," and they did it a third time; <sup>35</sup>so that the water ran all around the altar and the trench was full of water, too.

<sup>36</sup>At the time for the evening sacrifice, Elijah the prophet came up and said, "O LORD, God of Abraham, Isaac, and Israel, today let it be known that Thou art God in Israel, that I am Thy servant, and that I have done all this in accordance with Thy word. <sup>37</sup>Hear me, O LORD, hear me, that this people may see that Thou, O LORD, art God and that Thou hast turned their hearts back again."<sup>l</sup> <sup>38</sup>Then fire from the LORD came down and burned up the sacrifice, the wood, the stones, and the dust; it even licked up the water in the trench.

<sup>39</sup>When all the people saw it, they fell on their faces and shouted, "The LORD, He is God! the LORD, He is God!" <sup>40</sup>Elijah said to them, "Seize the prophets of Baal; do not permit one of them to escape." So they seized them, and Elijah brought them down to the brook Kishon where he slaughtered them.<sup>m</sup>

<sup>41</sup>Elijah said to Ahab, "Get up! Eat and drink, for there is the sound of a downpour of rain." <sup>42</sup>So Ahab got up to eat and to drink, while Elijah climbed to the top of Carmel, bent over toward the earth, put his hands between his knees, <sup>43</sup>and said to his servant, "Get up now; look toward the sea." He got up, looked, and said, "There is nothing at all." He said seven times.<sup>n</sup> "Go back." <sup>44</sup>The seventh

time he said, "There is a small cloud, the size of a man's hand, coming up out of the sea." He said, "Be gone. Tell Ahab, 'Hitch up and go down so that the rain does not detain you.'" <sup>45</sup>Before long the heavens darkened with clouds and wind, and a heavy rain fell, while Ahab drove toward Jezreel. <sup>46</sup>The hand of the LORD was with Elijah so that, with loins girded, he outran Ahab to the entrance of Jezreel.

**19** WHEN AHAB REPORTED TO JEZEBEL everything Elijah had done and about his killing all the prophets with the sword, <sup>2</sup>Jezabel sent a messenger to Elijah, saying, "As certainly as you are Elijah and I am Jezebel—may the gods do so to me and even more—by this time tomorrow I will make your life as the life of one of them." <sup>3</sup>And he was afraid, and he arose and ran for his life, coming to Beer-sheba in Judah where he left his servant.<sup>o</sup> <sup>4</sup>He went on into the desert a day's journey. There he sat down under a broom bush and prayed that he might die,<sup>p</sup> saying, "Enough now, LORD; take away my life, for I am no better than my fathers."

<sup>5</sup>When he lay down, he fell asleep under a broom bush; and see, an angel touched him and said, "Arise and eat." <sup>6</sup>When he looked, there was a cake baked on hot stones and a jug of water at his head. He ate and drank and lay down again. <sup>7</sup>The angel of the LORD came again and touched him, saying, "Arise and eat, or the journey will be too much for you." <sup>8</sup>So he arose, ate and drank, and on the strength of that meal he traveled forty days and forty nights, as far as Horeb, the mountain of God. <sup>9</sup>When he arrived there, he lodged in a cave.

Presently the word of the LORD came to him: What are you doing here, Elijah? <sup>10</sup>He replied, "I have been most zealous for the LORD God of hosts; the Israelites have forsaken Thy covenant, Thy altars they have wrecked.

k) Cannot mean two bushels altogether; probably means the width of the trench all around the altar, an ample yard or so. l) No claim to personal power; it all rested with God.

m) Not the N. T. way; but those false prophets deserved it; they had killed many a servant of God and had led the people away from God.

n) An example of persistent prayer, such as our Lord teaches [Luke 11: 5-10; 18:1-8].

o) It would have been foolish to let Jezebel kill him. p) This prayer too was heard.

Thy prophets they have slain with the sword, until I alone am left, and they are attempting to take my life."<sup>q</sup>

<sup>11</sup>He said: Go out and stand on the mountain before the LORD. The LORD passed by. A strong, powerful wind tore off portions of the mountain and dashed rocks in pieces before the LORD, but the LORD was not in the wind. An earthquake followed the wind, but the LORD was not in the earthquake. <sup>12</sup>Following the earthquake there was fire, but the LORD was not in the fire. After the fire came the sound of a light whisper. <sup>13</sup>When Elijah heard it, he covered his face with his coat, went out, and stood at the entrance of the cave. Then a voice came to him: What are you doing here, Elijah? <sup>14</sup>He replied, "I have been most zealous for the LORD God of hosts; the Israelites have forsaken Thy covenant; Thy altars they have wrecked; Thy prophets they have slain with the sword, until I alone am left, and they are trying to take my life."

<sup>15</sup>The LORD said to him: Go back by the desert road to Damascus and, when you arrive, anoint Hazael to be king over Syria; <sup>16</sup>anoint Jehu son of Nimshi to be king over Israel;<sup>r</sup> also anoint Elisha son of Shaphat from Abelmeholah to be prophet in your place. <sup>17</sup>Whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. <sup>18</sup>However, I will spare 7,000 in Israel, none of whose knees have bowed to Baal and none of whose lips have kissed him.<sup>s</sup>

<sup>19</sup>So he went away and came upon Elisha, son of Shaphat, who was plowing with twelve teams ahead of him—he was with the twelfth. Elijah went over to him and threw his mantle upon him. <sup>20</sup>Then he left the oxen and ran after Elijah, saying, "Let me first kiss my father and mother; then I will follow you." He replied, "Go back; what have I done to you?"<sup>t</sup> <sup>21</sup>When he re-

turned, he took the team of oxen and sacrificed them, using the yokes of the oxen to boil their flesh, and gave to the people to eat. Afterwards he arose, followed Elijah, and became his servant.

857-6 B.C.

**20** BENHADAD KING OF SYRIA MUSTERED his army—thirty-two kings were allied with him—and his cavalry and chariots; then he moved against Samaria, besieging and fighting against it. <sup>2</sup>He also sent messengers into the city to Ahab, king of Israel, and said to him, "Benhadad says, <sup>3</sup>Your silver and your gold belong to me; your choicest wives and children, too, are mine."<sup>u</sup> <sup>4</sup>The king of Israel responded, "As you say, my master, O king, yours am I and all I have."<sup>v</sup> <sup>5</sup>When the messengers returned, they said, "Benhadad says, 'I sent to you requesting your silver and your gold, your wives and your children, <sup>6</sup>but about this time tomorrow I will send my servants to you; they will plunder your home and the houses of your servants, laying hold of everything dear to you and taking it.'"

<sup>7</sup>The king of Israel summoned all the elders of the land and said, "Just observe and see how this fellow is trying to make trouble! When he demanded my wives, my children, my silver, and my gold, I did not refuse him." <sup>8</sup>All the elders and all the people replied, "Pay no attention to him, do not give in." <sup>9</sup>He answered the messengers of Benhadad, "Tell my master, the king, that I will agree fully to the first request; but this thing I cannot do." So the messengers brought back to him the report. <sup>10</sup>Benhadad sent him word, "So may the gods do to me and even more, if there is sufficient dust in Samaria to provide each of my followers with a handful." <sup>11</sup>The king of Israel answered, "Tell him; Let not the man who girds on his armor boast like the man who lays it down."<sup>w</sup>

<sup>12</sup>When Benhadad heard this, he

q) Elijah's great failure was not to secure a helper for this great task; Elisha, the less vigorous man, accomplished more by co-operation.

r) God's sovereignty not over Israel alone, for He is King of kings.

s) We err when we compute the number of believers, as Jesus tells us [Matt 8:11; Luke 13:29].

t) A bit puzzling for the great prophet to anoint a successor from behind the plow.

u) A cowardly and unwarranted submission, unfair to family and subjects.

v) Though from the lips of a godless man, this sentence deserves memorizing, for starting and accomplishing are two different matters.



and the kings were drinking in their tents. He said to his servants, "Attack!" and they attacked the city. <sup>13</sup>Then a prophet came to Ahab king of Israel and said, "The LORD says: Do you see this vast army? I am giving it into your hand today that you may know that I am the LORD." <sup>14</sup>"By whom?" asked Ahab. He replied, "The LORD says: By the young men of the provincial chiefs."<sup>w</sup> He said, "Who shall attack?" He replied, "You." <sup>15</sup>So he assembled young men of the provincial chiefs who numbered 232; behind them he assembled all the people—all the Israelites—to the number of 7,000.<sup>x</sup> <sup>16</sup>They went out at noon while Benhadad and the kings—32 kings were allied with him—were drinking themselves drunk in their tents. <sup>17</sup>The young men of the provincial chiefs went out first and when they informed Benhadad, saying, "Men are coming out of Samaria," <sup>18</sup>he replied, "If they have come out for peace, take them alive and if they have come out for war, take them alive." <sup>19</sup>These came out from the city, the young men of the provincial chiefs and the army behind them. <sup>20</sup>Each one killed his man until the Syrians fled with Israel pursuing them. Benhadad king of Syria escaped on his horse; so did the cavalry; <sup>21</sup>but the king of Israel went out and destroyed the horses and chariots and inflicted great slaughter upon the Syrians.

<sup>22</sup>The prophet came up to the king of Israel, saying, "Go, prepare yourself; consider what you are going to do; for this time next year the king of Syria will come up against you." <sup>23</sup>And the servants of the king of Syria said to him, "Their gods are mountain gods, and hence they have had the upper hand against us; so let us fight them on the plain, where we shall certainly have the upper hand against them." <sup>24</sup>Do this too: Remove each king from his command and in their place put captains, <sup>25</sup>and assemble an army the same size as the one lost, horse for horse and chariot for chariot. Then we shall fight them on the plains where

we will certainly have the upper hand against them." He listened to their plan and followed it.

<sup>26</sup>At the same time the following year, Benhadad mustered the Syrians and went up to Aphek to fight Israel. <sup>27</sup>The Israelites also mustered, gathered provisions, and went to meet them. The Israelites encamped in front of them like two little flocks of goats, while the Syrians filled the country. <sup>28</sup>Again the man of God came to the king of Israel, saying, "Thus speaks the LORD: Because the Syrians say that the LORD is a mountain god and that he is not a valley god, I am giving this vast army into your hand, that you may know that I am God." <sup>29</sup>They remained encamped opposite each other for seven days; but on the seventh day battle was joined, and the Israelites killed 100,000 Syrian foot soldiers in a single day. <sup>30</sup>The rest fled to the city of Aphek where the wall fell on 27,000 of those who remained. Benhadad also fled to the city where he concealed himself in an inner room. <sup>31</sup>His servants said to him, "We have heard that the kings of Israel are merciful kings; let us put sackcloth on our loins and ropes about our heads and go out to the king of Israel; perhaps he will spare your life." <sup>32</sup>So they put sackcloth on their loins and ropes on their heads and came to the king of Israel, saying, "Your servant Benhadad pleads, 'Spare my life.'" He said, "Is he still alive? He is my brother." <sup>33</sup>The men considered this an omen and, quickly catching his word, said, "Benhadad is your brother." He said, "Go, bring him." When Benhadad came out to him, he took him up into his chariot, <sup>34</sup>and he<sup>y</sup> said, "The cities my father captured from your father I will return, and you may establish trading posts for yourself in Damascus as my father did in Samaria." "With this agreement I will let you go," said he.<sup>z</sup> So he made an agreement with him and let him go.

<sup>35</sup>Then one of the members of the prophetic guild said to another, at the LORD's request, "Strike me now." But

<sup>w</sup>) For aggressive action, youth can have greatest success. <sup>x</sup>) The 7,000 whom God had mentioned? <sup>y</sup>) Benhadad. <sup>z</sup>) Ahab.

when the man refused to strike him, <sup>36</sup>he said to him, "Because you did not listen to the command of the LORD, when you leave me a lion will kill you."<sup>a</sup> When he left him, the lion met him and killed him. <sup>37</sup>Meeting another man, he said, "Strike me now." So the man struck him so hard that he wounded him. <sup>38</sup>The prophet then disguised himself with a headband over his eyes and went to await the king at the roadside. <sup>39</sup>When the king passed by, he called to the king, "When your servant went out into the heaviest part of the battle, suddenly a man turned and brought another man to me, saying, 'Guard this fellow; if he should happen to get away, your life shall be for his or you will be fined 2,000 dollars in silver.' <sup>40</sup>But while your servant was attending to things here and there, he disappeared." The king of Israel answered him, "That is your sentence; you have given it yourself."<sup>b</sup> <sup>41</sup>Then he quickly removed the bandage from over his eyes, and the king of Israel recognized him as one of the prophets. <sup>42</sup>The prophet said to him, "The LORD says: Because you permitted the man I destined for destruction to get away, your life shall be for his life and your people for his people."<sup>c</sup> <sup>43</sup>The king of Israel went home to Samaria embittered and angry.<sup>c</sup>

**21** AFTER THESE THINGS THIS HAPPENED: Naboth the Jezreelite had a vineyard at Jezreel adjoining the palace of Ahab, king at Samaria.<sup>d</sup> <sup>2</sup>Ahab said to Naboth, "Give me your vineyard so I may make for myself a vegetable garden, for it adjoins my house. I will give you a better vineyard for it, or, if you like, I will reimburse you for it with cash."<sup>e</sup> <sup>3</sup>Naboth responded, "The LORD forbid that I should ever give you my patrimonial inheritance."<sup>e</sup> <sup>4</sup>Ahab came home embittered and angry because of the answer Naboth the Jezreelite gave him, saying, "I will not give you my patrimonial inheritance."<sup>f</sup>

He went to bed, turned away his face and refused to eat. <sup>5</sup>When Jezebel his wife entered and said to him, "How is it that you are so embittered and refuse to eat bread?" <sup>6</sup>he answered her, "When I said to Naboth the Jezreelite, 'Sell me your vineyard, or, if you like, I will give you another vineyard for it,' he replied, 'I will not give you my vineyard.'"

<sup>7</sup>Jezebel his wife said to him, "Do you not exercise the kingship over Israel? Rise, eat, and be of good cheer; I will give you the vineyard of Naboth the Jezreelite."<sup>8</sup> Then she wrote a letter in Ahab's name, stamped it with his seal, and sent the letter to the elders and nobles who lived in Naboth's city. <sup>9</sup>In the letter she wrote, "Proclaim a fast, and seat Naboth at the head of the people; <sup>10</sup>scat two men, unprincipled men, near him, and have them testify, 'You cursed God and the king,' and then take him out and stone him to death."

<sup>11</sup>The men of his city, the elders and nobles who lived there, did as Jezebel requested them, as written in the letter she sent them.<sup>8</sup> <sup>12</sup>They proclaimed a fast and seated Naboth at the head of the people. <sup>13</sup>The two scoundrels came and sat near him. The rascals testified against Naboth before the people, "Naboth cursed God and the king." So they took him out of the city and stoned him till he died. <sup>14</sup>Then they sent word to Jezebel, "Naboth has been stoned to death."

<sup>15</sup>When Jezebel heard that Naboth had been stoned to death, she said to Ahab, "Rise, take over the vineyard, for Naboth the Jezreelite, who refused to sell it to you for cash, is no longer alive; he is dead."<sup>16</sup> As soon as Ahab heard that Naboth was dead, he arose, went down to the vineyard of Naboth the Jezreelite, and claimed it.

<sup>17</sup>Then the word of the LORD came to Elijah the Tishbite: <sup>18</sup>Rise, go down to meet Ahab king of Israel in Samaria; he is in Naboth's vineyard

a) It must have been reasonably clear to him that such was God's instruction.

b) Are we ever so busy with this and that that His interests become secondary?

c) But not repentant and submissive to God. d) At times living in his Jezreel palace.

e) Inherited property was the Israelite's last token of free citizenship.

f) Self-centeredness and happiness do not go hand in hand.

g) The people's leaders as cowardly and morally corrupt as their king and queen.

whither he has gone to claim it. <sup>19</sup>Tell him, the LORD says: Have you murdered and claimed? Tell him, The LORD says: In the place where the dogs licked up the blood of Naboth shall the dogs lick up your own blood.<sup>h</sup> <sup>20</sup>"Have you found me, O my enemy?" retorted Ahab to Elijah. He said, "I have found you; because you have committed yourself to do evil in the sight of the LORD, <sup>21</sup>I will bring calamity upon you; I will sweep you away altogether, and I will cut off from Ahab all male children without exception in Israel.<sup>i</sup> <sup>22</sup>I will make your house like the house of Jeroboam, son of Nebat, and like the house of Baasha, son of Ahijah, because you irritated Me and made Israel sin. <sup>23</sup>Also concerning Jezebel the LORD said: The dogs shall devour Jezebel in the valley of Jezreel. <sup>24</sup>The dogs shall devour Ahab's dead in the city, and the birds of heaven shall consume those in the field."

<sup>25</sup>Truly there never was a man like Ahab who committed himself to evil in the sight of the LORD, seduced by Jezebel his wife. <sup>26</sup>He acted most wickedly when he went after idols, doing everything the Amorites, whom the LORD dispossessed before the Israelites, did.

<sup>27</sup>When Ahab heard those words he tore his garments, put on sackcloth, fasted, slept in sackcloth, and went about sadly.<sup>j</sup> <sup>28</sup>Then the word of the LORD came to Elijah: <sup>29</sup>Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring on the calamity in his lifetime; in the lifetime of his son, I will bring the calamity upon his house.

**22** FOR THREE YEARS THERE WAS no war between Syria and Israel. <sup>2</sup>However, in the third year,<sup>k</sup> Jehoshaphat king of Judah went down to the king of Israel. <sup>3</sup>At that time the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to

us? Yet we are putting forth no effort to take it from the grasp of the Syrian king." <sup>4</sup>So he said to Jehoshaphat, "Will you join me in attacking Ramoth-gilead?" "I am with you; my men are as your men, my horses as your horses," replied Jehoshaphat to the king of Israel.

<sup>5</sup>Jehoshaphat said to the king of Israel, "Inquire first what is the LORD's will." <sup>6</sup>The king of Israel then assembled the prophets, about 400 in number, and inquired of them, "Shall I go and attack Ramoth-gilead, or shall I let it alone?" They replied, "Go, for the LORD will hand it over to the king." <sup>7</sup>But Jehoshaphat said, "Is there not some other prophet of the LORD around here, that we may inquire of him?" <sup>8</sup>The king of Israel replied to Jehoshaphat, "There is one other fellow through whom we may seek advice from the LORD, but I hate him, because he never prophesies good to me, but trouble;<sup>m</sup> he is Micaiah son of Imlah." "Speak not so, O king!" replied Jehoshaphat. <sup>9</sup>Then the king of Israel summoned a eunuch and requested him to bring Micaiah son of Imlah at once. <sup>10</sup>While the king of Israel and Jehoshaphat, king of Judah, officially robed, were sitting each on his throne at the threshing floor by the entrance of the gate of Samaria with all the prophets prophesying before them, <sup>11</sup>Zedekiah son of Chenaanah made iron horns for himself and said, "The LORD says: With these you shall gore the Syrians until they are annihilated." <sup>12</sup>So all the prophets prophesied this way: "Go against Ramoth-gilead and prosper; for the LORD will hand it over to the king."

<sup>13</sup>The messenger who went to summon Micaiah said to him, "Look now, the words of the prophets are unanimously favorable to the king; let your word agree with theirs; speak favorably." <sup>14</sup>Micaiah replied, "As surely as the LORD lives, I will say whatever the LORD tells me to say." <sup>15</sup>When he came to the king, the king said to him,

<sup>h</sup>) God is the Judge and Ruler yet. <sup>i</sup>) Elijah speaks as God's mouthpiece.

<sup>j</sup>) With a merciful God there is forgiveness for the worst of sinners, glory be to Him.

<sup>k</sup>) The third year of peace. <sup>l</sup>) This seems an afterthought when his promise had been made.

<sup>m</sup>) Because repeatedly Ahab deserved divine chastisement.

"Micaiah, shall we attack Ramoth-gilead or shall we let it alone?" He replied, "Go and prosper, for the LORD will hand it over to the king." <sup>16</sup>Then the king said to him, "How many times must I adjure you to speak nothing but the truth to me in the name of the LORD?" <sup>17</sup>He answered, "I saw all Israel scattered over the mountains, as sheep without a shepherd;" and the LORD said: These have no masters; let each one return in peace. <sup>18</sup>Then the king of Israel said to Jehoshaphat, "Did I not tell you he never prophesies good for me, but trouble?"

<sup>19</sup>"Therefore," he<sup>o</sup> said, "Listen to the word of the LORD. I saw the LORD seated upon His throne with all the host of heaven standing beside Him on His right and on His left. <sup>20</sup>The LORD said: Who will trick Ahab to go up and suffer defeat at Ramoth-gilead? One said this while another said that. <sup>21</sup>Finally one spirit came out and, standing before the LORD, said, 'I will trick him.' <sup>22</sup>The LORD said to him: How? He said, 'I will be a spirit of deception speaking through all his prophets,' and He replied: You will successfully trick him; go out and do so.<sup>p</sup> <sup>23</sup>Now truly the LORD has permitted a spirit of deception to speak through all these prophets of yours; the LORD has planned calamity for you."

<sup>24</sup>Then Zedekiah son of Chenaanah came up and struck Micaiah on the cheek, saying, "How did the Spirit of the LORD pass from me to speak with you?" <sup>25</sup>Micaiah replied, "You will see on the day you seek refuge in an inner room." <sup>26</sup>The king of Israel said, "Take Micaiah back to Amon, the mayor of the city, and to Joash, the king's son, <sup>27</sup>and tell them, 'The king gives command, "Put this fellow into prison and feed him short prison rations until I return in peace."'" <sup>28</sup>"If you do return in peace," said Micaiah, "the LORD has not spoken through me." He went on, "Listen, all you peoples."

<sup>29</sup>Nevertheless the king of Israel and

Jehoshaphat king of Judah attacked Ramoth-gilead. <sup>30</sup>The king of Israel said to Jehoshaphat, "I will go to battle disguised; but you put on your robes." So the king of Israel went to battle disguised. <sup>31</sup>Now the king of Syria had given orders to his 32 chariot captains, "Do not bother to attack anyone, old or young, except the king of Israel." <sup>32</sup>When the chariot captains caught sight of Jehoshaphat, they said, "Surely he is the king of Israel." Just as they turned to attack him, Jehoshaphat shouted. <sup>33</sup>When the chariot captains saw he was not the king of Israel, they ceased pursuing him.

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<sup>34</sup>A soldier drew his bow without specific aim<sup>q</sup> and struck the king of Israel between the scale armor and the breastplate. He called to his charioteer, "Turn around and take me out of the battle for I am critically wounded."

<sup>35</sup>But as the battle raged on that day the king, propped up in his chariot, continued to confront the Syrians. At evening when he died, the blood from his wound ran out onto the floor of the chariot. <sup>36</sup>At sunset a cry was passed along through the camp, "Every man to his city; every man to his country!" <sup>37</sup>The king is dead."

Then they came to Samaria and buried the king in Samaria.<sup>r</sup> <sup>38</sup>They washed the chariot by the pool of Samaria where the prostitutes washed themselves, while the dogs licked his blood, in accordance with the word of the LORD. <sup>39</sup>The rest of the acts of Ahab, his works, the ivory house he constructed, all the cities he built, are they not told in the book of the chronicles of the kings of Israel? <sup>40</sup>So Ahab slept with his fathers, and Ahaziah his son became king in his place.

852 B.C.

<sup>41</sup>Jehoshaphat son of Asa became king over Judah in the fourth year of Ahab's reign in Israel. <sup>42</sup>Jehoshaphat was thirty-five years old when he became king, and he was king in Jerusalem

n) Something in Micaiah's voice or motions, also the unexpected nature of the message, made Ahab suspect that it was not from the LORD. o) Micaiah.

p) A rare Biblical lifting of the heaven's veil and rather different from our usual thinking. See also Job 1:6-12; 2:1-7.

q) But not without divine purpose.

r) Although it is not mentioned here, the battle was lost, according to vs. 17.

for twenty-five years. His mother's name was Azubah, daughter of Shilhi. <sup>43</sup>He walked in all the ways of Asa his father, not swerving from it, in doing what was right in the sight of the LORD. Only he failed to remove the high places; the people still offered sacrifices and burned incense at the high places.<sup>s</sup> <sup>44</sup>Jehoshaphat also made peace with the king of Israel.<sup>t</sup>

<sup>45</sup>The rest of the acts of Jehoshaphat, his heroic achievements and his wars, are they not told in the book of the chronicles of the kings of Judah?

<sup>46</sup>The rest of the male prostitutes, remaining from the days of his father, he cleaned out of the land. <sup>47</sup>There was no king in Edom, so a deputy of King <sup>48</sup>Jehoshaphat constructed a Tarshish<sup>u</sup> fleet to carry gold from Ophir. However, it never set sail because the ships were wrecked at Ezion-geber.

<sup>49</sup>At that time Ahaziah son of Ahab said to Jehoshaphat, "Let my servants sail with your servants." But Jehoshaphat would not consent. <sup>50</sup>Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father, and his son Jehoram became king in his place.

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<sup>51</sup>Ahaziah son of Ahab became king over Israel at Samaria in the seventeenth year of Jehoshaphat's reign in Judah and was king over Israel two years. <sup>52</sup>He did evil in the sight of the LORD and walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat, who led Israel to sin. <sup>53</sup>He served and worshiped Baal and thus angered the LORD God of Israel, just as his father had done.

s) This always meant less interest in temple worship and often yielding to pagan Canaanitish customs. t) And married his son and successor to Athaliah, the wicked daughter of Ahab and Jezebel. u) Seaworthy ships.

## THE SECOND BOOK OF KINGS

852 B.C.

**1** AND MOAB REBELLED AGAINST Israel after the death of Ahab.

<sup>2</sup>Now Ahaziah had fallen through the lattice of his upper room at Samaria and became ill. So he sent messengers, requesting them to go and inquire of Baal-zebub<sup>a</sup> of Ekron, whether he would recover from his injury.

<sup>3</sup>Meanwhile an angel of the LORD spoke to Elijah the Tishbite, "Arise and go to meet the messengers of the king of Samaria. Say to them, Is there no God in Israel that you must go and consult Baal-zebub of Ekron? <sup>4</sup>Therefore, thus says the LORD: You will never leave the bed upon which you lie. You will certainly die!" Then Elijah went.

<sup>5</sup>When the messengers returned to him, he said to them, "Why have you come back?" <sup>6</sup>They replied, "A man came up to meet us, saying, 'Go back to the king who sent you and tell him, Thus says the LORD: Is there no God in Israel that you must send and consult Baal-zebub, god of Ekron? Therefore you will never leave the bed upon which you lie. You will certainly die!'"

<sup>7</sup>Then he inquired of them, "What was the man like who came up to meet you and told you these things?"

<sup>8</sup>They replied, "He was a hairy man with a leather girdle bound around his loins." "That was Elijah the Tishbite," he said.

<sup>9</sup>Thereupon he sent a captain with

his company of fifty to him.<sup>b</sup> When he came up to him—for he was sitting on the top of a hill—he shouted, "Man of God, the king has commanded, 'Come down.'" <sup>10</sup>In response Elijah said to the captain of the fifty, "If I am a man of God, let fire descend from heaven and burn up you and your fifty" And fire descended from heaven and burned up him and his fifty.

<sup>11</sup>Then the king sent another captain with his company of fifty to him. He too shouted, "Man of God, thus has the king commanded, 'Come down at once.'" <sup>12</sup>In response Elijah said to them, "If I am a man of God, let fire descend from heaven and burn up you and your fifty." And the fire of God descended from heaven and burned up him and his fifty.

<sup>13</sup>So he sent a third captain with a company of fifty. When the third captain and the fifty arrived, he fell on his knees before Elijah and begged for mercy. "Man of God," he said, "respect my life and that of these fifty servants of yours." <sup>14</sup>See, fire came down from heaven and burned up the two former captains of fifty together with their fifty. Respect now my life."

<sup>15</sup>The angel of the LORD said to Elijah, "Go down with him. Be not afraid of him." Then he arose and went down with him to the king. <sup>16</sup>He said to him, "Thus says the LORD: Be-

a) The name meaning, "lord of flies," and such a god should be able to bring health. The name is identical with Beelzebub in the N.T. and equivalent to "Satan," prince of demons [Matt. 10:25; 12:24].

b) Not to plead for mercy, for there was no repentance; but to arrest and punish God's prophet.

cause you sent messengers to consult Baal-zebub, god of Ekron—was it because there is no God in Israel to consult as to His word?—you shall never arise from the bed upon which you are lying. You shall certainly die.”

<sup>17</sup>So he died in accordance with the word of the LORD spoken by Elijah, and Jehoram became king in his place in the second year of Jehoram son of Jehoshaphat, king of Judah, because he had no son.<sup>c</sup> <sup>18</sup>The rest of the acts of Ahaziah and what he did, are they not recorded in the book of the chronicles of the kings of Israel?

**2** WHEN THE LORD WAS ABOUT TO take up Elijah into heaven in a whirlwind, Elijah and Elisha left Gilgal. <sup>2</sup>Elijah appealed to Elisha, “Stay on here, for the LORD has sent me to Bethel.” But Elisha said, “As sure as the LORD lives and you live, I will not leave you.” So they went on to Bethel.<sup>d</sup> <sup>3</sup>The band of prophets at Bethel came out to Elisha, saying, “Are you aware that today the LORD is going to take away your master who goes before you?” “I know it,” he said, “be still.”

<sup>4</sup>Again Elijah said to him, “Elisha, stay on here, for the LORD has sent me to Jericho.” “As sure as the LORD lives and you live, I will not leave you,” he replied as they continued to Jericho. <sup>5</sup>The group of prophets at Jericho approached Elisha, saying, “Are you aware that today the LORD is going to take your master who goes before you?” “I know it,” he said, “be still.”<sup>e</sup>

<sup>6</sup>Once more Elijah said to him, “Stay on here, for the LORD has sent me to the Jordan.” “As sure as the LORD lives and you live, I will not leave you,” he said, as they both went on. <sup>7</sup>Fifty men of the group of prophets came and stood some distance from them while both of them stood by the Jordan. <sup>8</sup>Then Elijah took his coat, folded it and struck the water, which parted, so that both of them crossed on dry ground.

<sup>9</sup>When they crossed over, Elijah said to Elisha, “Ask what I am to do for you before I am taken away from you.” Elisha replied, “Let a double share of your spirit be upon me.”<sup>f</sup> <sup>10</sup>He said, “You have made a difficult request, but if you see me taken from you, it shall be granted to you; if not, it will not be so.”

<sup>11</sup>As they were walking along and talking, look! A chariot and horses of fire separated the two of them and Elijah ascended to heaven in a whirlwind. <sup>12</sup>When Elisha saw it, he cried, “My father, my father, the chariots and horsemen of Israel!”<sup>g</sup> When he could no longer see him, he took hold of his clothes and tore them in two. <sup>13</sup>Then he took up Elijah’s coat which had fallen off and, returning, stood on the bank of the Jordan. <sup>14</sup>He took Elijah’s coat which had fallen off and struck the water, saying, “Where is the LORD, the God of Elijah?” As he struck the water again, it parted and Elisha crossed over.

<sup>15</sup>When the group of prophets saw him from the other side, they said, “The spirit of Elijah remains with Elisha.” So they came to meet him and bowed themselves to the ground before him. <sup>16</sup>They said to him, “With your servants are fifty strong men; let them go and look for your master. Perhaps the Spirit of the LORD has taken him up and cast him on some mountain or in some valley.” But he replied, “You must not send them.” <sup>17</sup>However they pressed him until he relented and permitted them to send them. So they sent fifty men, who looked three days for him but could not find him.<sup>h</sup> <sup>18</sup>They returned while he waited at Jericho. He said to them, “Did I not tell you, ‘Do not go?’”

<sup>19</sup>The men of the city said to Elisha, “The location of the city is excellent, as my master can see, but the water is bad and it makes the land sterile.” <sup>20</sup>He said, “Get me a new pan and put salt in it.” So they brought it

c) Ahaziah dying without a male heir, his brother Jehoram, another son of Ahab, succeeded him.

d) Elisha knew his time had come to stand on his own feet, yet not to leave his master alone.

e) The Holy Spirit was working in those young men and showed them truth hidden from others.

f) A humble and effective prayer. Elisha felt the need of power for his prophetic task.

g) Men of Elijah’s type are the defensive and offensive forces of their people.

h) Many lessons they must learn for themselves. And Elisha could yield when no moral question was involved.

to him. <sup>21</sup>Then he went out to the spring and threw the salt in it, saying, "Thus has the LORD said: I have purified this water so that death and miscarriage shall no longer come from it."<sup>22</sup>And the water has remained pure to this day, in accordance with the word spoken by Elisha.

<sup>23</sup>When he left there for Bethel, and was on the way, some youths came out of the city and poked fun at him, saying, "Go up, baldy; go up, baldy!" <sup>24</sup>As he turned around and saw them, he cursed them in the name of the LORD. Then two female bears came out of the forest and tore up forty-two of the boys.<sup>25</sup> From there he went to Mount Carmel and later returned to Samaria.

852 B.C.

**3** JEHORAM BECAME KING OVER Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and he was king for twelve years. <sup>2</sup>He too did evil in the sight of the LORD, though not like his father and mother; for he removed the pillar of Baal which his father had erected. <sup>3</sup>Only he clung to the sin of Jeroboam son of Nebat, who led Israel to sin, and he did not turn away from it.<sup>k</sup>

<sup>4</sup>Now Mesha king of Moab was a sheep raiser who was required to deliver regularly to the king of Israel 100,000 lambs and the wool of 100,000 rams. <sup>5</sup>After the death of Ahab, the king of Moab rebelled against the king of Israel. <sup>6</sup>At that time King Jehoram left Samaria to mobilize all Israel. <sup>7</sup>Moreover, he directed this message to Jehoshaphat king of Judah, "The king of Moab has rebelled against me. Will you join me in war against Moab?" He replied, "I will go; I am as you, my people as your people, my horses as your horses."<sup>8</sup> "Which way shall we go?" he inquired. "The way of the Edom desert," he answered.

<sup>9</sup>So the king of Israel set out with the king of Judah and the king of Edom. After a roundabout march of seven days, there was no water for the army or for the pack animals following them. <sup>10</sup>"Alas!" exclaimed the king of Israel, "the LORD has called together these three kings to give them into the hand of the king of Moab."<sup>11</sup> Jehoshaphat said, "Is there no prophet here through whom we may inquire from the LORD?" One of the king of Israel's servants answered, "Elisha the son of Shaphat, who poured water on the hands of Elijah, is here."<sup>12</sup> Jehoshaphat said, "He has the word of the LORD." So the king of Israel, Jehoshaphat, and the king of Edom went down to him.<sup>13</sup>

<sup>13</sup>Elisha said to the king of Israel, "Why do you come to me? Go to the prophets of your father and mother." The king of Israel replied, "No! The LORD has called together these three kings to give them into the hand of the king of Moab."<sup>14</sup> Elisha said, "By the life of the LORD of hosts, whom I serve, if it were not for my regard for Jehoshaphat king of Judah,<sup>a</sup> I would neither look at you nor take notice of you. <sup>15</sup>Bring me a minstrel." While the minstrel played, the hand of the LORD came upon him,<sup>o</sup> <sup>16</sup>so that he called out, "Thus says the LORD: Dig ditches in this dry valley; <sup>17</sup>for thus says the LORD: Though you will see neither wind nor rain, that valley shall be full of water so that you, your cattle, and your animals may drink. <sup>18</sup>And this is not enough in the sight of the LORD, for He will also give Moab into your hand."<sup>19</sup> You shall capture every fortified city and every choice city, every fruit tree you shall cut down, all springs of water you shall stop up, and every good piece of land you shall ruin with stones."<sup>20</sup> And at the time of sacrifice the next morning, water came flowing from the di-

i) He who created the elements is able to eliminate those hurtful and to bring in those wholesome.

j) This is not the N.T. spirit. Christ did not come to destroy. However these youngsters were mocking God when they mocked Elijah's ascension; their lives would not have been constructive.

k) No king of northern Israel dared let his people worship at the Jerusalem temple; yet they thought of no substitute except idols.

l) He had no idea of the relationship between God and His worshipers.

m) The three kings had to eat humble pie to learn God's will with them.

n) Through the ages the true worshipers of God have been what Jesus called, "the salt of the earth."

o) Sweet, spiritual music to begin a church service may prepare the heart to meet with God.

p) God's mercies are not sparse; they are bountiful.



rejection of Edom until the land was filled with water.

<sup>21</sup>When all Moab heard that the kings had come up to fight against them, all who were old enough to gird themselves, or older, were called to arms and stationed at the frontier. <sup>22</sup>Rising early in the morning, when the sun shone upon the water, the Moabites saw the water before them red as blood. <sup>23</sup>So they said, "This is blood. The kings have attacked and slain one another. Now, to the spoil, O Moab!"

<sup>24</sup>When they came to the camp of Israel, Israel arose and struck down the Moabites until they fled before them; they pursued the Moabites and struck them down. <sup>25</sup>They destroyed their cities; each one threw a stone on every piece of good land until it was filled; all the springs of water they stopped up, every fruit tree they cut down, until only the stones of Kirharseth were left, and the slingers even surrounded and attacked it. <sup>26</sup>When the king of Moab saw that he was losing the battle, he, with seven hundred swordsmen, tried to break through to the king of Edom, but they failed. <sup>27</sup>Then he took his first-born son, who would have been king in his place, and offered him up as a sacrifice on the wall. Great indignation came upon Israel, so that they withdrew from him and returned to their land.<sup>q</sup>

**4** THE WIFE OF ONE OF THE SONS OF the prophets appealed to Elisha, "Your servant, my husband, is dead; and you know that your servant revered the LORD; but now the creditor has come to take my two sons to be his slaves." <sup>2</sup>"What can I do for you? Tell me," said Elisha, "what do you have in the house?" She replied, "Your maidservant has nothing in the house, except a small jar of oil." <sup>3</sup>He said, "Go, borrow vessels at large from all your neighbors, empty vessels, and get not a few. <sup>4</sup>Then enter, shut the door behind yourself and your sons, and

pour into all these vessels, putting aside each one that has been filled." <sup>5</sup>She left him and shut the door behind herself and her two sons; they brought the vessels to her as she poured. <sup>6</sup>When the vessels were filled, she said to her son, "Bring me another vessel." He replied, "There is none left." Then the oil ceased flowing.<sup>r</sup> <sup>7</sup>So she went and informed the man of God, who said, "Go, sell the oil, and pay your debts; you and your sons can live on the remainder."

<sup>8</sup>One day Elisha went over to Shunem where lived a prominent woman, who persuaded him to stay for lunch. After that, as often as he passed that way, he would turn in there to eat a bit. <sup>9</sup>She said to her husband, "Truly the man who so frequently passes this way is a holy man of God. <sup>10</sup>Let us make an upstairs guest chamber, put in a bed for him, a table, a chair, and a lamp, so that whenever he comes to us, he may rest there."

<sup>11</sup>One day as he came by, he stopped to rest in the roof room. While lying there, <sup>12</sup>he said to Gehazi his servant, "Call this Shunammite." When he had called her and she stood before him, <sup>13</sup>he said to him, "Tell her now, 'Look, since you have exercised all this painstaking care for us, what can be done for you? Shall some request for you be made to the king or to the captain of the army?'" She replied, "I live among my own people."<sup>s</sup> <sup>14</sup>But he said, "What then can be done for her?" Gehazi answered, "Indeed, she has no son, and her husband is an old man."<sup>t</sup> <sup>15</sup>He said, "Call her." So he called her, and she stood at the door. <sup>16</sup>He said, "Next season about this time you shall embrace a son." "No, my master, O man of God, do not delude your maidservant," she exclaimed. <sup>17</sup>But the woman conceived and gave birth to a son the next season about the time Elisha had told her.

<sup>18</sup>One day when the child had grown, he went out with his father to the harvesters. <sup>19</sup>He complained to

q) A horrible deed; but are we perfectly willing to see our children decide for full time Christian service, even abroad? r) God is more ready to supply than we are to receive from Him.

s) I.e. My people will take care of me, should I need anything.

t) She was not present when Elisha and Gehazi further conversed.

his father, "My head! My head!"<sup>u</sup> He said to the servant, "Carry him to his mother." <sup>20</sup>So he took him up and brought him to his mother. He sat on her lap until noon and then died.

<sup>21</sup>She went up and laid him on the bed of the man of God, shut the door behind her, and went out. <sup>22</sup>Then she called her husband and said, "Send me now one of the servants and one of the donkeys; for I want to hasten to the man of God and return." <sup>23</sup>He said, "Why do you want to go to him today? It is neither the new moon nor the Sabbath!" She replied, "It shall be well."

<sup>24</sup>So she saddled the donkey and gave orders to her servant, "Go on quickly, and do not slow down until I tell you." <sup>25</sup>She went on until she came to the man of God at Mount Carmel. As soon as the man of God saw her approaching, he said to Gehazi his servant, "Look, there is the Shunammite! <sup>26</sup>Run now to meet her and ask her, 'Are you well? Is your husband well? Is the child well?'" She answered, "It is well."<sup>v</sup>

<sup>27</sup>When she came to the man of God at the mountain, she embraced his feet. Gehazi came up to push her away; but the man of God said, "Let her alone, for she is in deep anxiety which the LORD has concealed from me; He has not told me." <sup>28</sup>"Did I ask my master for a son?" she sobbed. "Did I not say, 'Do not give me false hope?'" <sup>29</sup>Then he said to Gehazi, "Gird your loins; take my staff in your hand, and go—if you meet anyone, do not greet him and if anyone greets you, do not respond—and place my staff on the face of the child."<sup>w</sup> <sup>30</sup>The child's mother said, "As sure as the LORD lives and you live, I will not return without you." So he arose and went with her.

<sup>31</sup>Gehazi had preceded them and had placed the staff upon the face of the child. When there was neither

sound nor movement, he returned to meet him and told him, "The child has not awakened." <sup>32</sup>When Elisha came to the house, see, the child was dead, lying on his couch. <sup>33</sup>So he entered and, when he had shut the door against both of them, he prayed to the LORD. <sup>34</sup>Then he went up and lay upon the child with his mouth upon the child's mouth, his eyes upon the child's eyes, and his hands upon the child's hands. When he had so stretched himself out upon him, the child's body grew warm. <sup>35</sup>Getting up, he walked back and forth in the house. When he stretched himself upon him again, the child sneezed seven times and then opened his eyes. <sup>36</sup>Summoning Gehazi, he said, "Call this Shunammite." So he called her. When she arrived, he said, "Take up your son." <sup>37</sup>So she came in, fell down at his feet, and prostrated herself on the ground. Then she took up her son and went out.<sup>x</sup>

<sup>38</sup>When Elisha returned to Gilgal, there was a famine in the land. As the sons of the prophets were sitting before him, he said to his servant, "Put on the big kettle, and boil stew for the sons of the prophets." <sup>39</sup>So one of them went out to the field to gather herbs. He found a wild vine from which he gathered his lap full of wild gourds. He cut up the herbs into the kettle, not knowing what they were. <sup>40</sup>Then he poured it out for the men to eat. But when they ate of the herbs, they cried out, "There is death in the kettle, O man of God!"; for they could not eat it. <sup>41</sup>He said, "Bring here some flour," and when he had thrown it into the kettle, he said, "Pour it out for the people, that they may eat." And there was nothing harmful in the kettle.<sup>y</sup>

<sup>42</sup>There came a man from Baal-shalisha, bringing food of the first fruits to the man of God, twenty barley loaves and fresh fruit in his bread

u) He must have suffered a sunstroke.

v) This is all she cared to say to Gehazi; for Elisha she reserved much more.

w) She knew and Elisha knew that no staff could suffice; it required the warmth of the personal touch, as new life in Christ still requires.

x) A guest room to which Christian workers are welcomed can still be a source of blessing to the family and especially to the growing children.

y) Elisha. z) Christian elements must counteract unholy things and may turn the hurtful into helpful things.

bag. He said, "Give it to the people that they may eat." <sup>43</sup>His servant replied, "How can I set this before 100 men?" But he insisted, "Give it to the people that they may eat; for the LORD has said: They shall eat and have leftovers." <sup>44</sup>So he set it before them. When they had eaten, some was left over as the LORD had said.<sup>a</sup>

**5** NAAMAN THE CAPTAIN OF THE army of the king of Syria was an important official in the sight of his master and was highly esteemed because the LORD had brought victory to Syria through him. He was an outstanding man, but he was a leper. <sup>2</sup>Now the Syrians on one of their raiding expeditions had taken captive from the land of Israel a little girl who served Naaman's wife. <sup>3</sup>She said to her mistress, "If only my master were with the prophet who is in Samaria! He would drive out<sup>b</sup> his leprosy." <sup>4</sup>So he<sup>c</sup> went to his master and told him, "Thus and so has the girl from the land of Israel spoken."<sup>d</sup>

<sup>5</sup>The king of Syria replied, "Then go; and I will send a letter to the king of Israel." So he went, taking along with him 20,000 dollars in silver, 60,000 dollars in gold, and ten suits of clothes. <sup>6</sup>He handed this letter to the king of Israel, "With this letter I have sent Naaman my servant to you, that you may drive out his leprosy." <sup>7</sup>After the king of Israel had read the letter, he tore his clothes, saying, "Am I God who can kill or restore to life, that this fellow has sent a man to me to drive out his leprosy? Just consider, and see how he is trying to stir up trouble with me!"<sup>e</sup>

<sup>8</sup>When Elisha, the man of God, heard that the king of Israel had torn his garments, he sent to the king of Israel, saying, "Why have you torn your garments? Let him come to me, and know that there is a prophet in Israel." <sup>9</sup>Naaman came with his horses

and with his chariot and stood at the door of Elisha's house. <sup>10</sup>And Elisha sent a messenger to him with these instructions, "Go, wash seven times in the Jordan, and your body shall be well and clean again." <sup>11</sup>But Naaman went away angry, saying, "I thought he would come out, stand and call upon the name of the LORD his God and, waving his hand over the place, drive out the leprosy. <sup>12</sup>Are not the Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not have washed in them and been made clean?" So he turned away in anger. <sup>13</sup>Then his servants approached him and said, "My father, if the prophet had instructed you to do something spectacular, would you not have done it? But he simply said, 'Wash and be clean.'" <sup>14</sup>So he went down and dipped himself into the Jordan seven times, in accordance with the word of the man of God. His body was made well like that of a little child, and he was clean.<sup>f</sup>

<sup>15</sup>Then he and all his company returned to the man of God. When he arrived and stood before him, he said, "Now I know there is no God in all the earth except in Israel. Accept now a gift from your servant." <sup>16</sup>"As sure as the LORD lives before whom I stand, I will not accept it," he replied. Even though he pressed him to accept it, he refused.<sup>g</sup> <sup>17</sup>Then Naaman said, "If not, may your servant be given a mule-team load of earth; for your servant will never again offer burnt offering or sacrifice to other gods except the LORD.<sup>h</sup> <sup>18</sup>May the LORD forgive your servant in this matter: when my master enters the house of Rimmon to worship there, supported by my hand, and I have to bow myself down in the house of Rimmon; when I have to bow myself down thus in the house of Rimmon, may the LORD forgive your servant in this matter." <sup>19</sup>He said to him, "Go in peace."

a) Prophetic of Christ's feeding the 5000; symbolic of the overflowing riches of divine grace.

b) Probably from an Akkadian root meaning 'to exorcise.' c) Naaman went to the Syrian king.

d) If a captive little girl can thus effectively testify, what cannot we witness?

e) It never occurred to the king to send Naaman to God's servant.

f) His heart became childlike before his body was thus renewed.

g) Christian workers need apply sound judgment regarding proffered gifts from other than Christian givers. h) Soil to build on it an altar to Jehovah God.

When he had travelled some distance, <sup>20</sup>Gehazi, the servant of Elisha the man of God, said to himself, "Look! My master has not taken anything which this Syrian, Naaman, brought with him. As sure as the LORD lives, I will run after him and accept something from him." <sup>21</sup>So Gehazi pursued Naaman. When Naaman saw him running after him, he came down out of his chariot to meet him, saying, "Is all well?" <sup>22</sup>"All is well," he replied. "My master sent me with this message, 'Two young men from Mount Ephraim, sons of the prophets, have just come to me. Let me have 2,000 dollars in silver and two suits of clothes for them.'"<sup>i</sup> <sup>23</sup>Naaman said, "Please accept 4,000." He pressed him and tied up 4,000 dollars in silver in two bags, and two suits of clothes, which he gave to two of his servants who carried them before him.<sup>j</sup> <sup>24</sup>When he came to the hill, he took them from their hand and deposited them in his house. Then he sent the men away and they left.

<sup>25</sup>When he entered to wait on his master, Elisha said to him, "Where have you been, Gehazi?" "Your servant has been nowhere," he replied. <sup>26</sup>He said to him, "Did I not in thought go with you when the man turned from his chariot to meet you? Was it a time to accept money and to take suits, olive groves, vineyards, flocks, herds, male and female servants? <sup>27</sup>Therefore the leprosy of Naaman will fasten upon you and your descendants forever." Then he left his presence, a leper, white as snow.

850 B.C.

**6** AT THAT TIME THE SONS OF THE prophets said to Elisha,<sup>k</sup> "The place we are living in here with you is too small for us. <sup>2</sup>Let us go to the Jordan and each of us take from there a log and construct for ourselves there

a place to live." He said, "Go ahead." <sup>3</sup>Then one of them said, "Please go with your servants." "I will go along," he replied. <sup>4</sup>So he went with them, and when they came to the Jordan they cut down trees. <sup>5</sup>While one of them was felling a tree, his axhead fell into the water. "Alas, my master, it was borrowed!" he exclaimed. <sup>6</sup>"Where did it fall?" inquired the man of God. When he pointed out the place to him, he cut off a twig, cast it in there, and made the axhead float. <sup>7</sup>He said, "Take it up." So he reached out his hand and took it.

<sup>8</sup>When the king of Syria was at war with Israel, he counseled with his servants, "At such and such a place shall be my camp." <sup>9</sup>The man of God, however, informed the king of Israel, "See that you do not pass this place, for the Syrians are coming down there." <sup>10</sup>Then the king of Israel sent to the place about which the man of God had informed him. So he<sup>m</sup> warned him, and he kept clear more than once or twice.

<sup>11</sup>The mind of the king of Syria was quite disturbed about it. He called his servants and inquired of them, "Can you tell me who among us informs the king of Israel?" <sup>12</sup>One of his servants replied, "There is none, my master, O king. It is Elisha the prophet; for he tells the king of Israel what you say in your bedroom." <sup>13</sup>He commanded, "Go, find out where he is, so I may send and arrest him." He was told, "See, he is in Dothan."<sup>n</sup> <sup>14</sup>Then he sent there horses, chariots, and a powerful army. They arrived by night and surrounded the city.

<sup>15</sup>When the servant of the man of God got up early in the morning and went out, look, the army, together with horses and chariots, were all around the city. His servant said to him, "Alas, my master! What shall we

i) Both Elisha and his servant seem to have depended on gifts for a living. This chance for a liberal contribution proved too alluring for Gehazi; but to get it he must go contrary to his master's principles, and he must lie. j) Before Gehazi.

k) Elisha worked with young worshipers, as Elijah does not seem to have worked. Samuel's School of the Prophets is the first mention of such a group.

m) Elisha warned the king of Israel.

n) About ten miles north of Samaria city. There Joseph had found his ten brothers, was cast in a pit, and sold down to Egypt.

do?"<sup>16</sup> "Be not afraid, for those who are with us are more than those who are with them," he replied. <sup>17</sup>Then Elisha prayed, "O LORD, open his eyes that he may see!"<sup>18</sup> The LORD opened the eyes of his servant and when he looked, behold, the mountain was full of horses and chariots of fire around Elisha.

<sup>19</sup>As the Syrians came against him, Elisha prayed to the LORD, "Inflict this people with sudden blindness." So He inflicted them with sudden blindness in accordance with the word of Elisha. <sup>20</sup>Then Elisha said to them, "This is neither the way nor the city. Come with me, and I will take you to the man you seek." So he brought them to Samaria.<sup>21</sup> When they arrived at Samaria, Elisha said, "O LORD, open the eyes of these men, that they may see." The LORD opened their eyes and when they looked, see, they were in the center of Samaria!

<sup>22</sup>When he saw them, the king of Israel said to Elisha, "Shall I cut them down, shall I cut them down, my father?" <sup>23</sup>"You must not cut them down," he replied. "Would you cut down those whom you have not taken captive with your sword or your bow? Set before them food and water, so they may eat and drink and then return to their master." <sup>24</sup>He then made a great feast for them. They ate and drank and afterward he sent them away and they went to their master.<sup>25</sup> The raiding bands of Syrians never again returned to the land of Israel.

<sup>26</sup>Later, however, Ben-hadad the king of Syria mustered all his army, went up, and besieged Samaria. <sup>27</sup>Such a severe famine resulted from their siege that a donkey's head brought fifty dollars in silver and a pint of dove's leavings brought three dollars in silver. <sup>28</sup>As the king of Israel was passing by on the wall, a woman called out to him, "Help, my master, O king."

<sup>29</sup>He replied, "If the LORD will not help you, how can I help you? Can I help you from the threshing floor or from the wine press?" <sup>30</sup>The king said to her, "What is the matter with you?" "This woman," she replied, "said to me, 'Give your son that we may eat him today and we shall eat my son tomorrow.' <sup>31</sup>So we boiled my son and ate him; and when I said to her the next day, 'Give your son that we may eat him,' she hid her son." <sup>32</sup>When the king heard the words of the woman, he tore his clothes—for he was passing by on the wall—and the people saw the sackcloth next to his body. <sup>33</sup>He said, "May God do so to me and even more, if the head of Elisha the son of Shaphat remains standing on his shoulders today."

<sup>34</sup>While Elisha and the elders were sitting together in his home, he<sup>35</sup> sent a man from his presence. But before the messenger arrived, he<sup>36</sup> said to the elders, "Do you see how this son of a murderer has sent to take off my head?"<sup>37</sup> See here, when the messenger arrives, shut the door and keep him back with the door; for is not the sound of his master's footsteps behind him?" <sup>38</sup>While he was still talking with them, the messenger came down to him and he<sup>39</sup> said, "This evil is from the LORD. Why should I wait any longer for the LORD?"

**7** "LISTEN TO THE WORD OF THE LORD," replied Elisha. "Thus says the LORD: About this time tomorrow a peck of fine meal may be purchased at the gate of Samaria for a dollar and two pecks of barley for a dollar." <sup>2</sup>The royal official<sup>3</sup> who supported the king, replied to the man of God, "If the LORD should open windows in heaven, could this happen?" "You shall indeed see it with your own eyes, but you shall not eat of it," said he.<sup>4</sup>

<sup>5</sup>Now there were four lepers at the

o) Not seldom we have similar fears, because the visible naturally impresses us to the exclusion of the invisible.

p) He did not pray for heavenly hosts to come; they were there, but the servant had not been aware of them. Jesus [Matt. 18:10] and Paul [I Cor. 11:10] suggest their abiding presence.

q) Where he lived and where they were well treated. r) This was the Jesus way and it worked.

s) He had gone on, but turned when she continued crying.

t) No repentance, but vengeance in his heart. u) The king. v) Elisha.

w) There was constant communication between Elisha and God.

x) The messenger was not admitted; the king arrived and expressed his disgust.

y) Not the messenger but the high official on whom the king leaned. z) Elisha.

entrance of the gate of Samaria. They said one to another. "Why are we sitting here until we die? <sup>4</sup>If we say, 'Let us go into the city,' famine is there, and if we remain here we shall die. Now come, let us desert to the Syrian camp; if they spare us, we shall live; if they kill us, we shall just die." <sup>5</sup>So at twilight they got up to advance to the Syrian camp. When they arrived at the Syrian camp, look, not a man was there! <sup>6</sup>For the LORD had caused the Syrian camp to hear the sound of chariots and of horses and of a great army,<sup>a</sup> so that they said one to another, "The king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to come against us." <sup>7</sup>So they arose and fled at twilight, leaving behind their tents, their horses, their donkeys, and the camp, just as it was; they fled for their lives.

<sup>8</sup>When the lepers came to the edge of the camp, they went into a tent and ate and drank and took from there some silver, gold, and garments, and went and hid them. Afterward they returned and went into another tent and took some things from there and went and hid them. <sup>9</sup>Finally they said one to another, "We are not doing right. This day is a day of good news;<sup>b</sup> if we keep quiet and wait until morning light, punishment will befall us. Come, let us go and inform the household of the king." <sup>10</sup>They came and called to the gatekeepers of the city, informing them, "We went to the Syrian camp, but not a man was there nor the sound of anyone; only horses and donkeys were tied there and their tents just as they were." <sup>11</sup>Then the gatekeepers shouted and told it to the king's household inside. <sup>12</sup>The king arose in the night and said to his servants, "Let me tell you what the Syrians have done for us; they know that we are hungry, so they have left the camp and hidden themselves in the field thinking, 'When they go out of the city, we will seize them alive

and enter the city.'<sup>c</sup>" <sup>13</sup>One of his servants suggested, "Let some men take five of the horses that are left here; if they survive, they will be like the whole multitude of Israel left here; but if they fall into a trap, they will be like the whole multitude of Israel which has perished. So let us send and see."<sup>d</sup> <sup>14</sup>They then took two chariots with horses and the king sent them after the Syrian army with instructions to go and see. <sup>15</sup>They followed them as far as the Jordan and look, all along the way were scattered clothes and supplies which the Syrians had thrown away in their hurried flight! When the messengers returned, they told the king.

<sup>16</sup>Then the people went out and plundered the Syrian camp. So in accordance with the word of the LORD, a peck of fine meal was offered for a dollar and two pecks of barley for a dollar. <sup>17</sup>Now the king had put the officer, who had supported the king, in charge of the gate; but the people trampled him at the gate so that he died as the man of God had said to the king when he came down to him. <sup>18</sup>Thus the statement of the man of God to the king, about two pecks of barley for a dollar and a peck of fine meal for a dollar this time tomorrow at the gate of Samaria, was fulfilled. <sup>19</sup>Also to the royal official who had replied to the man of God, "If the LORD should open windows in heaven, could it be so?" and to whom he said, "Look! You shall see it with your eyes but shall not eat of it," <sup>20</sup>it happened so; for the people trampled him at the gate, so that he died.

**8** AT THAT TIME ELISHA SAID TO THE woman whose son he had restored to life, "You and your household leave and stay where you can; for the LORD has called for a famine, and it will last for seven years."<sup>e</sup> <sup>2</sup>So the woman arose and did as the man of God advised; she and her household went and stayed in the land of the Philistines for seven years. <sup>3</sup>At the end

a) Sounds at the Creator's bidding, causing a panic.

b) Repeatedly our situation; we must be material and spiritual sharers.

c) The king had heard Elisha's promise but did not believe it.

d) A smart suggestion, worthy of a courtier; but not born from faith.

e) Elisha was a polite guest; he kept in touch with his hosts.

of seven years, when the woman returned from the land of the Philistines, she went to lay claim before the king to her house and her field. <sup>4</sup>The king was talking to Gehazi, the servant of the man of God, at the time. <sup>5</sup>"Tell me," said he, "all the great things Elisha has done." <sup>6</sup>While he was telling the king how he restored the dead to life, the woman whose son he had restored to life was coming to appeal to the king for her house and her field. Then Gehazi said, "My master, O king! this is the woman and this is her son whom Elisha restored to life." <sup>7</sup>When the king inquired of the woman, she told him about it. Then the king provided an official for her, saying, "Return all her property together with all its produce from the time she left the land until now."

<sup>8</sup>Afterward Elisha went to Damascus. Ben-hadad king of Syria was ill and when he was informed, "The man of God has come here," <sup>9</sup>the king said to Hazeal, "Take in your hand a gift, go to meet the man of God, and inquire of the LORD through him whether I shall recover from this illness." <sup>10</sup>So Hazeal went to meet him with a gift in hand—all sorts of valuable things from Damascus, forty camel loads—and when he entered and stood before him, he said, "Your son Ben-hadad king of Syria has sent me to you with this message, 'Shall I recover from this illness?'" <sup>11</sup>Elisha said to him, "Go, tell him, 'You will surely recover.'" However the LORD has shown me that he shall surely die. <sup>12</sup>And he looked at him fixedly until he was ashamed. <sup>13</sup>Then the man of God wept. <sup>14</sup>Hazeal said to him, "Why do you weep, my master?" He answered, "Because I know the calamity you will bring upon Israel; their fortresses you will burn with fire, their young men you will kill with the sword; their little children you will dash in pieces, and their pregnant women you will

rip open." <sup>15</sup>"What! Is your servant a dog that he should do this terrible thing?" remarked Hazeal. "The LORD has shown me that you are to be king of Syria," said Elisha. <sup>16</sup>Then he left Elisha and returned to his master, who asked him, "What did Elisha tell you?" "He told me you will assuredly recover," he said. <sup>17</sup>The next day he took a coverlet, dipped it in water and spread it over his face so that he died. Then Hazeal became king in his place. 848 B.C.

<sup>18</sup>In the fifth year of Joram son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah became king. <sup>19</sup>He was thirty-two years old when he became king, and he was king in Jerusalem for eight years. <sup>20</sup>He walked in the way of the kings of Israel as the house of Ahab had done, for he had married a daughter of Ahab; he did evil in the sight of the LORD. <sup>21</sup>However, the LORD was not willing to destroy Judah, for the sake of David His servant, because He had promised to make him and his sons a perpetual light.

<sup>22</sup>In his time Edom rebelled against the authority of Judah and provided a king for themselves. <sup>23</sup>Joram<sup>k</sup> with all his chariots then crossed over to Zair where he arose at night and destroyed the Edomites around him together with their chariot officers. But the people fled to their tents. <sup>24</sup>Edom has, however, continued in rebellion against the authority of Judah to this day. Libnah also rebelled at that time.

<sup>25</sup>The rest of the acts of Joram and all that he did, are they not told in the book of the chronicles of the kings of Judah? <sup>26</sup>So Joram slept with his fathers and was buried with his fathers in the city of David, and his son Ahaziah became king in his place.

<sup>27</sup>In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Jehoram became king of Judah. <sup>28</sup>Ahaziah was twenty-two years old when he

f) Gehazi is called the prophet's servant; so, this almost certainly happened before his leprosy.

g) Some non-Hebrews were more anxious to hear God's messages than were the Hebrews.

h) Spoken ironically, as did Micaiah [I Kings 22:15].

i) Hazeal grew ashamed. Elisha knew what crime Hazeal would commit to gain the throne and how he would then behave.

j) Jehoshaphat's affiliation with Ahab had many evil consequences and his daughter-in-law Athaliah was among the worst.

k) Jehoram—"Jehovah is high"—which the name Joram also means. The two names are interchanged, vss. 21-24 relating to the king of Judah.

## II KINGS 8, 9

became king, and he remained king for one year in Jerusalem. His mother's name was Athaliah, daughter of Omri king of Israel.<sup>1</sup> <sup>2</sup>He walked in the way of the house of Ahab and did evil in the sight of the LORD, just as the house of Ahab had done; for he was a son-in-law of the house of Ahab. <sup>28</sup>He accompanied Joram son of Ahab to war against Hazael king of Syria at Ramoth-gilead, where the Syrians wounded Joram. <sup>29</sup>So Joram the king returned to Jezreel to recover from the wounds which the Syrians had inflicted upon him at Ramah where he warred with Hazael king of Syria. At that time Ahaziah son of Jehoram king of Judah went down to see Joram son of Ahab at Jezreel where he lay sick.

841 B.C.

**9** ELISHA SUMMONED ONE OF THE sons of the prophets and said to him, "Gird your loins, take this vial of oil in your hand and proceed to Ramoth-gilead. <sup>2</sup>When you arrive there, look for Jehu the son of Jehoshaphat the son of Nimshi;<sup>m</sup> as you enter, tell him to get up from among his brothers, and bring him to an inner room. <sup>3</sup>Then take the vial of oil and pour it upon his head and say to him, 'Thus says the LORD: I have anointed you king over Israel.' Then open the door and leave at once; do not dally."

<sup>4</sup>The young man, the servant of the prophet, went to Ramoth-gilead. <sup>5</sup>When he arrived, the officers of the army were in conference. He said, "Captain, I have a message for you!" "For which of us all?" said Jehu. "For you, captain," he replied. <sup>6</sup>So he arose and went into the house, where he<sup>n</sup> poured the oil upon his head and said to him, "Thus has the LORD God of Israel spoken: I have anointed you king over the people of the LORD<sup>o</sup> over Israel. <sup>7</sup>You are to overthrow the house of Ahab your master, that I may avenge the blood of My servants the prophets and the blood of all the

## Jehu Divinely Anointed Israel's King

servants of the LORD shed by Jezebel. <sup>8</sup>The whole house of Ahab shall be destroyed; I will cut off from Ahab every male, bond and free, in Israel, <sup>9</sup>and I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.<sup>p</sup> <sup>10</sup>The dogs shall devour Jezebel in the district of Jezreel, and none shall bury her." Then he opened the door and fled.

<sup>11</sup>When Jehu came out to the servants of his master, one of them said to him, "Is all well? Why did this madman come to you?" "You know the man and his talk," he answered. <sup>12</sup>"Lies, but tell us," they retorted. He said, "Thus and so he told me, saying, 'Thus has the LORD said: I have anointed you king over Israel.'"<sup>q</sup> <sup>13</sup>They then took each one quickly his garment and spread it under him on the bare steps, so<sup>r</sup>nded the trumpet, and shouted, "Jehu is king."<sup>q</sup>

<sup>14</sup>Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Joram and all Israel had garrisoned Ramoth-gilead against Hazael king of Syria. <sup>15</sup>But Jehoram the king<sup>r</sup> had returned to recuperate at Jezreel from the wound which the Syrians inflicted upon him when he warred against Hazael king of Syria. "If that is your mind," said Jehu, "let no one slip away from the city to bring news of it to Jezreel." <sup>16</sup>Then Jehu mounted a chariot and drove toward Jezreel, where Joram was lying and whither Ahaziah king of Judah had come to see Joram.

<sup>17</sup>When the watchman, standing on the tower at Jezreel, caught sight of Jehu's company approaching, he said, "I see a company." Jehoram said, "Get a horseman, and send him out to meet them with the greeting, 'Is all well?'" <sup>18</sup>So the horseman went out to meet him and said, "Thus has the king said, 'Is all well?'" "What have you to do with well-being?" replied Jehu. "Swing around behind me." The watchman re-

l) We would call Omri her grandfather and Ahab her father. She was too exactly like her mother Jezebel. m) To distinguish him from Jehoshaphat the son of king Asa.

n) The young prophet.

o) God still owned them as His people and offered them a good chance to change their ways.

p) The Omri dynasty had been adequately warned.

q) An odd combination of neglect of and deference toward God's message.

r) That is, Joram the king of Israel.



ported, "The messenger has reached them, but he has not turned back."

<sup>19</sup>He sent a second horseman who came up to them and said, "Thus has the king said, 'Is all well?'" "What have you to do with well-being?" replied Jehu. "Swing around behind me."

<sup>20</sup>The watchman again reported, "He reached them, but he has not turned back. And the driving is like the driving of Jehu, for he always drives like a madman."<sup>s</sup>

<sup>21</sup>Jehoram said, "Get ready," and they hitched up his chariot. Then Jehoram the king of Israel drove off with Ahaziah king of Judah, each in his own chariot and went out to meet Jehu. They met him at the property of Naboth the Jezreelite. <sup>22</sup>When Jehoram caught sight of Jehu, he said, "Is all well, Jehu?" "How can there be well-being when the harlotries and seductions of Jezebel your mother are so numerous," he replied. <sup>23</sup>Jehoram turned around and fled, calling to Ahaziah, "Treason, Ahaziah!" <sup>24</sup>Then Jehu drew his bow and shot Jehoram between the shoulders. The arrow went through his heart, and he slumped in his chariot.<sup>t</sup> <sup>25</sup>Jehu said to Bidkar his lieutenant, "Take him up, and cast him on the property of Naboth the Jezreelite; for recall how, when I and you were riding together behind his father Ahab, the LORD uttered this oracle against him: <sup>26</sup>As certainly as I saw yesterday the blood of Naboth and his sons, I will repay you on this property, says the LORD. Take him up now, and throw him on the property, according to the word of the LORD."

<sup>27</sup>When Ahaziah the king of Judah saw that, he fled by the way of Beth-haggan. Jehu followed him and said, "Shoot him, too."<sup>u</sup> So they shot him in his chariot at the upward slope of Gur near Ibleam. He fled to Megiddo where he died. <sup>28</sup>His servants took him in a chariot to Jerusalem and buried

him in his grave with his fathers in the city of David.

<sup>29</sup>Ahaziah became king of Judah in the eleventh year of Joram the son of Ahab.

<sup>30</sup>When Jezebel heard Jehu entering Jezreel, she painted her eyes,<sup>v</sup> adorned her head, and looked out of the window.<sup>w</sup> <sup>31</sup>When Jehu arrived at the gate, she said, "Is all well, O Zimri, murderer of your master?"<sup>x</sup> <sup>32</sup>Lifting up his face toward the window, he said, "Who is with me? Who?" Two or three eunuchs looked out at him. <sup>33</sup>He said, "Push her out," and they pushed her out. Some of her blood bespattered the wall and the horses as they trampled her down.

<sup>34</sup>After they had entered, they ate and drank. Then he said, "Attend now to this accursed woman and bury her, for she is a king's daughter." <sup>35</sup>When they went to bury her, they found nothing of her except her skull, her feet, and the palms of her hands. <sup>36</sup>So they returned and told him. He said, "This is the word of the LORD spoken by his servant Elijah the Tishbite: In the district of Jezreel shall the dogs devour Jezebel's flesh, <sup>37</sup>and Jezebel's corpse shall be as dung upon the field in the district of Jezreel, so that they cannot say, This is Jezebel."

**10** AHAB HAD SEVENTY SONS IN Samaria. So Jehu wrote letters which he sent to Samaria to the officials of Jezreel, the elders and the custodians of Ahab's children, as follows: <sup>2</sup>"Now when you receive this letter, since you have charge of your master's sons, his chariots, his horses, his fortified cities and equipment, <sup>3</sup>select the best and most capable of your master's sons and place him on the throne of his father, that they may contend for the house of your master." <sup>4</sup>But trembling in great fear, they<sup>y</sup> said, "Two kings could not stand before him, and

<sup>s</sup>) Which shows him up as impulsive, aggressive, and merciless.

<sup>t</sup>) Jehu proved himself an excellent marksman, to hit when his chariot was moving.

<sup>u</sup>) This was going beyond divine orders.

<sup>v</sup>) A common practice. <sup>w</sup>) Determined to die as she had lived, proudly and in high style—a plan Jehu did not allow her to carry through.

<sup>x</sup>) Zimri had assassinated Elah king of Israel [I Kings 16: 8-20], had reigned for one week, and had then been murdered.

<sup>y</sup>) Those were the cowardly elders—with some change of personnel—who had, at Jezebel's bidding, falsely accused and stoned Naboth to death.

how then could we stand?"<sup>5</sup> So the manager of the palace and the city manager, together with the elders and custodians, sent to Jehu, saying, "We are your servants, and we will obey all your orders to us; we will not make anyone king. Do whatever seems right to you!"<sup>6</sup> Then he wrote them a second letter, saying, "If you are for me and ready to listen to me, take the heads of your master's sons and appear before me at Jezreel tomorrow at this time."<sup>7</sup> The sons of the king to the number of seventy persons were with the magnates of the city who were responsible for their upbringing.<sup>8</sup> When the letter reached them, they took the sons of the king and killed the seventy of them. They put their heads in baskets and sent them to him at Jezreel.<sup>9</sup> When the messenger came and told him, "They have brought the heads of the sons of the king," he said, "Put them in two piles at the entrance of the gate until morning."<sup>10</sup> In the morning, he went out, stood up, and said to all the people, "You are blameless. I conspired against my master and killed him; but who killed all these?"<sup>11</sup> Know then, that not a syllable of the word of the LORD which He spoke against the house of Ahab shall remain unfulfilled; the LORD has done what He announced through Elijah His servant."<sup>12</sup> So Jehu killed all those who remained of the house of Ahab at Jezreel—all his prominent men, his acquaintances, and his priests until there was not a single survivor.

<sup>12</sup>Next he started out for Samaria. On the way, at Beth-eked of the Shepherds, <sup>13</sup>he met the relatives of Ahaziah king of Judah. "Who are you?" he asked. "We are the relatives of Ahaziah," they replied. "We have come down to visit the sons of the king and the sons of the queen mother."<sup>14</sup> "Take them alive," said he. So they took them alive and killed them at the pit of Beth-eked; he spared not one of them.<sup>15</sup>

<sup>15</sup>Leaving there, he fell in with Jehonadab son of Rechab, who was coming to meet him. He saluted him and said to him, "Is your heart as loyal to mine as my heart is to yours?" "It is," said Jehonadab. "If it is, give me your hand," [said Jehu]. He gave him his hand and [Jehu] took him up to him in his chariot. <sup>16</sup>He said further, "Come with me, and see my zeal for the LORD."<sup>17</sup> Then he made him ride in his chariot. <sup>18</sup>When he arrived at Samaria, he killed all the survivors of Ahab in Samaria—he exterminated them<sup>19</sup> completely, in accordance with the word of the LORD spoken through Elijah.

<sup>18</sup>Then Jehu summoned all the people and said to them, "Ahab served Baal a little; Jehu will serve him much."<sup>19</sup> Now call to me all the prophets of Baal, all his servants, and all his priests; let not one be missing, for I am preparing a great sacrifice for Baal. Every one who is missing shall forfeit his life." Jehu did this deceptively in order to destroy the servants of Baal. <sup>20</sup>Jehu said, "Sanctify a solemn assembly for Baal." So they called it. <sup>21</sup>Jehu notified all Israel, and all the servants of Baal came—not a single one failed to come. They assembled at the house of Baal until the house of Baal was filled from one end to the other. <sup>22</sup>He said to the man in charge of the wardrobe, "Bring out the vestments for the servants of Baal." So he brought out the vestments for them.

<sup>23</sup>When Jehu and Jehonadab son of Rechab entered the house of Baal, he said, "Investigate and see that there are no servants of the LORD here with you but only the servants of Baal."<sup>24</sup> So they came to offer sacrifices and burnt offerings. In the meantime Jehu had stationed eighty of his men on the outside, to whom he said, "The one who permits any of the men whom I give into your hands to escape shall pay for it with his life."

<sup>25</sup>When he had finished offering the burnt offering, Jehu said to the bodyguard and officers, "Enter and kill them,

z) Jehu knew the grade of character he was dealing with—putty in his hands.

a) So that all Israel might know the Omri dynasty was ended.

b) Killing was his familiar occupation; this time he could do it "to the glory of God."

c) Again he went beyond divine orders, which had confined him to northern Israel and Ahab's house. d) Jehonadab was a steadier and truer servant of God—a temperate man.

e) The house of Ahab. f) A trick too frequently applied in Europe during Inquisition days.

g) Jehonadab knew the true worshipers better than did Jehu. h) The Baal priests.

let not one of them get away." They killed them with the sword. The bodyguard and the officers threw them out and went into the inner part of the house of Baal. <sup>26</sup>They also brought out the pillar<sup>i</sup> of the house of Baal and burned it. <sup>27</sup>They broke down the pillar of Baal and wrecked the house of Baal and made it a latrine until this day.

<sup>28</sup>Though Jehu thus eradicated Baal from Israel, <sup>29</sup>he did not remove the sins of Jeroboam son of Nebat, who made Israel to sin, the golden calves at Bethel and at Dan. <sup>30</sup>The LORD said to Jehu: Inasmuch as you did well to put into practice what is right in My sight and carried out everything I planned against the house of Ahab, four generations of your sons shall sit upon the throne of Israel.<sup>j</sup> <sup>31</sup>But Jehu was not careful to observe the Law of the LORD God of Israel with his whole heart, because he did not turn away from the sins of Jeroboam who led Israel to sin.<sup>k</sup>

<sup>32</sup>At that time the LORD began to trim off Israel. Hazael defeated them throughout all the territory of Israel <sup>33</sup>from the Jordan eastward, throughout all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer which is in the valley of the Arnon, throughout all Gilead and Bashan.<sup>l</sup>

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<sup>34</sup>The rest of the acts of Jehu and everything he did and his mighty power, are they not written in the book of the chronicles of the kings of Israel? <sup>35</sup>So Jehu slept with his fathers, and they buried him at Samaria. Jehoahaz his son became king in his place. <sup>36</sup>Jehu was king over Israel at Samaria for twenty-eight years.

841 B.C.

**11** WHEN ATHALIAH MOTHER OF Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring; <sup>2</sup>but Jehoshеba, the daughter of King Joram and sister of Ahaziah,<sup>m</sup> took Joash son of Ahaziah and abducted him from among the sons

of the king about to be killed, placing him and his nurse in a storeroom where they concealed him from Athaliah so that he was not killed. <sup>3</sup>He remained with her in hiding for six years, while Athaliah was ruler over the land.

<sup>4</sup>In the seventh year Jehoiada had the centurions of the bodyguard and escort brought to him in the house of the LORD, made an agreement with them, to which he bound them by oath in the house of the LORD, and then showed them the son of the king.<sup>n</sup> <sup>5</sup>He gave them these orders, "This is what you are to do: A third of you who come on duty on the Sabbath shall guard the king's house; <sup>6</sup>another third at the gate Sur and the final third at the gate behind the bodyguard; you shall guard the temple alternately. <sup>7</sup>Two detachments of all of you, who go off duty on the Sabbath shall guard the house of the LORD for the king; <sup>8</sup>you shall surround the king solidly, each with his weapons in his hand — any one intruding into the ranks shall be killed — and be with the king at all times."

<sup>9</sup>The centurions carried out the orders of Jehoiada the priest; each one took his men who came on duty on the Sabbath with those who went off duty on the Sabbath and came to Jehoiada the priest, <sup>10</sup>who presented to the centurions the spears and shields that had belonged to King David, which were in the LORD's house. <sup>11</sup>The bodyguard stood, each with his weapons in his hand, from the right side of the house to the left side of the house, about the altar and the house, around the king.<sup>o</sup> <sup>12</sup>Then he brought in the king's son, placed upon him the crown, and handed him the testimony.<sup>p</sup> So they made him king and anointed him. They clapped their hands and shouted, "Long live the king!"

<sup>13</sup>When Athaliah heard the noise of the bodyguard and the people, she came to the people in the house of the LORD. <sup>14</sup>She glanced around, and look, there was the king standing by the pillar ac-

i) For Baal worship the Canaanites had pillars, which the Israelites were to overthrow, and were forbidden to erect for their own worship [Deut. 16:22].

j) God goes as far with His grace to us as we allow Him.

k) The worship of the golden calves and absence from the temple.

l) One reason for Hazael's anointment.

m) But not a daughter of Athaliah. n) No loyalty to dictatorial, pagan Athaliah.

o) A well-studied plan perfectly executed.

p) The Mt. Sinai Law, to be again the law of the land.

cording to custom—the officers and trumpeters being with the king—and the people of the land were rejoicing and sounding the trumpets. Athaliah tore her clothes and cried, “Conspiracy! Conspiracy!” <sup>15</sup>Then Jehoiada the priest ordered the centurions, the officers of the army, “Bring her out<sup>a</sup> between the ranks and whoever comes out with her, you kill with the sword.” For the priest said, “Do not kill her in the house of the LORD.” <sup>16</sup>So they took hold of her, and she came out by the horses’ entrance to the house of the king, where they killed her.

<sup>17</sup>Jehoiada made a covenant between the LORD, the king, and the people that they should be the LORD’s people, and also between the king and the people. <sup>18</sup>All the people of the land went to the house of Baal and broke it down; its altars and its images they wrecked completely, and they killed Mattan the priest of Baal before its altars. The priest<sup>r</sup> set overseers over the house of the LORD. <sup>19</sup>He also took the centurions of the bodyguard and of all the people, and they brought down the king from the house of the LORD, passing through the gate of the Royal Guards to the house of the king, where he ascended the throne of the kings. <sup>20</sup>All the people of the land rejoiced, and the city was peaceful after they had killed Athaliah with the sword in the house of the king. <sup>21</sup>Joash was seven years old when he became king.

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**12** JEHOASH<sup>s</sup> BECAME KING IN Jehu’s seventh year, and he was king for forty years in Jerusalem. His mother’s name was Zibiah from Beersheba. <sup>2</sup>Throughout his life Jehoash did what was right in the sight of the LORD, because Jehoiada the priest continued to instruct him. <sup>3</sup>Only he did not remove the high places; the people continued to offer sacrifices and to burn incense at the high places.

<sup>4</sup>Jehoash said to the priests, “All the money of the sacred offerings which is brought into the house of the LORD, both the money levied according to each man’s valuation and the money from the voluntary offerings which may be brought to the LORD’s house,<sup>t</sup> <sup>5</sup>let the priests receive for themselves, each from his constituency; and let them repair the damage of the house wherever there is damage.”<sup>u</sup> <sup>6</sup>But up to the twenty-third year of King Jehoash, the priests had not made any repair of the damage of the house.<sup>v</sup> <sup>7</sup>So King Jehoash summoned Jehoiada the priest and the other priests and said to them, “Why have you not repaired the damage of the house? Now do not take any more money from your supporters, for you must give it to repair the damage of the house.”<sup>w</sup> <sup>8</sup>The priests agreed not to take any more money from the people nor to repair the damage of the house.

<sup>9</sup>Then Jehoiada the priest took a chest, bored a hole through its lid, and placed it beside the altar, on the right side as one enters the house of the LORD. The priests who served as doorkeepers put in it all the money brought to the house of the LORD. <sup>10</sup>When they found sufficient money in the chest, the royal secretary and the high priest would come up, make it into ingots and evaluate the money found in the house of the LORD. <sup>11</sup>Then they placed the money that had been weighed out into the hands of the workmen who had charge of the house of the LORD, who paid it to the carpenters and builders working on the house of the LORD <sup>12</sup>and to the masons and stonecutters; in addition, they paid for timber and dressed stone to repair the damage of the house of the LORD and everything else spent to restore the house. <sup>13</sup>But silver goblets, snuffers, bowls, trumpets, any articles of silver, were not made with the money brought to the house of the LORD,<sup>x</sup> <sup>14</sup>because they gave it to the

q) Heb., “from within.”

r) The high priest Jehoiada, who initiated this renewed covenant between the king, the people and Jehovah. s) Joash and Jehoash are the same person.

t) There were two types of monetary offering, assessed and voluntary.

u) God’s house must be kept in repair and beautiful.

v) Giving orders is not enough. King and priest should have seen to the executions of those orders.

w) It looks as if donations for repairs had been used for their own living expenses—sorely needed when so many worshiped idols.

x) What had been donated for repairs must be used for nothing else.

workmen who restored the house of the LORD with it. <sup>15</sup>They required no accounting from the men into whose hands they had placed money for the workmen because they dealt honestly. <sup>16</sup>The money from the guilt offerings and the sin offerings was not brought to the house of the LORD; it belonged to the priests.

<sup>17</sup>At that time Hazael king of Syria went up and made war against Gath and captured it. And when Hazael turned his face to go up against Jerusalem, <sup>18</sup>Jehoash king of Judah took all the sacred treasures which Jehoshaphat, Jehoram, and Ahaziah his fathers, kings of Judah had dedicated, together with his own sacred treasures and all the gold deposited in the treasuries of the house of the LORD and in the house of the king and sent them to Hazael king of Syria, so that he might leave Jerusalem.<sup>y</sup>

<sup>19</sup>The rest of the acts of Joash and all that he did, are they not told in the book of the chronicles of the kings of Judah? <sup>20</sup>His servants arose, contrived a plot, and killed Joash in Beth Millo on the road leading down to Silla.<sup>z</sup> <sup>21</sup>Jozakar son of Shimeath and Jehozabad son of Shomer, his servants, killed him. So he died, and they buried him with his fathers in the city of David, while Amaziah his son became king in his place.

814 B.C.

**13** IN THE TWENTY-THIRD YEAR OF Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu became king over Israel at Samaria; he was king for seventeen years. <sup>2</sup>He did evil in the sight of the LORD and continued in the sins of Jeroboam son of Nebat, who led Israel to sin; he did not turn away from them. <sup>3</sup>The anger of the LORD was stirred against Israel so that He incessantly delivered them into the hand of Hazael king of Syria and into the hand of Ben-hadad son of Hazael. <sup>4</sup>But Jehoahaz prayed for the LORD's favor, and the LORD listened to him because he saw how the king of Syria kept oppressing Israel.<sup>a</sup> <sup>5</sup>So the LORD delivered Israel

and freed them from the hand of Syria. Then the Israelites lived in their homes as before. <sup>6</sup>Only they did not turn away from the sin of the house of Jeroboam, who led Israel to sin; they continued in it, while the shame-images, too, remained standing in Samaria. <sup>7</sup>There remained to Jehoahaz a force of only fifty horsemen, ten chariots, and 10,000 foot soldiers; for the king of Syria had reduced them and made them like dust at threshing. <sup>8</sup>The rest of the acts of Jehoahaz and all that he did, together with his might, are they not told in the book of the chronicles of the kings of Israel? <sup>9</sup>So Jehoahaz slept with his fathers, and they buried him at Samaria; and his son Joash<sup>b</sup> became king in his place.

798 B.C.

<sup>10</sup>In the thirty-seventh year of Joash king of Judah, Jehoash son of Jehoahaz became king over Israel at Samaria, and he was king for sixteen years. <sup>11</sup>He did evil in the sight of the LORD, and he did not turn away from the sin of Jeroboam son of Nebat, who led Israel to sin; he continued in it. <sup>12</sup>The rest of the acts of Joash<sup>c</sup> and all that he did, together with his might and how he warred against Amaziah king of Judah, are they not recorded in the chronicles of the kings of Israel? <sup>13</sup>So Joash slept with his fathers, and Jeroboam<sup>d</sup> occupied his throne. Joash was buried at Samaria with the kings of Israel.

<sup>14</sup>Elisha was confined at the time with the illness of which he was to die. Joash king of Israel went down to see him and wept in his presence, sobbing, "My father, my father! the chariots and the horsemen of Israel."<sup>e</sup> <sup>15</sup>Elisha said to him, "Take a bow and arrows"; so he took a bow and arrows. <sup>16</sup>Then he said to the king of Israel, "Take hold of the bow." He took hold of the bow, and Elisha put his hands on the hands of the king, <sup>17</sup>saying, "Open the window toward the east." When he had opened it, Elisha said, "Shoot!" and he shot. He exclaimed, "The arrow of victory! The arrow of victory over Syria! You shall utterly defeat Syria at Aphek."

y) No mention of counselors to the king; Jehoiaada seems to have retained much control.

z) Because he had paid the blackmail money? Or because no part in the government was accorded them? a) For once God's aim in chastising, to turn hearts toward Him, met some response.

b) Also called Jehoash. c) The same person as Jehoash. d) Jeroboam II.

e) What Elisha had cried out to Elijah and true of both; true of God's servants. They are THE strength of the nation.

## II KINGS 13, 14

<sup>18</sup>Then he said, "Take the arrows"; and he took them. "Strike the ground with them," he said to the king of Israel. So he struck it three times and then stopped.<sup>f</sup> <sup>19</sup>The man of God, displeased with him, said, "You should have struck it five or six times, for then you would have kept on striking down Syria to its utter destruction. But you shall strike down Syria only three times."

<sup>20</sup>When Elisha died, they buried him. Bands of Moabites used to come into the land every spring. <sup>21</sup>Once when they were burying a man, they saw such a band and hastily threw the man into Elisha's grave. As soon as the man touched the bones of Elisha, he revived and rose to his feet.

<sup>22</sup>Hazael king of Syria oppressed Israel all the days of Jehoahaz. <sup>23</sup>But the LORD was gracious to them, had mercy upon them, and turned to them for the sake of His covenant with Abraham, Isaac, and Jacob; He did not want to destroy them, nor had He cast them from His presence until now.

<sup>24</sup>When Hazael king of Syria died, Ben-hadad his son became king in his place. <sup>25</sup>Then Jehoash son of Jehoahaz retook the cities from Ben-hadad son of Hazael, which the latter had taken in the war with Jehoahaz his father; three times Joash defeated him and recovered the cities of Israel.

796 B.C.

**14** IN THE SECOND YEAR OF JOASH son of Joahaz king of Israel, Amaziah son of Joash became king of Judah. <sup>2</sup>He was twenty-five years old when he became king, and he reigned in Jerusalem for twenty-nine years; his mother's name was Jehoaddin of Jerusalem. <sup>3</sup>He did what was right in the sight of the LORD, but not so well as David his father; he did as Joash his father had done. <sup>4</sup>The high places were not removed, and the people continued to

*Israel Defeats Judah; Temple Is Looted*  
offer sacrifices and burn incense at the high places.<sup>h</sup>

<sup>6</sup>As soon as he had a firm hold on the kingdom, he put to death those of his servants who had killed the king, his father.<sup>i</sup> <sup>6</sup>However, he did not put to death the children of the murderers, because it stands written in the book of the Law of Moses, which the LORD commanded: "Fathers shall not be put to death for children nor shall children be put to death for fathers; each person shall be put to death for his own sins."<sup>j</sup>

<sup>7</sup>In the Valley of Salt he killed 10,000 Edomites and took Sela in battle. He renamed it Joktheel,<sup>k</sup> its name to this day. <sup>8</sup>At that time Amaziah sent messengers to Jehoash son of Jehoahaz, son of Jehu, king of Israel, with this message, "Come on, let us encounter one another."<sup>l</sup> <sup>9</sup>Jehoash king of Israel sent this reply to Amaziah king of Judah: "A thistle in Lebanon sent to the cedar in Lebanon this request: 'Give your daughter as a wife for my son'; but a wild animal of Lebanon passed by and trampled down the bramble. <sup>10</sup>Because you have utterly defeated Edom, your heart has made you proud. Enjoy your glory! Go home! Why should you stir up trouble, so that you and Judah fall together?" <sup>11</sup>But Amaziah refused to listen. So Jehoash king of Israel went up, and they encountered one another in battle, he and Amaziah king of Judah, at Bethshemesh, which belonged to Judah. <sup>12</sup>Judah was defeated by Israel, and they fled each one to his home.<sup>m</sup>

<sup>13</sup>After Jehoash king of Israel had captured Amaziah king of Judah, son of Jehoash, son of Ahaziah, at Bethshemesh, he went to Jerusalem and broke down the wall of Jerusalem from the Ephraim gate to the corner, a distance of 600 feet.<sup>n</sup> <sup>14</sup>When he had taken all the gold, all the silver, and all the vessels found in the house of the LORD

f) Elisha had given him orders which he had accepted, so he should not have stopped until so told by Elisha.

h) One wonders to whom they sacrificed; however, even if to God, His revealed will demanded priestly sacrifice at His one sanctuary.

i) His father's slaying seems to have been undeserved; the perpetrators were punished fairly.

j) Cf. Deut. 24:16; Jer. 31:30; Ezek. 18:4,20.

k) Best known as Petra; its Bible name seems to mean, "Subjection to God."

l) No reason is given for Amaziah's challenge to battle; it was a costly mistake.

m) With his army dispersed, Amaziah and his people were at the mercy of Jehoash.

n) A rather useless procedure, except to teach Judah to behave itself.

and in the treasuries of the king's house, together with the hostages,<sup>o</sup> he returned to Samaria.

<sup>15</sup>The rest of the acts of Jehoash which he did, his might and how he warred with Amaziah king of Judah, are they not told in the book of the chronicles of the kings of Israel? <sup>16</sup>So Jehoash slept with his fathers and was buried at Samaria with the kings of Israel; then his son Jeroboam became king in his place.

<sup>17</sup>Amaziah son of Joash, king of Judah, lived for fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. <sup>18</sup>The rest of the acts of Amaziah, are they not told in the book of the chronicles of the kings of Judah? <sup>19</sup>When they conspired against him at Jerusalem, he fled to Lachish; but they sent after him to Lachish where they killed him.<sup>p</sup> <sup>20</sup>They brought him on horses, and he was buried at Jerusalem with his fathers in the city of David. <sup>21</sup>Then all the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. <sup>22</sup>He built Elath and restored it to Judah after the king slept with his fathers.

791 B.C.

<sup>23</sup>In the fifteenth year of Amaziah son of Joash, king of Judah, Jeroboam son of Joash, king of Israel, became king at Samaria; he reigned for forty-one years. <sup>24</sup>He did evil in the sight of the LORD; he did not turn away from all the sins of Jeroboam the son of Nebat, who led Israel to sin. <sup>25</sup>He restored the territory of Israel from the entrance at Hamath to the Sea of the Arabah,<sup>q</sup> in accordance with the word of the LORD God of Israel, spoken through his servant Jonah<sup>r</sup> son of Amittai, the prophet, from Gath-hepher. <sup>26</sup>The LORD saw that the affliction of Israel was very bitter; none remained, either bond or free; there was no helper for Israel. <sup>27</sup>But the

LORD did not say that He would blot out the name of Israel from under the heaven; indeed He delivered them through the hand of Jeroboam son of Joash.

<sup>28</sup>The rest of the acts of Jeroboam, all that he did, his might, how he made war, and how he restored Damascus and Hamath, which had belonged to Judah, to Israel, are they not told in the book of the chronicles of the kings of Israel? <sup>29</sup>So Jeroboam slept with his fathers, with the kings of Israel, and his son Zechariah became king in his place.

790 B.C.

**15** IN THE TWENTY-SEVENTH YEAR of Jeroboam king of Israel, Azariah<sup>s</sup> son of Amaziah, king of Judah, became king. <sup>2</sup>He was sixteen years old when he became king, and he remained king in Jerusalem for fifty-two years. His mother's name was Jecoliah of Jerusalem. <sup>3</sup>He did what was right in the sight of the LORD, in accordance with everything that Amaziah his father did. <sup>4</sup>Only the high places were not removed, and the people continued to offer sacrifices and to burn incense at the high places.

<sup>5</sup>The LORD struck the king so that he was a leper until the day of his death.<sup>t</sup> He lived in a separate house while Jotham the king's son was over the house, judging<sup>u</sup> the people of the land. <sup>6</sup>The rest of the acts of Azariah and all that he did, are they not told in the book of the chronicles of the kings of Judah? <sup>7</sup>So Azariah slept with his fathers and they buried him with his fathers in the city of David; then his son Jotham became king in his place.

753 B.C.

<sup>8</sup>In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam was king over Israel at Samaria for six months. <sup>9</sup>He did evil in the sight of the LORD as his fathers had done; he did not turn away from the

<sup>o</sup>) This is the only mention in the Bible of the term "hostages," repeated in II Chron. 25:24.

<sup>p</sup>) The repeated example of the Northern kingdom seems to have influenced Judah.

<sup>q</sup>) While Assyria was beginning invasions into Syria, northern Israel enjoyed peace and prosperity; but this also meant that it would be next to feel Assyria's heavy hand.

<sup>r</sup>) The prophet of the book named for him.

<sup>s</sup>) Usually called Uziah. For 12 years Jeroboam II must have hindered his free reign over Judah, for his father Amaziah survived Joash of Israel 15 years [ch. 14:17].

<sup>t</sup>) The reason is given in II Chron. 26:16-20. <sup>u</sup>) Term probably indicates regency.

sins of Jeroboam son of Nebat, who led Israel to sin.<sup>v</sup> <sup>10</sup>Shallum son of Jabesh conspired against him, cut him down at Ibleam, killed him, and became king in his place. <sup>11</sup>The rest of the acts of Zechariah, see, they are told in the book of the chronicles of the kings of Israel. <sup>12</sup>That was in accordance with the word of the LORD spoken to Jehu: Four generations of your sons shall occupy the throne of Israel.<sup>w</sup> And it was so.

<sup>13</sup>Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah; he was king at Samaria for a month. <sup>14</sup>At that time Menahem son of Gadi<sup>x</sup> came up from Tirzah to Samaria, where he cut down Shallum son of Jabesh, killed him, and became king in his place. <sup>15</sup>The rest of the acts of Shallum and the conspiracy which he raised, see, they are told in the book of the chronicles of the kings of Israel.<sup>y</sup>

752 B.C.

<sup>16</sup>Then Menahem destroyed Tiphseh,<sup>z</sup> all who were in it, and all the surrounding territory from Tirzah on; if a city refused to open, he razed it and ripped open all its pregnant women. <sup>17</sup>In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king over Israel; and he reigned for ten years. <sup>18</sup>He did evil in the sight of the LORD; he did not throughout his reign turn away from the sins of Jeroboam son of Nebat, who led Israel to sin. <sup>19</sup>When Pul king of Assyria came into the land, Menahem gave Pul 2,000,000 dollars in silver to gain his support for himself in holding the kingdom. <sup>20</sup>Menahem exacted the money from Israel, from all the powerful men of wealth to pay the king of Assyria, assessing each man fifty shekels of silver. So the king of Assyria returned and did not remain there in the land.

<sup>21</sup>The rest of the acts of Menahem and all that he did, are they not told in the book of the chronicles of the

kings of Israel? <sup>22</sup>So Menahem slept with his fathers and Pekahiah his son became king in his place.

742 B.C.

<sup>23</sup>Pekahiah son of Menahem became king over Israel in the fiftieth year of Azariah king of Judah; and he reigned for two years. <sup>24</sup>He too did evil in the sight of the LORD; he did not turn away from the sins of Jeroboam son of Nebat, who led Israel to sin. <sup>25</sup>Pekah son of Remaliah, his official, with fifty men of the Gileadites, conspired against him, cut him down at Samaria in the citadel of the king's house with Argob and Arieah—killed him, and became king in his place. <sup>26</sup>The rest of the acts of Pekahiah and all that he did, see, they are recorded in the book of the chronicles of the kings of Israel.

752 B.C.

<sup>27</sup>In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king over Israel at Samaria, and he reigned for twenty years.<sup>a</sup> <sup>28</sup>He did evil in the sight of the LORD; he did not turn away from the sins of Jeroboam son of Nebat, who led Israel to sin. <sup>29</sup>In the time of Pekah king of Israel, Tiglath-pileser king of Assyria<sup>b</sup> came and took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and carried off their inhabitants to Assyria.

732 B.C.

<sup>30</sup>Then Hoshea son of Elah raised a conspiracy against Pekah son of Remaliah, cut him down, killed him, and became king in his place in the twentieth year of Jotham son of Uzziah. <sup>31</sup>The rest of the acts of Pekah and all that he did, see, they are recorded in the book of the chronicles of the kings of Israel.

751 B.C.

<sup>32</sup>In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah, became king.

<sup>33</sup>He was twenty-five years old when he became king and continued as king

v) Without exception those kings considered political control more important than obedience to and worship of God, a mistake the Communists are making in our time.

w) Ch. 10:30. x) Of the tribe of Gad.

y) No anointing is mentioned in the case of these ephemeral kings.

z) In the extreme north of Ephraim.

a) Beginning his reign in Gilead, it seems, in 752 B.C.

b) The books of Chronicles have much more to tell about the kings of Judah than do the books of Kings.



in Jerusalem for sixteen years. His mother's name was Jerusha daughter of Zadok.<sup>c</sup> <sup>34</sup>He did what was right in the sight of the LORD, in accordance with all that Uzziah his father had done. <sup>35</sup>However, they did not remove the high places; the people still offered sacrifices and burnt incense at the high places. He constructed the upper gate of the LORD's house. <sup>36</sup>The rest of the acts of Jotham, what he did, are they not told in the book of the chronicles of the kings of Judah?<sup>d</sup> <sup>37</sup>In those days the LORD began to send Rezin king of Syria and Pekah son of Remaliah against Judah.<sup>e</sup> <sup>38</sup>So Jotham slept with his fathers and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his place.

743 B.C.

**16** IN THE SEVENTEENTH YEAR OF Pekah son of Remaliah, Ahaz son of Jotham, king of Judah, became king. <sup>2</sup>Ahaz was twenty years old when he became king, and he reigned in Jerusalem for sixteen years. He did not do what was right in the sight of the LORD his God as David his father had done. <sup>3</sup>He walked in the way of the kings of Israel, even making his son pass through fire, in accordance with the abominations of the nations whom the LORD dispossessed from before the children of Israel. <sup>4</sup>He sacrificed and burned incense at the high places, on the hills, and under every green tree. <sup>5</sup>Then Rezin king of Syria and Pekah son of Remaliah, king of Israel, came up to war against Jerusalem. They besieged Ahaz but could not subdue him. <sup>6</sup>At that time Rezin king of Syria regained Elath for Edom, clearing the Jews completely out of Elath. So the Edomites came back to Elath and live there to this day.

<sup>7</sup>Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am your servant and your son. Come up, and save me from the hand of the king

of Syria and from the hand of the king of Israel who are marching against me." <sup>8</sup>Ahaz took the silver and gold deposited in the house of the LORD and in the treasuries of the king's house and sent it as a gift to the king of Assyria.<sup>f</sup> <sup>9</sup>The king of Assyria listened to him. The king of Assyria went up to Damascus, seized it, exiled its inhabitants to Kir, and killed Rezin.

<sup>10</sup>Then King Ahaz went to meet Tiglath-pileser king of Assyria at Damascus where he saw the altar that was at Damascus. King Ahaz sent to Urijah the priest a model of the altar together with detailed plans for its construction. <sup>11</sup>So Urijah the priest built the altar. In accordance with the plans which King Ahaz sent from Damascus, Urijah the priest made the altar before King Ahaz's return from Damascus. <sup>12</sup>When the king returned from Damascus, he inspected the altar. The king then approached and went up to the altar,<sup>g</sup> <sup>13</sup>where he offered his burnt offering and his meal offering. He also poured out his drink offering and sprinkled the blood of his peace offerings against the altar.<sup>h</sup> <sup>14</sup>The bronze altar before the LORD he removed from the front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.<sup>i</sup> <sup>15</sup>King Ahaz gave these instructions to Urijah the priest: "Upon the great altar<sup>j</sup> you must offer the morning burnt offering, the evening meal offering, the king's burnt offering and meal offering, and the burnt offering of all the people of the land, together with their meal offering and their drink offering, and sprinkle against it the blood of the burnt offering and all the blood of the sacrifice. The bronze altar, however, must be reserved for me to inquire by." <sup>16</sup>And Urijah the priest did as King Ahaz had ordered.

<sup>17</sup>King Ahaz cut off the rims of the

c) The three Zadoks whose ministries are described were priests; this Zadok very likely was one of them. His daughter Jerusha gave the grandson a good start.

d) In numerous instances kings of Judah served first as assistants to their predecessors, as acting kings, to be crowned after the aging king's death.

e) Neither king was consciously carrying out the will of God.

f) Ahaz failed to see that the weakening of Syria would bring Assyria that much sooner upon Judah; for with Israel it served as a buttress against Assyria.

g) His new altar. For an exceptional occasion [I Kings 8:62], Solomon offered on the temple altar, but when Uzziah did so, he was punished. Ahaz made the priests use the newly made altar, but expected supernatural information by means of the divinely dedicated altar.

bases and removed the laver from off them; he also took down the sea from the bronze oxen which supported it and put it on a base made of stones. <sup>18</sup>The Sabbath covering,<sup>h</sup> which they had constructed in the temple house, and the king's entrance from the outside, he turned around in the house of the LORD because of the king of Assyria. <sup>19</sup>The rest of the acts of Ahaz, what he did, are they not told in the book of the chronicles of the kings of Judah? <sup>20</sup>So Ahaz slept with his fathers and was buried with his fathers in the city of David, and his son Hezekiah became king in his place.

**17** IN THE TWELFTH YEAR OF AHAZ king of Judah, Hoshea son of Elah became king in Samaria and reigned over Israel for nine years. <sup>2</sup>He did evil in the sight of the LORD, only not like the kings of Israel before him.

<sup>3</sup>When Shalmaneser king of Assyria came up against him, Hoshea became his servant and paid tribute to him; <sup>4</sup>but when the king of Assyria found that Hoshea was plotting rebellion against him — for he sent messengers to So king of Egypt and no longer paid tribute regularly to the king of Assyria — the king of Assyria arrested and imprisoned him. <sup>5</sup>The king of Assyria then marched through the whole land, came against Samaria, and laid it under siege for three years. <sup>6</sup>The king of Assyria captured Samaria in the ninth year of Hoshea and exiled Israel to Assyria, where he settled them in Halah, in Habor, on the river Gozan, and in the Median cities.<sup>j</sup>

722 B.C.

<sup>7</sup>This came about because the children of Israel sinned against the LORD their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt. They worshiped other gods<sup>k</sup> and observed the customs of the nations whom the LORD dispossessed before the children of Israel, and the customs of the kings of Israel whom they had

appointed. <sup>9</sup>The children of Israel also did things secretly, which were not right, against the LORD their God. They erected high places for themselves in all their cities from watchman's tower to fortified city. <sup>10</sup>They set up for themselves pillars and shame images on every high hill and under every green tree. <sup>11</sup>They burnt incense there at the high places as the nations did whom the LORD had removed before them; they did evil things to provoke the LORD, <sup>12</sup>and they worshiped idols concerning which the LORD had warned: You must not do this thing.

<sup>13</sup>Yet the LORD warned Israel and Judah through every prophet and every seer: Turn from your evil ways and observe My commands and My statutes in accordance with the whole law which I commanded your fathers and which I delivered to you through My servants the prophets. <sup>14</sup>But they refused to listen; they were as stubborn as their fathers had been, who did not remain faithful to the LORD their God. <sup>15</sup>They rejected His statutes, His covenant which He made with their fathers, and the testimonies He gave them. They went after emptiness and became empty, and followed the nations surrounding them about whom the LORD commanded them not to do as they did. <sup>16</sup>They forsook all the commandments of the LORD their God, made for themselves molten images — two calves — and a shame image, and worshiped all the host of heaven and served Baal. <sup>17</sup>They made their sons and their daughters pass through the fire;<sup>k</sup> they practiced fortune-telling and enchantment, and they sold themselves to do evil in the sight of the LORD to provoke Him. <sup>18</sup>So the LORD became deeply angered and put them out of His sight; the tribe of Judah alone remained.

<sup>19</sup>Neither did Judah observe the commandments of the LORD their God; they followed the practices which Israel had adopted. <sup>20</sup>The LORD, therefore, rejected all the children of Israel,

<sup>h</sup>) A passage providing protection for those attending services, it seems.

<sup>i</sup>) In spite of prophetic warning, the Hebrews would turn to Egypt for help against the empires to the east. <sup>j</sup>) This marks the end of northern Israel as a nation.

<sup>k</sup>) A fanatical and God-dishonoring dedication of their children to the heathen idol Molech.

afflicted them, and handed them over to plunderers until He could put them out of His sight.

<sup>21</sup>For Israel split off from the house of David and made Jeroboam son of Nebat king; Jeroboam lured Israel away from following the LORD and made them to commit a great sin. <sup>22</sup>The children of Israel walked in all the sins which Jeroboam committed; they did not turn away from them <sup>23</sup>until the LORD removed Israel out of His sight, as He said He would do through all His servants the prophets. So Israel was exiled from their land to Assyria where they remain to this day.

<sup>24</sup>The king of Assyria brought people from Babylon, from Cuthah, from Avva, from Hamath, and from Sepharvaim, and settled them in the cities of Samaria in place of Israel; they took possession of Samaria and lived in its cities. <sup>25</sup>When they first came to live there, they did not revere the LORD, but the LORD sent lions among them which killed some of them. <sup>26</sup>They informed the king of Assyria, "The nations which you have exiled and made to dwell in the cities of Samaria do not know the law of the god of the land who sent lions among them and killed some of them, because they do not know the law of the god of the land." <sup>27</sup>Then the king of Assyria gave this order: "Take back there one of the priests whom you exiled from there, that he may go and live there and teach them the law of the god of the land." <sup>28</sup>So one of the priests, exiled from Samaria, came to live at Bethel, and he taught them how to worship the LORD. <sup>29</sup>But each nation continued to make its own gods and set them up in the sanctuary of the high places which the people of Samaria had built, each nation in the cities where they lived. <sup>30</sup>The men of Babylon made<sup>l</sup> Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, <sup>31</sup>the Avvites made Nibhaz and Tartak their god; the Sepharvites burned their children in the fire to Adramme-

lech and Anammelech, the gods of Sepharvaim. <sup>32</sup>They also worshiped the LORD and appointed for themselves from their own people high-place priests to sacrifice for them in the sanctuaries of the high places.<sup>m</sup> <sup>33</sup>So they worshiped the LORD and at the same time served their gods, according to the custom of the nations from among whom they had been exiled.

<sup>34</sup>To this very day they follow their former practices. They do not worship the LORD, nor do they follow the statutes and judgments in accordance with the law and commandment which the LORD gave to the children of Jacob, whose name He changed to Israel, <sup>35</sup>with whom the LORD had made a covenant and whom He gave command: You must not revere other gods nor worship them nor serve them nor offer sacrifices to them; <sup>36</sup>but you must revere the LORD, who brought you up from the land of Egypt with mighty power and with an outstretched arm; you must worship Him and offer sacrifices to Him, <sup>37</sup>and throughout life observe carefully the statutes, the judgments, the instruction, and the commandment, which He wrote down for you. You must never revere other gods. <sup>38</sup>You must never forget the covenant I made with you; you must never revere other gods, <sup>39</sup>but you must revere the LORD your God, for He it was who delivered you from the hand of all your enemies.<sup>n</sup> <sup>40</sup>Nevertheless they would not listen but followed their former practices. <sup>41</sup>These nations revered the LORD but also served their graven images. To this day their children and grandchildren continue to do as their fathers did.<sup>o</sup>

725 B.C.

**18** IN THE THIRD YEAR OF HOSHEA son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah, began to reign. <sup>2</sup>He was twenty-five years old when he became king, and he reigned in Jerusalem for twenty-nine years; his mother's name was Abi daughter of Zechariah.

<sup>3</sup>He did what was right in the sight

l) They made images, each of the gods he worshiped.

m) Instead of choosing between God and idols, they thought it safer to pay some attention to both, thereby dishonoring God. n) Throughout the Bible, repetitions serve to emphasize great truths.

o) To these religious hybrids the name Samaritans was given by the Jews, for their capital Samaria.

of the LORD as David his father had done. <sup>4</sup>He removed the high places, broke down the pillars, cut off the shame images, and crushed the bronze serpent which Moses had made; for up to this time the children of Israel continued to burn incense to it; it was called Nehushtan.<sup>p</sup> <sup>5</sup>He trusted in the LORD God of Israel — there was no one like him among all the kings of Judah, after or before his time. <sup>6</sup>He clung to the LORD and did not turn away from Him; he observed the commandments which the LORD gave Moses. <sup>7</sup>The LORD was with him and made him succeed in every venture. He rebelled against the king of Assyria and did not serve him. <sup>8</sup>He defeated the Philistines as far as Gaza and its suburbs, from watchman's tower to fortified city.

<sup>9</sup>In the fourth year of King Hezekiah — that was the seventh year of Hoshea son of Elah, king of Israel — Shalmaneser king of Assyria came up against Samaria and laid it under siege, <sup>10</sup>capturing it at the end of three years. In the sixth year of Hezekiah — that was the ninth year of Hoshea king of Israel — Samaria was captured. <sup>11</sup>The king of Assyria exiled Israel to Assyria; he placed them in Halah, in Habor, the river Gozan, and in the Median cities.<sup>q</sup> <sup>12</sup>It was because they refused to listen to the voice of the LORD their God and transgressed His covenant — everything that Moses the servant of the LORD commanded. They neither listened to it nor practiced it.

<sup>13</sup>In the fourteenth year of King Hezekiah, Sennacherib came up against all the fortified cities of Judah and captured them. <sup>14</sup>Hezekiah king of Judah sent word to the king of Assyria at Lachish, "I have done wrong." Withdraw from me; I will bear whatever you prescribe for me." Then the king of Assyria demanded of Hezekiah king of Judah 600,000 dollars in silver and 900,000 dollars in gold. <sup>15</sup>Hezekiah gave him all the money deposited in the house of the LORD and in the treasuries of the king's house. <sup>16</sup>At that

time Hezekiah cut up the doors of the sanctuary of the LORD and the doorposts which Hezekiah king of Judah had overlaid and gave them to the king of Assyria. <sup>17</sup>The king of Assyria sent the field marshal, the chief treasurer, and the chief of staff, with a large force from Lachish to King Hezekiah at Jerusalem. So they went up and arrived at Jerusalem; they stood at the aqueduct of the upper pool, which is on the road to the fuller's field. <sup>18</sup>When they called to the king, Eliakim son of Hilkiah, overseer of the house, Shebna the scribe, and Joah son of Asaph, the recorder, went out to him.

<sup>19</sup>The chief of staff said to them, "Tell Hezekiah, 'Thus says the great king, the king of Assyria:<sup>s</sup> What confidence is this in which you trust? <sup>20</sup>You think mere lip service is advice and strength enough for war! Now in whom do you have confidence, that you have rebelled against me? <sup>21</sup>Now indeed, you are placing your trust in the support of this broken reed, in Egypt; if anyone were to brace himself against it, it would run into his palm and pierce it. So is Pharaoh, king of Egypt, to all who trust in him. <sup>22</sup>If you should say to me, 'We trust in the LORD our God,' was it not Hezekiah who removed His high places and His altars and gave orders to Judah and Jerusalem, 'Before this altar at Jerusalem you must worship'? <sup>23</sup>Now take a wager with my master, the king of Assyria: I will indeed give you 2,000 horses if you are able to furnish riders for them. <sup>24</sup>How then can you drive away one of the least of my master's servants, when you depend on Egypt for chariots and horsemen? <sup>25</sup>Have I now come up against this place to destroy it without the LORD's consent? The LORD said to me: Go up against this land and destroy it.'"

<sup>26</sup>Eliakim, son of Hilkiah, Shebna, and Joah requested of the chief of staff, "Speak now to your servants in Aramaic, for we understand it; do not speak to us in the Judean tongue with-

p) "Only a piece of brass," they said when they destroyed it.

q) This was the second, more complete exile of northern Israel.

r) To have expected help from Egypt.

s) No title included for Judah's king, but hyperbolic titles for the emperor.

t) The orator was wrong there. To God's honor, Hezekiah had destroyed the Canaanite high places and altars, used by idolatrous Jews. Such defamation was the Assyrians' undoing.

in hearing distance of the people on the wall."

<sup>27</sup>The chief of staff replied to them, "Has my master sent me to say these things to your master and to you and not to the men sitting on the wall, destined along with you to eat their own excrement and to drink their own urine?" <sup>28</sup>Then the chief of staff stood up and called with a loud voice in the Judean language. He said, "Listen to the word of the great king, the king of Assyria. <sup>29</sup>Thus says the king: 'Do not allow Hezekiah to deceive you, for he will not be able to deliver you from my hand. <sup>30</sup>Do not permit Hezekiah to make you have confidence in the LORD with the promise, "Surely the LORD will deliver us, and this city will not be given into the hand of the king of Assyria." <sup>31</sup>Do not listen to Hezekiah, for thus has the king of Assyria said, 'Make peace with me, come out to me, for then each one may eat of his own vine and his own fig-tree and drink water from his own well, <sup>32</sup>until I come and take you to a land like yours, a land of grain and wine, a land of food and vineyards, a land of olive oil and honey where you may live and not die. Do not listen to Hezekiah when he wants to seduce you with his, "The LORD will deliver us." <sup>33</sup>Has indeed anyone of the gods of the nations delivered his land from the hand of the king of Assyria?' <sup>34</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Did they deliver Samaria from my hand? <sup>35</sup>Who of all the gods of the lands have delivered their land from my hand that the LORD should deliver Jerusalem from my hand?"

<sup>36</sup>The people remained silent and spoke not a word in reply to him; for the king had given orders, "Do not reply to him." <sup>37</sup>Then Eliakim son of Hilkiah, the overseer of the house, Shebna the scribe, and Joah son of Asaph, the recorder, came in to Hezekiah, tearing their garments; they told him the words of the chief of staff.

**19** WHEN KING HEZEKIAH HEARD it, he tore his clothes, put on sackcloth, and went to the LORD's house. <sup>2</sup>Moreover, he sent Eliakim the manager of the house, Shebna the scribe, and the elders of the priests, who had also put on sackcloth, to Isaiah the prophet, the son of Amoz. <sup>3</sup>They said to him, "Thus has Hezekiah said:

A day of distress and reproach,  
And of dishonor is today,

For children have come to birth  
But there is not strength to give birth.

<sup>4</sup>Perhaps the LORD your God\* will listen to all the words of the chief of staff, whom the king of Assyria, his master, sent to ridicule the living God, and have a reply for the words which the LORD your God has heard. Pray then, for the remnant that is left."

<sup>5</sup>So the servants of King Hezekiah came to Isaiah, and <sup>6</sup>Isaiah said to them, "Tell your master, 'Thus has the LORD said: Be not troubled because of the words you have heard, whereby the servants of the king of Assyria have taunted Me. <sup>7</sup>Behold, I will put a spirit in him, so that when he hears a rumor, he will return to his land; I will overthrow him with the sword in his own land.'"

<sup>8</sup>When the chief of staff returned, he found the king of Assyria fighting against Libnah, for he had heard that he had left Lachish. <sup>9</sup>After hearing the news about Tirhakah king of Ethiopia — "He has come out to fight with you" — he sent the messengers back to Hezekiah with this message: <sup>10</sup>"Tell Hezekiah king of Judah, 'Do not let your God in whom you have confidence deceive you with the promise: Jerusalem shall not be given into the hand of the king of Assyria. <sup>11</sup>You have indeed heard what the kings of Assyria have done to all the lands, completely destroying them; and are you going to be spared? <sup>12</sup>Have the gods of the nations, which my fathers destroyed, delivered them — Gozan, Haran, Rezeph, the citizens of Eden in Tel-assar?

u) This blasphemy God avenged in His own time.

v) The answer is, "None," but the questioner did not know God.

w) They should have contacted God's prophet much earlier.

x) Why "your God"? Why not "our God"? Were they not on intimate terms with God?

## II KINGS 19

## Hezekiah's Prayer; Isaiah's Prophecy

<sup>13</sup>Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, Hena, and Ivvah?"

<sup>14</sup>Hezekiah received the letter from the messengers, and when he had read it, he brought it up to the house of the LORD. There Hezekiah spread it out before the LORD. <sup>15</sup>Then Hezekiah prayed before the LORD: "O LORD God of Israel, seated over the cherubim,<sup>y</sup> Thou alone art God of all the kingdoms of the earth; Thou hast made the heavens and the earth. <sup>16</sup>Incline Thine ear, O LORD, and listen; open Thine eyes and look; and listen to the words of Sennacherib who has sent to insult the living God. <sup>17</sup>Truly, O LORD, the kings of Assyria have devastated the nations and their lands <sup>18</sup>and have cast their gods into the fire; yet they were not gods but merely the product of human hands, wood and stone — and they destroyed them. <sup>19</sup>Now, O LORD our God, deliver us from his hand, that all the kingdoms of the earth may know that Thou, LORD, alone art God."

<sup>20</sup>Then Isaiah son of Amoz sent this message to Hezekiah, "Thus has the LORD God of Israel said: I have heard your prayer to Me concerning Sennacherib king of Assyria. <sup>21</sup>This is what the LORD has spoken concerning him: The virgin daughter of Zion has despised you and scorned you. The daughter of Jerusalem has shaken her head over you. <sup>22</sup>Whom have you reproached and taunted, against whom raised your voice and scornfully lifted up your eyes? against the Holy One of Israel? <sup>23</sup>By your messengers you reproached the LORD and said, 'With the multitudes of my chariots I scaled the highest mountains, the remotest parts of Lebanon; I cut down its tallest cedars, its choicest fir trees, I came to its remotest lodge, its cultivated forest. <sup>24</sup>I dug a well and drank strange waters, I wiped dry with the soles of My feet all the canals of the Nile.' <sup>25</sup>Have you not heard long ago

that I did it? From days of yore I formed it; now I bring it to pass, — that you turn to rubbish heaps fortified cities, <sup>26</sup>with their citizens impotent, terrified and confounded. They were as field plants, as shoots of green grass, like roof growth scorched before it comes up. <sup>27</sup>Your abode, your goings and comings I know . . . and your raging against Me. <sup>28</sup>Because you raged against Me and your insolence has come to My ears, I will put My hook in your nose, My bridle on your lips, and I will send you back the way by which you came.

<sup>29</sup>"This shall be the sign for you: the first year you shall eat aftergrowth, the second year re-growth, but the third year sow and reap, plant vineyards, and eat their fruit.<sup>z</sup> <sup>30</sup>The survivors of the house of Judah who are left shall again take root downwards and bear fruit upwards;<sup>a</sup> <sup>31</sup>for from Jerusalem shall go forth a remnant and from Mount Zion survivors. The zeal of the LORD of hosts shall do this.<sup>b</sup>

<sup>32</sup>"Therefore, thus has the LORD spoken concerning the king of Assyria: He shall not come up to this city, nor shoot an arrow there, nor appear before it with a shield, nor throw up a mound against it. <sup>33</sup>He shall return the same way he came; he shall not come up against this city, says the LORD. <sup>34</sup>For I will defend this city to spare it for My sake and that of David my servant."

<sup>35</sup>That night the messenger of the LORD went forth and killed 185,000 in the Assyrian camp. When men arose early in the morning, look, those were all dead bodies!<sup>c</sup> <sup>36</sup>So Sennacherib king of Assyria departed, returned, and dwelt at Nineveh. <sup>37</sup>And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer his sons cut him down with the sword; they escaped to the land of Ararat. And his son Esar-haddon became king in his place.

y) Referring to God's special presence above the mercy seat, between the two cherubim above the ark of the covenant.

z) No harvest that year, for the Assyrians took it; nor a chance to put in next year's crop. But next year's autumn, they will be able to put in the crop for the third year.

a) They shall enjoy natural growth and productiveness as God's children.

b) God zealous for His lukewarm people.

c) By what calamity we are not told, for we need not know. We know that God does not forget or neglect His own.

713 B.C.

**20** AT THAT TIME HEZEKIAH BECAME mortally ill. Isaiah son of Amoz, the prophet, came to him and said to him, "Thus says the LORD: Set your house in order, for you will die; you will not recover." <sup>2</sup>Then he turned his face to the wall and prayed to the LORD: <sup>4</sup><sup>3</sup>"Remember now, I pray Thee, O LORD, how I walked before Thee faithfully and wholeheartedly and did what was pleasing in Thy sight." Hezekiah wept very bitterly.

<sup>4</sup>Before Isaiah had left the courtyard, the word of the LORD came to him: <sup>5</sup>Return and tell Hezekiah, the leader of My people, Thus has the LORD God of David your father said: I have heard your prayer and have seen your tears; look, I am going to heal you. On the third day you will go up to the house of the LORD. <sup>6</sup>I will have fifteen years added to your life, and I will deliver you and this city from the hand of the king of Assyria; I will defend this city for My sake and for that of David My servant. <sup>7</sup>Isaiah said, "Take a fig cake." So they took it and applied it to the boil, and he recovered.

<sup>8</sup>Hezekiah had asked Isaiah, "What shall be the sign that the LORD will heal me and that I shall go up to the house of the LORD on the third day?" <sup>9</sup>And Isaiah replied, "This shall be the LORD's sign for you, that the LORD will do what He said: Shall the shadow go forward ten steps or recede ten steps?" <sup>10</sup>Hezekiah said, "It is easy for the shadow to extend ten steps; no, let the shadow recede ten steps." <sup>11</sup>Then Isaiah the prophet called upon the LORD who made the shadow recede ten steps by which it had gone down on the steps of Ahaz.

<sup>12</sup>At that time Merodach-baladan son of Baladan, king of Babylon, sent a letter and a present to Hezekiah, for he had heard that Hezekiah was ill. <sup>13</sup>Hezekiah received them<sup>f</sup> and showed them all his treasure house, the silver, the gold, the spices, the aromatic oil, his

armory, and everything deposited in his treasures; there was not a thing in the house or in all his kingdom which Hezekiah did not show them.<sup>g</sup> <sup>14</sup>When Isaiah the prophet came to King Hezekiah, he inquired of him, "What did these men say and from where have they come to you?" "They came from a distant land, from Babylon," replied Hezekiah. <sup>15</sup>"What did they see in your house?" he continued. Hezekiah answered, "They saw everything in my house. There is not a thing in my treasures that I did not show them."

<sup>16</sup>"Listen to the word of the LORD," said Isaiah to Hezekiah: <sup>17</sup>The time is coming when everything in your house, and all that your fathers have stored up until this day, shall be carried away to Babylon; not a thing shall be left, says the LORD. <sup>18</sup>Some of your own sons, your very offspring, shall be taken away to become eunuchs in the palace of the king of Babylon.

<sup>19</sup>Hezekiah replied to Isaiah, "Good is the word of the LORD which you have declared."<sup>h</sup> For he thought, "Is it not so, if there is peace and security in my time?"

<sup>20</sup>The rest of the acts of Hezekiah, all his might and how he made the pool and aqueduct to bring water into the city, are they not told in the book of the chronicles of the kings of Judah? <sup>21</sup>So Hezekiah slept with his fathers, and his son Manasseh became king in his place.

696 B.C.

**21** MANASSEH WAS TWELVE YEARS old when he became king,<sup>1</sup> and he continued to reign at Jerusalem for fifty-five years. His mother's name was Hephzibah. <sup>2</sup>He did evil in the sight of the LORD, in accordance with the abominations of the nations which the LORD dispossessed before the children of Israel. <sup>3</sup>He restored again the high places which Hezekiah his father had destroyed; he built altars for Baal; he made a shame image, as Ahab king of

d) A very different way from Ahab, when refused the vineyard he wanted [I Kings 21:4].

e) What infinite patience, dealing with a doubting believer! Facing such an attitude, what would we say or do? f) Those who brought the letter and present.

g) Apparently not humbly; not with a word of gratitude toward God.

h) He took the rebuke as a trusting and loyal child.

i) Too young for his task without a reliable leader. The high priest or another godly officer should have been assigned for his tutor. Had Hezekiah been too busy with the affairs of state to prepare his son?

## II KINGS 21, 22

Israel had done, and he worshiped and served all the host of heaven. <sup>4</sup>He built altars in the house of the LORD when the LORD had said, In Jerusalem I will put My name. <sup>5</sup>He also built altars for all the host of heaven in both courts of the house of the LORD. <sup>6</sup>He made his son to pass through the fire; he practiced soothsaying and fortune-telling, and he provided necromancers and wizards. He did even worse in the sight of the LORD, provoking Him to anger.

<sup>7</sup>He put the graven image of the shame goddess he had made into the very house about which the LORD had said to David and Solomon his son: In this house and in Jerusalem, which I have selected out of all the tribes of Israel, I will put my name forever. <sup>8</sup>Never again will I make the feet of Israel wander from the land I gave to their fathers, if only they will observe to do in accordance with all I commanded them and in accordance with the law that Moses My servant commanded them. <sup>9</sup>But they would not listen; Manasseh misled them to do more evil than the nations which the LORD destroyed before the children of Israel.<sup>j</sup>

<sup>10</sup>So the LORD spoke through His servants the prophets: <sup>11</sup>Because Manasseh has done these detestable things, has done more wickedly than all the Amorites did before him, and has made Judah to sin with his disgusting idols, <sup>12</sup>therefore thus has the LORD God of Israel said: Behold, I will bring such evil upon Jerusalem and Judah that both ears of those who hear it will ring. <sup>13</sup>I will stretch out over Jerusalem the line of Samaria and the plummet of Ahab's house; I will wipe Jerusalem as one wipes a dish — he wipes it as he turns it upside down. <sup>14</sup>I will abandon the remnant of My inheritance, handing them over to their enemies; they shall be plunder and prey for their enemies, <sup>15</sup>because they did evil in My sight and angered Me from the time their fathers came out of Egypt until

## Manasseh's God-dishonoring Reign

<sup>16</sup>Manasseh also spilled very much innocent blood until he had filled Jerusalem from end to end, in addition to the sin whereby he led Judah to sin, to do evil in the sight of the LORD.

<sup>17</sup>The rest of the acts of Manasseh, all that he did and the sin he committed, are they not told in the book of the chronicles of the kings of Judah?<sup>k</sup> <sup>18</sup>So Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza; and his son Amon became king in his place.

641 B.C.

<sup>19</sup>Amon was twenty-two years old when he became king, and he reigned for two years in Jerusalem; his mother's name was Meshullemeth daughter of Haruz of Jotbah. <sup>20</sup>He did evil in the sight of the LORD as Manasseh his father had done. <sup>21</sup>He walked in every way his father walked, served the disgusting idols his father served, and worshiped them.<sup>l</sup> <sup>22</sup>He deserted the LORD, the God of his fathers, and did not walk in the way of the LORD. <sup>23</sup>Amon's servants conspired against him and killed the king in his house. <sup>24</sup>Then the people of the land cut down all those who conspired against King Amon; the people of the land also made his son Josiah king in his place.

<sup>25</sup>The rest of the acts of Amon and what he did, are they not told in the book of the chronicles of the kings of Judah? <sup>26</sup>So they buried him in his grave in the garden of Uzza; and his son Josiah became king in his place.

639 B.C.

**22** JOSIAH WAS EIGHT YEARS OLD when he became king, and he reigned in Jerusalem for thirty-one years; his mother's name was Jedidah daughter of Adaiah from Bozkath. <sup>2</sup>He did what was right in the sight of the LORD, walking in all the way of David his father, turning neither to the right nor to the left.<sup>m</sup>

<sup>3</sup>In the eighteenth year of King Josiah, the king sent Shaphan son of Azaliah, son of Meshullam, the scribe, to

j) Manasseh burdened himself and his people with sins unmeasured and unmentionable. Neither he nor his people had to commit those sins; they remained free to choose between good and evil.

k) II Chron. 33:10-13 tells of his imprisonment and conversion.

l) Manasseh's repentance must have been known to Amon at 22; but he preferred the wicked way and got what he deserved sooner than he expected.

m) Why these splendid sons of wicked fathers and these wicked sons of splendid fathers, unless there was a vast difference between their mothers!



the house of the LORD, saying, "Go up to Hilkiah the high priest, and let him melt down the silver that has come to the house of the LORD and that the doorkeepers have collected from the people; <sup>5</sup>put it in the hands of the workmen who are in charge of the house of the LORD, and let them pay it over to the workmen in the house of the LORD to repair the damage of the house, <sup>6</sup>to the carpenters, builders and masons, and for the purchase of timber and cut stone to restore the house."<sup>n</sup> <sup>7</sup>Only they must not be required to give an account of the money placed in their hands, because they deal honestly."

<sup>8</sup>Then Hilkiah the high priest informed Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." Hilkiah gave the book to Shaphan who read it. <sup>9</sup>So Shaphan the scribe went to the king and reported on the matter to the king as follows, "Your servants have paid out the money deposited in the house and put it into the hands of the workmen who are in charge of the house of the LORD." <sup>10</sup>Then Shaphan the scribe told the king, "Hilkiah the priest gave me a book," and Shaphan read the book before the king.

<sup>11</sup>When the king heard the words of the Book of the Law, he tore his clothes.<sup>o</sup> <sup>12</sup>The king gave Hilkiah the priest, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, these orders: <sup>13</sup>"Go, inquire of the LORD for me, for the people, for all Judah about the words of this book that has been discovered; for great is the LORD's indignation stirred up against us because our fathers did not listen to the words of this book, to carry out everything written therein concerning us."

<sup>14</sup>So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess,<sup>p</sup> the wife of Shallum son of Tikvah, son of Harhas, keeper of the wardrobe (she lived in the second quarter of Jerusalem) and conferred with her. <sup>15</sup>She said to them, "Thus has

the LORD God of Israel said: Tell the man who sent you to Me, <sup>16</sup>Thus has the LORD said, Behold, I will bring evil against this place and its inhabitants in accordance with all the words of the book which the king of Judah has read. <sup>17</sup>Because they have deserted Me and have burned incense to other gods to provoke Me with all the works of their hands, My indignation has been stirred up against this place and shall not subside.

<sup>18</sup>"And to the king of Judah, who sent you to inquire of the LORD, say, Thus has the LORD God of Israel said: About the words which you have heard, <sup>19</sup>because your heart was penitent and you have humbled yourself before the LORD when you heard what I said concerning this place and its inhabitants, that they shall become a curse, and have torn your clothes and wept before Me, I too have heard you, says the LORD. <sup>20</sup>Therefore observe! I will gather you to your fathers, and you shall be gathered to your grave in peace;<sup>q</sup> your eyes shall not look upon all the evil I will bring upon this place." Then they reported back to the king.

**23** THE KING SUMMONED TO HIMSELF all the elders of Judah and Jerusalem. <sup>2</sup>Then the king went up to the LORD's house; with him went all the men of Judah, all the inhabitants of Jerusalem, the priests, the prophets, and all the people, young and old; and he read in their hearing all the words of the book of the covenant discovered in the house of the LORD. <sup>3</sup>The king standing beside the pillar made the covenant before the LORD to follow the LORD, to keep His commandments, His testimonies, and His statutes with his whole heart and soul, and to uphold the words of this covenant written in this book; and all the people agreed to the covenant.<sup>r</sup>

<sup>4</sup>The king gave orders to Hilkiah the high priest, the priests of second rank,<sup>s</sup> and the doorkeepers, to remove from the

n) Reverence and love for God will normally extend to His house of worship.

o) Failure to keep priest and people versed in God's revelation of Himself and of His will had resulted in the fearful degradation of Israel, north and south.

p) Only here this great woman is mentioned, like Deborah, a mother in Israel. Be assured, she stood not alone in her sublime faith.

q) An assurance which God is ever ready to give to the repentant sinner.

r) What had reached him, must be broadcast for everyone. s) Next to the high priest.

temple of the LORD all the vessels made for Baal, for the shame images, and for all the host of heaven; he burned them outside Jerusalem in the Kidron terraces, and their ashes he transported to Bethel.<sup>1</sup> <sup>5</sup>He deposed the priests whom the kings of Judah had appointed to burn incense at the high places in the cities of Judah and around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the signs of Zodiac, and to all the host of heaven. <sup>6</sup>He removed the shame image from the house of the LORD outside Jerusalem to the valley of the Kidron, where he burned it, ground it to dust, and cast its dust upon the graves of the common people. <sup>7</sup>He tore down the houses of the male prostitutes in the area of the house of the LORD where the women wore robes for the shame image. <sup>8</sup>He brought out all the priests from the cities of Judah, defiled<sup>2</sup> the high places where the priests burned incense, from Geba<sup>3</sup> to Beersheba; and he tore down the high places of the gates at the entrance to the gate of Joshua the governor of the city, which were on the left side as one enters the city gate. <sup>9</sup>Now the priests of the high places did not go up to the altar of the LORD at Jerusalem, but they ate the unleavened bread among their brothers.<sup>4</sup> <sup>10</sup>He also defiled the Topheth in the valley of the sons of Hinnom, so that no one could again make his son or daughter pass through the fire for Molech. <sup>11</sup>He removed the horses which the kings of Judah had presented to the sun at the entrance of the LORD's house by the cell of Nathan-melech the eunuch, which was in the precincts; the sun chariots he burned with fire. <sup>12</sup>The king also tore down the altars on the roof of the upper chamber of Ahaz, made by the kings of Judah, and the altars constructed by Manasseh in the two courtyards of the LORD's house. He broke

them up there and scattered their dust about the valley of the Kidron. <sup>13</sup>Besides, the king defiled the high places in front of Jerusalem to the right of the mount of destruction, which Solomon king of Israel built for Ashtarte the abomination of the Sidonians, for Chemosh the abomination of Moab, and for Milcom the abomination of the Ammonites. <sup>14</sup>He broke down the pillars, cut off the shame images, and filled their place with men's bones.

<sup>15</sup>He also tore down the altar at Bethel, the high place, which Jeroboam son of Nebat, who led Israel to sin, had erected — that altar and the high place — crushing its stones, stamping it to dust, and burning the shame images. <sup>16</sup>When Josiah turned, he caught sight of the graves there on the mountain; he sent and took the bones from the graves and burned them upon the altar which he then defiled, according to the word of the LORD which the man of God proclaimed who had announced these things.<sup>5</sup> <sup>17</sup>He said, "What is that monument I see?" The men of the city replied, "It is the grave of the man of God who came from Judah and announced these things you have done to the altar at Bethel."<sup>6</sup> <sup>18</sup>He said, "Let him be; let no one disturb his bones." So they left his bones alone with the bones of the prophet who came from Samaria.

<sup>19</sup>He also removed the houses of the high places in the cities of Samaria, which the kings of Israel had made to anger the LORD; he did to them what he had done to everything at Bethel. <sup>20</sup>He sacrificed all the priests of the high places there upon the altars, burned human bones upon them, and then returned to Jerusalem.

<sup>21</sup>The king issued these orders to all the people, "Celebrate a Passover to the LORD your God as prescribed in the book of this covenant."<sup>7</sup> <sup>22</sup>There was no Passover like this one since the

t) Reformation starts usually with destruction of the wrong.

u) The method of defiling is not stated here, but we know there was desecration so as to eliminate further use. v) The northernmost point in Benjamin.

w) Aaronic priests, it seems, allowed to associate with those employed at the temple, but not to serve there.

x) Given in I Kings 13:1,2, and much of the whole chapter. Burning bones was considered improper by accepted standards.

y) Bethel lay in Benjamin, with Ephraim just beyond its boundaries. Josiah went farther north with reformatory methods.

z) Wisely and mercifully God ordained memorial festivals to make it easier for His people to practice worship and service all through life.

time of the judges who judged Israel or in all the time of the kings of Judah. <sup>23</sup>This Passover to the LORD was celebrated at Jerusalem in the eighteenth year of King Josiah.

<sup>24</sup>Josiah also exterminated the necromancers, the wizards, the teraphim,<sup>a</sup> the disgusting idols, and all the abominations that appeared in the land of Judah and in Jerusalem, to carry out the words of the Law, written in the book which Hilkiah the priest had found in the house of the LORD. <sup>25</sup>There was no king before him who so turned to the LORD with all his heart, all his soul, and all his strength<sup>b</sup> in accordance with the whole law of Moses; and none like him arose afterward.

<sup>26</sup>However, the LORD did not turn from his great anger which had been aroused against Judah for all the provocations whereby Manasseh had angered Him. <sup>27</sup>The LORD said: I will remove Judah from My sight as I removed Israel, and I will reject this My chosen city, even Jerusalem and the house concerning which I said, My name shall be there.

<sup>28</sup>The rest of the acts of Josiah and all that he did, are they not recorded in the book of the chronicles of the kings of Judah?

<sup>29</sup>In his time Pharaoh Necho, king of Egypt, went up against the king of Assyria at the Euphrates river and when King Josiah came out to meet him, Necho killed him<sup>c</sup> at Meggido when he saw him. <sup>30</sup>Dead in a chariot his servants carried him from Megiddo, brought him to Jerusalem, and buried him in his grave. The people of the land then took Jehoahaz son of Josiah, anointed him, and made him king in place of his father.

608 B.C.

<sup>31</sup>Jehoahaz was twenty-three years old when he became king, and he reigned for three months. His mother's name was Hamutal daughter of Jeremiah of Libnah. <sup>32</sup>He did evil in the

sight of the LORD, according to all his fathers had done. <sup>33</sup>Pharaoh Necho imprisoned him at Riblah<sup>d</sup> in the land of Hamath, that he might no longer be king at Jerusalem and laid a fine on the land of 200,000 dollars in silver and 30,000 dollars in gold. <sup>34</sup>Then Pharaoh Necho made Eliakim son of Josiah king in place of his father,<sup>e</sup> but changed his name to Jehoiakim. Jehoahaz he took with him to Egypt, where he died. <sup>35</sup>Jehoiakim paid the silver and gold to Pharaoh. He assessed the land to pay the money in accordance with the demand of Pharaoh; from each one according to his assessment, he exacted the silver and gold of the people of the land to pay Pharaoh Necho.

<sup>36</sup>Jehoiakim was twenty-five years old, when he became king, and he was king for eleven years in Jerusalem. His mother's name was Zebidah daughter of Pedaiah of Rumah. <sup>37</sup>He did evil in the sight of the LORD as all his fathers had done.

**24** IN HIS TIME NEBUCHADREZZAR king of Babylon<sup>f</sup> came up, and he became his servant for three years, after which he turned and rebelled against him. <sup>2</sup>The LORD also sent against him bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of Ammonites; He sent them against Judah to destroy it, in accordance with the word of the LORD spoken by His servants the prophets. <sup>3</sup>That was indeed the command of the LORD against Judah to remove it from His sight because of the sin of Manasseh, according to everything he did. <sup>4</sup>Also because of the innocent blood which he shed; he filled Jerusalem with innocent blood, and the LORD was unwilling to pardon him.<sup>g</sup>

597 B.C.

<sup>5</sup>The rest of the acts of Jehoiakim and all that he did, are they not told in the book of the chronicles of the kings of Judah? <sup>6</sup>So Jehoiakim slept

a) Household gods, as shown in Rachel's behavior [Gen. 31:30-34].

b) The very words given in the family worship suggestions of Deut. 6:4-9, with following verses.

c) Josiah risked his life so uselessly after so splendid a reign.

d) Far north on the Orontes river. e) Egypt was in control.

f) Babylonia had conquered Assyria and had taken over its empire. Nebuchadnezzar is correct.

g) Manasseh had personally repented and had found mercy [II Chron. 33:12,13]; but that did not remove the evil he had done.

## II KINGS 24, 25

with his fathers, and his son Jehoiachin became king in his place.

<sup>7</sup>The king of Egypt did not again leave his country; for the king of Babylon had taken everything that belonged to the king of Egypt from the brook of Egypt to the Euphrates river.<sup>h</sup>

597 B.C.

<sup>8</sup>Jehoiachin was eighteen years old when he became king, and he continued as king in Jerusalem for three months. His mother's name was Ne-hushta daughter of Elnathan of Jerusalem. <sup>9</sup>He did evil in the sight of the LORD as his father had done.<sup>i</sup>

<sup>10</sup>At that time the servants of Nebuchadrezzar king of Babylon came up to Jerusalem,<sup>j</sup> and the city underwent a siege. <sup>11</sup>Nebuchadrezzar king of Babylon came against the city, and while his servants were besieging it, <sup>12</sup>Jehoiachin king of Judah surrendered to the king of Babylon, himself, his mother, his officers, and eunuchs. The king of Babylon took him prisoner in the eighth year of his reign. <sup>13</sup>He took out thence all the treasures of the house of the LORD and all the treasures of the king's house and stripped off the gold from all the vessels which Solomon king of Israel had made in the temple of the LORD, as the LORD had foretold: <sup>14</sup>He carried away all Jerusalem, with all its officials and its men of standing, to the number of 10,000 exiles, and all the craftsmen and smiths, so that none except the poorest of the people of the land were left.<sup>k</sup>

<sup>15</sup>He took Jehoiachin to Babylon as an exile; he also took away into exile from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of the land. <sup>16</sup>The king of Babylon also brought to Babylon into exile all the men of valor to the number of 7,000 and 1,000 craftsmen and smiths, all mighty men trained to fight.

## Nebuchadrezzar Besieges Jerusalem

<sup>17</sup>The king of Babylon made Mat-taniah, his uncle,<sup>l</sup> king in his place, but changed his name to Zedekiah.

597 B.C.

<sup>18</sup>Zedekiah was twenty-one years old when he became king, and he was king in Jerusalem for eleven years. His mother's name was Hamutal daughter of Jeremiah of Libnah. <sup>19</sup>He did evil in the sight of the LORD as Jehoiakim had done. <sup>20</sup>The LORD's anger against Jerusalem and Judah was aroused to the point where He cast them out of His presence. Then Zedekiah rebelled against the king of Babylon.

586 B.C.

**25** IN THE NINTH YEAR OF HIS reign, in the tenth month, on the tenth day of the month, Nebuchadrezzar king of Babylon came up to Jerusalem with his whole army; he encamped against it and constructed a siege-wall around it. <sup>2</sup>The city continued under siege into the eleventh year of King Zedekiah.<sup>m</sup> <sup>3</sup>On the ninth day of the fourth month<sup>n</sup> when the famine had become so severe that no more food remained for the people of the land, <sup>4</sup>a break-through was made in the city. The king and all the soldiers fled<sup>o</sup> by night by way of the gate between the double wall near the king's garden, though the Chaldeans still surrounded the city; he took the road toward the Arabah.<sup>p</sup> <sup>5</sup>The Chaldean army pursued the king and overtook him in the steppes of Jericho while his own army was scattered from him. <sup>6</sup>They captured the king and brought him up to the king of Babylon at Riblah, who pronounced sentence upon him. <sup>7</sup>He killed Zedekiah's sons before his eyes; then blinded Zedekiah's eyes, bound him with chains, and brought him to Babylon.<sup>q</sup>

<sup>8</sup>On the seventh day of the fifth month in the nineteenth year of King Nebuchadrezzar king of Babylon,

h) Egypt's power went down as Babylonia grew mightier.

i) These kings were poor historians; the past taught them nothing constructively.

j) Although he was unaware of it, he came in God's service.

k) Daniel, still a lad, was among those first exiles.

l) Uncle to Jehoiachin and a son of Josiah.

m) With God's temple among them, the Jews could not conceive of the city's fall.

n) Cf. Jer. 39:2 and 52:6.

o) Parallels in Jer. 39:4 and 52:7. Read Jer. 39 and 40 relative to these critical events.

p) The depression of Jordan and Dead Sea, the Arabah.

q) A cruelty that went beyond the physical, leaving the victim with that final view to last through life.

Nebuzaradan, the chief officer and servant of the king, arrived at Jerusalem. <sup>9</sup>He burned the house of the LORD and the house of the king together with all the houses of Jerusalem — every important building he burned with fire. <sup>10</sup>The whole Chaldean army under the chief officer razed the wall around Jerusalem, <sup>11</sup>and Nebuzaradan the chief officer carried away into exile the rest of the people who remained in the city, the deserters who had deserted to the king of Babylon and the rest of the multitude. <sup>12</sup>But the chief officer permitted the poorest of the land to remain as vine-dressers and farmers.<sup>r</sup>

<sup>13</sup>The Chaldeans broke up the bronze pillars in the house of the LORD, the bases, and the bronze sea in the house of the LORD and transported their bronze to Babylon. <sup>14</sup>They took away the pots, the shovels, the snuffers, the bowls, and all the bronze vessels used in the service. <sup>15</sup>The chief officer also took along the censers and basins, those of gold as gold and those of silver as silver.<sup>s</sup> <sup>16</sup>As for the two pillars, the one sea, and the bases, which Solomon had made for the house of the LORD — the weight of bronze of all these articles was incalculable. <sup>17</sup>The height of one pillar was twenty-seven feet; its capital was bronze and four and a half feet high with a network of pomegranates around it, all of bronze; the second pillar was like it and had a similar network.

<sup>18</sup>The chief officer took Seraiah the chief priest, Zephaniah the second in rank, and the three doorkeepers.<sup>t</sup>

<sup>19</sup>From the city he took an official, the one who was in command of the soldiers, five men of the daily companions of the king who were in the city, the registrar of the captain of the army who mustered the people of the land, and sixty men of the people of the land who were in the city. <sup>20</sup>Nebu-

zaradan the chief officer took them and brought them to the king of Babylon at Riblah. <sup>21</sup>The king of Babylon cut them down and killed them at Riblah in the land of Hamath. So he exiled Judah from its land.

582 B.C.

<sup>22</sup>As for the people who remained in the land of Judah, those left by Nebuchadrezzar king of Babylon, he appointed Gedaliah son of Ahikam, son of Shaphan,<sup>u</sup> governor over them.

<sup>23</sup>When the officers of the army and their men heard that the king of Babylon had appointed Gedaliah governor, they came to Gedaliah at Mizpah: Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, Jaazaniah son of the Maachathite, and their men. <sup>24</sup>Gedaliah swore to them and their men, "Do not fear the Chaldean officials; live in the land and serve the king of Babylon, and it will be well with you."

<sup>25</sup>In the seventh month, Ishmael son of Nethaniah, son of Elishama, of royal offspring, came with ten of his men and killed Gedaliah and the Jews and Chaldeans who were with him at Mizpah.<sup>v</sup> <sup>26</sup>Then all the people, old and young, and the officers of the army arose and went to Egypt because they feared the Chaldeans.

<sup>27</sup>In the thirty-seventh year, on the twenty-seventh day of the twelfth month of the exile of Jehoiachin king of Judah, Evil-merodach king of Babylon liberated Jehoiachin king of Judah from prison. <sup>28</sup>He spoke kindly to him and placed his seat above those of the kings who were with him in Babylon. <sup>29</sup>He<sup>w</sup> exchanged his prison clothes and ate with him regularly as long as he lived,<sup>x</sup> <sup>30</sup>and a continual allowance was granted him by the king, a portion for each day, so long as he lived.

r) No pagans were brought into southern Palestine to colonize it. Jews retained the farms and villages. s) Smelted down.

t) These five men were taken from the temple, all priests.

u) Shaphan had been King Josiah's secretary. To him the Law Book had been handed when found in the temple and after reading it, he had taken it to King Josiah [Ch. 22:8-13].

v) As a member of the royal family he considered his rights stronger than those of Gedaliah, forgetting that no rights were left him. w) I.e., Jehoiachin.

x) Evil-merodach reigned only two years; he was assassinated by his brother-in-law in 560 B.C.

# FIRST BOOK OF CHRONICLES<sup>1</sup>

**1** ADAM, SETH, ENOSH, <sup>2</sup>KENAN, Mahalalel, Jared, <sup>3</sup>Enoch, Methuselah, Lamech, <sup>4</sup>Noah, Shem, Ham, and Japheth.

<sup>5</sup>Japheth had these sons:<sup>b</sup> Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>6</sup>Gomer was father of Ashkenaz, Riphath, and Togarmah; <sup>7</sup>while Javan had Elishah, Tarshish, Kittim, and Dodanim.

<sup>8</sup>Ham had these sons: <sup>9</sup>Cush, Mizraim, Put, and Canaan. Cush had Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raamah: Sheba and Dedan. <sup>10</sup>Cush was the father of Nimrod, who began to be a powerful man on the earth. <sup>11</sup>Mizraim was the father of Ludim, Anamin, Lehabim, Naphtuhim, <sup>12</sup>Pathrusim, Casluhim (from whom came the Philistines), and the Caphtorites. <sup>13</sup>Canaan was father of Sidon, his first-born, and Heth, <sup>14</sup>and the Jebusite, Amorite, Girgashite, <sup>15</sup>Hivite, Arkite, Sinite, <sup>16</sup>Arvadite, Zemarite, and Elamathite.

<sup>17</sup>Shem had these sons: Elam, Asshur, Arphachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. <sup>18</sup>Arphachshad had Shelah, who had Eber, <sup>19</sup>who had two sons: one called Peleg,<sup>c</sup> because it was during his days that the

earth was divided; and his brother's name was Joktan. <sup>20</sup>Joktan had Almodad, Sheleph, Hazarmaveth, Jerah, <sup>21</sup>Hadoram, Uzal, Diklah, <sup>22</sup>Ebal, Abimael, Sheba, <sup>23</sup>Ophir, Havilah, and Jobab. All these were the sons of Joktan.

<sup>24</sup>Shem, Arphachshad, Shelah, <sup>25</sup>Eber, Peleg, Reu, <sup>26</sup>Serug, Nahor, Terah, <sup>27</sup>and Abram, who is Abraham.<sup>d</sup>

Abraham Born 2166 B.C.

<sup>28</sup>Abraham had these sons: Isaac and Ishmael. <sup>29</sup>These are their genealogical registers: Ishmael's first-born was Nebaioth, then Kedar, Adbeel, Mibsam, <sup>30</sup>Mishma, Dumah, Massa, Hadad, Tema, <sup>31</sup>Jetur, Naphish and Kedemah, who are the sons of Ishmael. <sup>32</sup>Abraham's later wife, Keturah, gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah; the sons of Jokshan being Sheba and Dedan, <sup>33</sup>and those of Midian: Ephah, Ephraim, Hanoth, Abida, and Eldaah. All these were the sons of Keturah. <sup>34</sup>As for Isaac, whose father was Abraham, his sons were Esau and Israel.

<sup>35</sup>Esau had these sons:<sup>e</sup> Eliphaz, Reuel, Jeush, Jalam, and Korah. <sup>36</sup>Eliphaz was father of Teman, Omar, Zephi, Gatam, and Kenaz, Timna,<sup>f</sup> and Amalek. <sup>37</sup>Reuel had Nahath, Zerah,

a) Hebrew, *The Words [Affairs] of the Days*. I Chronicles are not to be confused with the lost chronicles of Israel mentioned in I and II Kings. Chronicles were written after Kings, being compiled after the return of the Jews from the Babylonian exile, II Chron. 36:21-23 in the priestly and legal spirit of Ezra.

b) Vss. 5-23 reproduce the table of Gen. 10, with but minor differences of spelling.

c) "Division," probably referring to the confusion of languages at Babel [Gen. 11:1-9].

d) The change of his name is described in Gen. 17:5.

e) Vss. 35-54 summarize the table of Gen. 36, with minor differences of spelling.

f) Timna was not a son of Eliphaz, but his mistress and a daughter of Seir [vs. 39]. She bore Amalek [Gen. 36:12]; and her name was attached to a district in Edom [vs. 51].

Shammah, and Mizzah.<sup>38</sup> Seir had these sons:<sup>g</sup> Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.<sup>39</sup> Lotan, whose sister was Timna, got Hori and Homam;<sup>40</sup> while from Shobal came Alian, Manahath, Ebal, Shephi, and Onam; from Zibeon: Aiah and Anah;<sup>41</sup> from Anah: Dishon; from Dishon: Hamran, Eshban, Ithran, and Cheran;<sup>42</sup> from Ezer: Bilhan, Zaazan, and Jaakan; and from Dishon: Uz and Aran.

To 1406 B.C.

<sup>43</sup>The kings who ruled in the land of Edom, before Israel had a reigning king, are: Bela the son of Beor, whose city was called Dinhabah.<sup>44</sup> After Bela's death, there succeeded to the throne Jobab the son of Zerah from Bozrah;<sup>45</sup> after Jobab's death, Husham from the land of the people of Teman reigned in his stead. After Husham's death, Hadad [II]<sup>46</sup> son of Bedad, who defeated Midian in the open territory of Moab, reigned in his stead; his city was called Avith.<sup>47</sup> After Hadad's death, Salmah from Masrekah reigned in his stead.<sup>48</sup> When Salmah died, Shaul from Rehoboth by the River<sup>h</sup> reigned in his stead.<sup>49</sup> When Shaul died, Baal-hanan the son of Achbor<sup>50</sup> reigned in his stead. After Baal-hanan's death, Hadad [II] succeeded him, whose city was called Pai, and the name of whose wife was Mehetabel the daughter of Matred, who was the daughter of Mezahab;<sup>51</sup> Hadad also died.<sup>52</sup> The chiefs of Edom were: the chief of Timna, of Aliah, of Jetheth,<sup>53</sup> of Oholibamah, of Elah, of Pinon,<sup>54</sup> of Kenaz, of Teman, of Mibzar,<sup>55</sup> of Magdiel, and of Iram. These were the chiefs of Edom.

Israel (Jacob) Born 2006 B.C.

**2** THESE ARE THE SONS OF ISRAEL:  
Reuben, Simeon, Levi, Judah, Is-

sachar, Zebulun,<sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

<sup>3</sup>Judah had these sons: Er, Onan, and Shelah, the three who were born by Shua's daughter, the Canaanite woman. Now Er, Judah's first-born, was an evil man before the LORD, who put him to death.<sup>4</sup> But Tamar, Judah's daughter-in-law, bore to Judah Perez and Zerah; so all the sons of Judah totaled five.<sup>5</sup> Perez had Hezron and Hamul;<sup>6</sup> while from Zerah came Zimri, Ethan, Heman, Calcol, and Dara, a total of five.<sup>7</sup> Carmi was father of Achan, the man who incriminated Israel by violating the consecrated things;<sup>1</sup> and from Ethan came Azariah.

<sup>9</sup>Hezron had these sons: Jerahmeel, Ram, and Chelubai.<sup>10</sup> Then the line of descendants went: Ram, Amminadab, Nashon (the leader of the tribe of Judah),<sup>11</sup> Salma, Boaz, Obed, and Jesse.<sup>13</sup> Jesse's sons were, in order: Eliab, Abinadab, Shimea, Nethanel, Raddai,<sup>15</sup> Ozem,<sup>16</sup> and David.<sup>17</sup> Their sisters<sup>18</sup> were Zeruiah and Abigail; the three sons of Zeruiah being Abishai, Joab, and Asahel;<sup>17</sup> the son of Abigail, Amasa.<sup>19</sup> His father was Jether of Ishmael.

<sup>18</sup>Caleb also, the son of Hezron, had children by Azubah his wife of Jerioth, and these were her sons — Jeshar, Shobab, and Ardon.<sup>19</sup> But Azubah died, and Caleb married Ephrath, who bore him Hur.<sup>20</sup> Hur was the father of Uri, and Uri the father of Bezaleel.<sup>21</sup>

<sup>21</sup>Hezron, later in life, in fact at sixty, went in to the daughter of Machir the father of Gilead, whom he had married, and she gave birth to Segub.<sup>22</sup> Segub was the father of Jair, to whom belonged twenty-three cities in the land of Gilead.<sup>23</sup> But Geshur and

g) Seir was of the Horites [Gen. 36:20], rock-dwellers, an important ancient people, some of whom had settled in Edom before the arrival of Esau [Deut. 2:12,22]. h) Euphrates.

i) His death is not mentioned in the corresponding section of the Pentateuch [Gen. 36:39], probably because he was a contemporary of Moses.

j) See Gen. 38 for details on Judah and Tamar.

k) These five later descendants are mentioned because of their importance: Zimri, who produced the Carmi of the next verse is called Zabdi in Josh. 7:1; the other four "Ezrahites" [Zerah] were famous for wisdom [I Kings 4:31] and composed Ps. 88-89, but are not to be confused with Ethan and Heman, musicians of David, who were from Levi [I Chron. 15:17].

l) At Jericho [Josh. 7], where the name is Achan.

m) Caleb in vss. 18 and 42, not to be confused with Caleb the faithful spy [4:15], who came 300 years later. n) At the time of the Exodus [Num. 1:7; 2:3; 7:12].

o) A seventh son [I Sam. 16:10; 17:12], is not named. David was the 8th son.

p) Half-sisters, apparently, by a different father [II Sam. 17:25].

q) These sons were all famous soldiers under David. See II Sam. 3:10,20. Abigail was Amasa's mother. r) The chief craftsman in building the tabernacle [Ex. 31:1-2].

Aram captured the towns of Jair from them, with Kenath and its surrounding districts, a total of sixty cities.<sup>8</sup> All these were the descendants of Machir the father of Gilead.<sup>24</sup> After the death of Hezron in Caleb-Ephrathah, Hezron's widow Abijah bore Caleb Ashur the father of Tekoa.

<sup>25</sup>Jerahmeel, the oldest son of Hezron, had these sons: Ram his first-born, Bunah, Oren, and Ozem, by Ahijah.<sup>26</sup> Jerahmeel had another wife, named Atarah; she was the mother of Onam.<sup>27</sup> Ram, the oldest son of Jerahmeel, had Maaz, Jamin, and Eker; <sup>28</sup>while from Onan came Shammai and Jada. Shammai produced Nadab and Abishur.<sup>29</sup> The wife of Abishur was named Abihail, who bore him Ahban and Molid; <sup>30</sup>and the sons of Nadab were Seled and Appaim. Seled left no offspring; <sup>31</sup>but Appaim's sons were Ishi the father of Sheshan, the father of Ahlai.<sup>32</sup> Shammai's brother, Jada, had Jether and Jonathan; and, while Jether died without children, <sup>33</sup>Jonathan's sons were Peleth and Zaza. These were the descendants of Jerahmeel.<sup>34</sup> Sheshan had no sons, only daughters; but he did have an Egyptian slave Jarha, <sup>35</sup>to whom he gave his daughter as a wife; <sup>1</sup>she bore him Attai.<sup>36</sup> So the line of descendants went: Attai, Nathan, Zabab, <sup>37</sup>Ephlal, Obad, <sup>38</sup>Jehu, <sup>39</sup>Azariah, Helez, <sup>40</sup>Eleasah, Sismai, Shallum, <sup>41</sup>Jekamiah, and Elishama.

<sup>42</sup>Caleb, the brother of Jerahmeel, had these sons: Meshah, his first-born, was the father of Ziph; and Mareshah<sup>u</sup> also was father of Hebron.<sup>43</sup> Hebron had Korah, Tappuah, Rekem, and Shema.<sup>44</sup> Shema had Raham, the father of Jorkeam; while from Rekem came Shammai, <sup>45</sup>the father of Maon, who was the father of Beth-zur.<sup>46</sup> Furthermore, Caleb's concubine<sup>v</sup> Ephah, gave birth to Haran, Moza, and Gazez—Haran

fathered Gazez.<sup>47</sup> Jahdai<sup>w</sup> was the father of Regem, Jothan, Geshan, Pelet, Ephah, and Shaaph.<sup>48</sup> Caleb's concubine Maacah gave birth to Sheber and Tirhanah, <sup>49</sup>Shaaph the father of Madmannah, and Sheva the father of Machbenah and Gibea. The daughter of Caleb was Achsah<sup>x</sup>.<sup>50</sup> More descendants of Caleb are these sons of Hur, the first-born of Ephrathah:<sup>y</sup> Shobal the father of Kiriath-jearim, <sup>51</sup>Salma the father of Beth-lehem, and Hareph the father of Beth-gader.<sup>52</sup> Shobal the father of Kiriath-jearim also had descendants:<sup>z</sup> Haroch, half of the Menuhoth, <sup>53</sup>and the families of Kiriath-jearim, which consisted of the people of Jether, Puah, Shuman, and Mishra, from which went out the people of Zorah and Eshtaol.<sup>54</sup> Salma was the father of Beth-lehem, the people of Netophah, Ataroth-beth-jab, the other half of Manahath, and Zor; <sup>55</sup>and the families of the scribes that lived at Jabez, who consisted of the people of Tira, Shimea, and Sucah, and who were Kenites descended from Hammath the father of the house of Rechab.<sup>a</sup>

David's Reign, 1010-970 B.C.

**3** DAVID HAD THESE SONS BORN IN Hebron: the first-born was Amnon, by Ahinoam of Jezreel; second, Daniel,<sup>b</sup> by Abigail of Carmel; <sup>2</sup>third, Absalom, the son of Maacah daughter of Talmai, king of Geshur; fourth, Adonijah, the son of Haggith; <sup>3</sup>fifth, Shephatiah, by Abital; and sixth, Ithream, by his wife Eglah. <sup>4</sup>Six were born to him in Hebron, where David reigned seven years and six months. He also reigned thirty-three years in Jerusalem, <sup>5</sup>where these were born: Shimea, Shobab, Nathan, and Solomon, four sons by Bath-shua,<sup>c</sup> the daughter of Ammiel; <sup>6</sup>and Ithar, Elishama, Eliphelet, <sup>7</sup>Nogah, Nepheg, Japhia, <sup>8</sup>Elishama, Eliada, and Eliphe-

s) See Num. 32:41-42; Deut. 3:14. t) Probably Ahlai of vs. 31. u) A variant from Meshah? v) See note on II Sam. 3:7. w) Jahdai's exact relationship to the preceding has been lost. x) Actually a distant descendant of this Caleb, son of Hezron, and immediate daughter of Caleb, the faithful spy, son of Jephunneh. She is famous as the bride of Othniel, given him because of his conquest of Debir [Josh. 15:15-19; Judg. 1:11-15]. y) Vs. 19. z) Apparently Reaiah in 4:2. The title "father" seems here to be given to founders of towns and cities.

a) Kenites of the family of Hobab, the brother-in-law of Moses, became incorporated by marriage or adoption into the tribe of Judah [Judg. 1:16]. [Jeh]onadab, a later descendant of Rechab, was noted as a reformer, who kept his family from alcohol and in a primitive life to prevent corruption [II Kings 10:15-28; Jer. 35]. b) In II Sam. 3:3 called Chileab.

c) Elsewhere called Bath-sheba. This list of names appears with minor variants in ch. 14:4-7 and II Sam. 5:14-16.



let, nine others. <sup>9</sup>This is the list of David's sons, not counting sons of concubines. And Tamar was their sister.<sup>d</sup>

Solomon to Ezra, 970-558 B.C.

<sup>10</sup>The line of succession then went from father to son as follows: Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, <sup>11</sup>Joram, Ahaziah, Joash, <sup>12</sup>Amaziah, Azariah, Jotham, <sup>13</sup>Ahaz, Hezekiah, Manasseh, <sup>14</sup>Amon, and Josiah. <sup>15</sup>Josiah's sons were Johanan, the first-born; second, Jehoiaquim; third, Zedekiah; and fourth, Shallum.<sup>e</sup> <sup>16</sup>Jehoiaquim's son was Jeconiah,<sup>f</sup> whose son was Zedekiah. <sup>17</sup>The sons of Jeconiah as a prisoner were: Shealtiel,<sup>g</sup> <sup>18</sup>Malchiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah; <sup>19</sup>Pedaiiah became father of Zerubbabel<sup>h</sup> and Shimei. Zerubbabel had Meshullam, Hananiah, their sister Shelomith, and five others. <sup>20</sup>Hashubah, Ohel, Berechiah, Hasadiah, and Jushabhesd. <sup>21</sup>The sons of Hananiah: Pelatiah and Jeshaiah, whose son was Rephaiah; his son Arnan; his son, Obadiah, and his son Shecaniah,<sup>i</sup> <sup>22</sup>Shecaniah's son being Shemaiah. Shemaiah had six sons, including Hattush, Igal, Bariah, Neariah, and Shaphat. <sup>23</sup>Neariah had three sons: Elioenai, Hizkiah, and Azrikam. <sup>24</sup>Elioenai had seven sons: Hodaviah, Elias-hib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

#### 4 JUDAH HAD THESE SONS: PEREZ, Hezron, Carmi, Hur, and Shobal.

<sup>2</sup>Shobal's son Reaiah was the father of Jahath, from whom came Ahumai and Lahad. These were the families of Zorah.<sup>j</sup> <sup>3</sup>These were the sons of Etam: Jezreel, Ishma, Idbash, their sister whose name was Hazzeleponi, <sup>4</sup>Penuel, who was an ancestor of Gedor,<sup>k</sup>

and Ezer, ancestor of Hushah. These were descendants of Hur, the first-born son of Ephrathah and father of Bethlehem. <sup>5</sup>Ashhur, the father of Tekoa, had two wives, Helah and Naarah. <sup>6</sup>Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari, the sons of Naarah; <sup>7</sup>while the sons of Helah were Zereth, Izhar, and Ethnan.

<sup>8</sup>Koz<sup>l</sup> was the ancestor of Anub, Zobeab, and the families of Aharhel the son of Harum. <sup>9</sup>Now Jabez was more distinguished than his brothers; his mother had called his name Jabez with the statement, "I gave birth to him in pain."<sup>m</sup> <sup>10</sup>Jabez appealed to the God of Israel, saying, "Wilt Thou grant me a true blessing and extend my boundaries; let Thy hand be with me, and keep calamity from me so that no pain assails me," and God brought about what he had requested.

<sup>11</sup>Chelub, the brother of Shuhah, was father of Mehir, who had Eshton. <sup>12</sup>Eshton was the father of Bethrapha, Paseah, and Tehinnah, the ancestor of the city of Nahash. These are the men of Recah. <sup>13</sup>Kenaz had as descendants Othniel<sup>n</sup> and Seraiah. The sons of Othniel were Hathath and Meonothai <sup>14</sup>and Meonothai had Ophrah; while Seraiah had Joab, the ancestor of those in the Valley of Engravers, for they did engraving. <sup>15</sup>Caleb, too,<sup>o</sup> the son of Jephunneh, had sons: Iru, Elah, and Naam; the sons of Elah including Kenaz. <sup>16</sup>Jehallelel's sons were Ziph, Ziphah, Tiria, and Asarel; <sup>17</sup>and Ezerah's sons were Jether, Mered, Ephher, and Jalon. Then Bithiah, a Pharaoh's daughter whom Mered had married, gave birth to Miriam, Shammai, and Ishbah, an ancestor of Eshtemoa, <sup>18</sup>and his Jewish wife bore Jered, Heber, and

d) Raped by Amnon and avenged by Absalom [II Sam. 13].

e) Also called Jehoahaz [II Kings 23; II Chron. 36; compare Jer. 22:11]. He was in fact older than Zedekiah [II Kings 24:18], but had an inferior length of reign.

f) Also called Coniah [Jer. 22:24, 28; 37:1], and Jehoiachin [II Kings 24:8, 12; II Chron. 36:9].

g) Perhaps simply a legal son, for Luke 3:27 notes him to have been the son of Neri.

h) Zerubbabel is reckoned as a son of Pedaiiah's brother Shealtiel [Ezra 3:2; Hag. 1:1,12; Matt. 1:12; Luke 3:27], perhaps by the marriage ruling of Deut. 25:5-10. He was a leader in the return of the Jews to Palestine after the exile, 538 B.C. [Ezra 2:2; 3:2], and heir to David's throne.

i) The exact connection of these four with Jeconiah does not appear; if brothers, the fifth generation would exact bring the line to the time of Ezra and the compilation of Chronicles.

j) Vs. 2 is thus a supplement to 2:52-53; as are vss. 3-4 to 2:51 and vss. 5-7 to 2:24.

k) As was also Jered in vs. 18.

l) The exact connections of Koz, Jabez [vs. 9], Chelub [vs. 11], Kenaz [vs. 13], Meonothai [vs. 14], Jehallelel [vs. 16], Ezerah [vs. 17], Hodiah, [vs. 19], and Shimon and Ishi [vs. 20], with the family of Hezron, are not given. m) Hebrew, "ozeb."

n) The first of the judges, 1381 B.C. [Judg. 3:9, 10]. o) The faithful spy [Num. 13, 14].

Jekuthiel, ancestors respectively of Gedor, Socoh, and Zanoah, all from Mered.

<sup>19</sup>Hodiah's wife was the sister of Naham; and her sons, one from Gerem and the other from Maacah, were ancestors respectively of Keilah the Garmite and of Eshtemoa the Maacathite. <sup>20</sup>Shimon's sons were Amnon, Rinnah, Ben-hanan, and Tilon; and Ishi's sons were Zoheth and Ben-zoheth.

<sup>21</sup>Judah's son Shelah had the following: Er, the ancestor of Lecah; Laadah, the ancestor of Mareshah and the families of the house of Ashbea, who worked in fine linen; <sup>22</sup>Jokim, with the men of Cozeba, Joash, and Saraph, who were leaders in Moab; and Jashubi-lehem. These are old records. <sup>23</sup>The men were makers of pottery and inhabitants of Netaim and Gederah, where they lived in the king's presence for his work.<sup>p</sup>

<sup>24</sup>Simeon had these sons:<sup>q</sup> Nemuel, Jamin, Jarib, Zerach, and Shaul. <sup>25</sup>His line of descendants ran: Shallum, Mibsam, Mishma, <sup>26</sup>Hammuel, Zaccur, and Shimei. <sup>27</sup>Shimei had sixteen sons and six daughters, but his brothers did not have many children. In all their multiplying the families, they did not come up to the people of Judah.<sup>r</sup> <sup>28</sup>They lived at Beer-sheba, Moladah, Hazar-shual, <sup>29</sup>Bilhah, Ezem, Tolad, <sup>30</sup>Bethuel, Hormah, Ziklag, <sup>31</sup>Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities and villages till the reign of David.<sup>s</sup> <sup>32</sup>There were also Etam, Ain, Rimmon, Tochen, and Ashan, five others, <sup>33</sup>besides all the villages which surrounded these cities as far as Baal. These constituted their settlements, and they kept their genealogy registration.

<sup>34</sup>Now Meshobab, Jamlech, Joshah the son of Amaziah, <sup>35</sup>Joel, Jehu, whose line of ancestry went back to Joshibiah, Scraiah, Asiel, <sup>36</sup>Elioenai, Jaako-

bah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, <sup>37</sup>Ziza, whose line of ancestry went back to Shiphi, Allon, Jedaiiah, Shimri, and Shemaiah — <sup>38</sup>these princes, as mentioned by name with their families, headed houses that had greatly outgrown their limits. <sup>39</sup>So they migrated to the entrance of Gedor, as far as the east side of the valley, looking for pasture lands for their flocks. <sup>40</sup>There they found rich, good pasture; the land was spread out, undisturbed, and quiet, because the people formerly living in it were Hamitic. <sup>41</sup>These registered by name, came during the reign of Hezekiah king of Judah and struck down the tents of the inhabitants and the Meunim that were found there. They annihilated them to this very day and settled in their places, because there was pasture for their flocks. <sup>42</sup>Also from the people of Simeon there were 500 men under the leadership of Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, who went against Mount Seir. <sup>43</sup>They struck down what was left of the escaped remnant of Amalek<sup>t</sup> and have remained there up to the present.

**5** AS FOR THE SONS OF REUBEN, THE first-born of Israel; for he was the oldest son, but when he violated his father's couch,<sup>u</sup> his inheritance rights as first-born were transferred to the sons of Joseph<sup>v</sup> the son of Israel, though they were not registered for that position. <sup>2</sup>Although Judah got the power among his brothers, so that the ruler should come from him, yet the inheritance rights as first-born did go to Joseph. <sup>3</sup>Reuben, the first-born son of Israel, had these sons:<sup>w</sup> Hanoch, Pallu, Hezron, and Carmi. <sup>4</sup>Then the line of descent went: Joel,<sup>x</sup> Shemaiah, Gog, Shimei, <sup>5</sup>Micah, Reaiah, Baal, <sup>6</sup>and Beerah, a tribal chief of Reuben

p) They are thus brought down to the time of the kingdom[s], 1050-586 B.C.

q) This section enlarges on the family of Simeon [as noted in Gen. 46:10; Ex. 6:15; and Num. 26:12-14].

r) Simeon, who with Levi was scattered among the tribes because of the massacre of Shechem [Gen. 34:25-30; 49:5-7], was made to inherit the southwestern corner of Palestine [Josh. 19:1-9]. Simeon virtually merged with Judah, though after the division of the kingdom, elements of the tribe having moved north, it was counted with the ten northern tribes [II Chron. 15:9; 34:6].

s) 1010-970 B.C.

t) Both Saul and David had won victories over these old enemies [I Sam. 14:48; 15:7; and II Sam. 8:12]. u) With Bilhah [Gen. 35:22; 49:4].

v) As the first son of Rachel, the wife whom alone Jacob loved.

w) This section enlarges on the family of Reuben [as noted in Gen. 46:9; Ex. 6:14; and Num. 26:5-7]. x) Of which of the four Joel was the son is not stated.

whom Tiglath-pileser<sup>7</sup> king of Assyria took away into captivity. <sup>7</sup>Beerah's fellow rulers, according to their families in the registering by genealogical descent, were: Jeiel, the leader; Zechariah, <sup>8</sup>Bela, who descended from Joel through Shema; and then Azaz, who lived in Aroer, even as far as Nebo and Baal-meon. <sup>9</sup>He also settled eastward to the edge of the desert that stretches from the Euphrates River, because they had great herds of cattle in the land of Gilead. <sup>10</sup>In the days of Saul<sup>2</sup> they had made war with the people of Hagar, who had fallen before them; so they settled down in what had been their tents throughout the area east of Gilead.

Gad Born about 1918 B.C.

<sup>11</sup>Across from them lived the people of Gad in the land of Bashan as far as Salecah. <sup>12</sup>In Bashan itself they consisted of Joel the chief; Shapham the second; and Janai and Shaphat. <sup>13</sup>Their fellow rulers according to their clans were Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, a total of seven, <sup>14</sup>who traced their ancestry from their father Abihail back through Huri, Jaroah, Gilead, Michael, Jeshishai, and Jahdo, to Buz. <sup>15</sup>Ahi the son of Abdiel, the son of Guni, was chief according to their clans. <sup>16</sup>These latter lived in Gilead in a part assigned to Bashan with its dependencies, and in all the pastures of Sharon as far as they extended. <sup>17</sup>All of Gad were registered by genealogy in the days of Jotham king of Judah and of Jeroboam II king of Israel.<sup>a</sup>

Before 733 B.C.

<sup>18</sup>Concerning the people of Reuben, Gad, and the half-tribe of Manasseh, they had valiant men who could carry shield and sword and bend a bow and were trained for warfare, totaling 44,760 on active duty. <sup>19</sup>These made

war against the men of Hagar, Jetur, Naphish, and Nodab.<sup>b</sup> <sup>20</sup>They were given help against them. The men of Hagar together with all those that were allied with them were turned over into Israel's power, because in the battle they<sup>c</sup> appealed to God and He answered their prayer, for they trusted in Him. <sup>21</sup>So they took away their herds: camels 50,000; sheep 250,000; donkeys 2,000, and 100,000 human captives. <sup>22</sup>The number that fell mortally wounded was great, because the battle was God's. Thus they settled in their enemies' former territory until the exile.<sup>d</sup>

<sup>23</sup>The members of the half tribe of Manasseh settled in the land, a dense population from Bashan to Baal-hermon, Senir, and Mount Hermon. <sup>24</sup>The leaders of their clans were Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, brave warriors, famous and chiefs according to their family groups. <sup>25</sup>But they broke faith with the God of their fathers and turned adulterously to the gods of the native peoples whom God had destroyed before them. <sup>26</sup>So the God of Israel stirred up the spirit of Pul king of Assyria, the spirit, that is, of Tiglath-pileser king of Assyria, who carried them into captivity, these people of Reuben, Gad, and the half tribe of Manasseh, and brought them to Halah, Habor, Hara, and the River Gozan, where they are up to the present.<sup>e</sup>

**6** LEVI HAD THESE SONS:<sup>f</sup> GERSHON, Kohath, and Merari; <sup>2</sup>the sons of Kohath being Amram, Izhar, Hebron, and Uzziel. <sup>3</sup>Descendants of Amram were Aaron, Moses, and Miriam, Aaron's sons being Nadab, Abihu, Eleazar, and Ithamar. <sup>4</sup>The line of descendants from Eleazar<sup>g</sup> ran:<sup>h</sup> Phine-

y) Elsewhere spelled Tiglath-pileser. This was probably in the preliminary captivity of the 3½ Trans-Jordan tribes, 733 B.C. [vs. 26; see II Kings 15:29], and not the final fall of Samaria, 722.

z) 1050-1010 B.C. a) 751-736 B.C. and 793-753 B.C., respectively.

b) Arab and Ishmaelite desert tribes [see Gen. 25:15]. c) The Hebrews.

d) Of 733 B.C., see vs. 26 and note on vs. 6.

e) About half the tribe, named for Machir, conquered the Gilead country before the death of Moses. f) This section enlarges on the family of Levi [as noted in Gen. 46:11; Ex. 6:16-19; Num. 3:17-20; and 26:57-62].

g) The older sons, Nadab and Abihu, killed in the wilderness for irreverent behavior, left no children [Lev. 10:1, 2; Num. 3:4].

h) The list of high priests that follows for the 860 years between the exodus and the fall of Jerusalem does not include the descendants of Ithamar who held the office under the last judges and the early kingdom: Eli, Phinehas [II], Ahitub [II], Ahimelech [I] [Ahizah], Abiathar, and Ahimelech [II], [I Sam. 14:3; 22:20; II Sam. 8:17]; nor certain other high priests who are mentioned elsewhere—Amariah [II] [II Chron. 19:11], Jehoiada [II Kings 11:9], Zechariah [II Chron. 16:5], [II Chron. 24:20], Urijah [II Kings 16:10], Azariah [III] [II Chron. 31:10], and Meraioth [I Chron. 9:11].

has, <sup>5</sup>Abishua, Bukki, <sup>6</sup>Uzzi, Zerachiah, <sup>7</sup>Meraioth, Amariah, <sup>8</sup>Ahitub [II], Zadok,<sup>1</sup> <sup>9</sup>Ahimaaz, Azariah, <sup>10</sup>Johanan, Azariah [II] (who held the priesthood in the temple built by Solomon in Jerusalem),<sup>11</sup> <sup>11</sup>Amariah [III], <sup>12</sup>Ahitub [III], Zadok [II], <sup>13</sup>Shallum, Hilkiyah,<sup>k</sup> <sup>14</sup>Azariah [IV], Seraiah, <sup>15</sup>and Jehozadak, who was deported when the LORD, through Nebuchadnezzar, took Judah and Jerusalem into exile.<sup>1</sup>

<sup>16</sup>As for the sons of Levi, Gershom,<sup>m</sup> Kohath, and Merari, <sup>17</sup>the names of Gershom's sons were Libni and Shimei; <sup>18</sup>Kohath's were Amram, Izhar, Hebron, and Uzziel; <sup>19</sup>and Merari's, Mahli and Mushi. These make up the Levitical families according to their founding fathers. <sup>20</sup>The line of descent from Gershom went: Libni, Jahath, Zimmah, <sup>21</sup>Joah, Iddo, Zerah, and Jeatherai. <sup>22</sup>That of Kohath ran: Amminadab,<sup>n</sup> Korah,<sup>o</sup> and his sons Assir, <sup>23</sup>Elkanah, and Ebiasaph. Then from Ebiasaph the line continued: Assir, <sup>24</sup>Tahath, Uriel, Uzziel, and Shaul. <sup>25</sup>Now the line of descendants of Elkanah<sup>p</sup> [II] went: Amasai, Ahimoth,<sup>q</sup> <sup>26</sup>and Elkanah [III]; and after this last-mentioned Elkanah, his successor Zophai, Nahath, <sup>27</sup>Eliab,<sup>r</sup> Jeroham, and Elkanah [IV].<sup>s</sup> <sup>28</sup>Then the sons of Samuel were Joel,<sup>t</sup> the oldest, and Abijah, second. <sup>29</sup>Lastly the line of descent from Merari went: Mahli, Libni, Shimei, Uzzah, <sup>30</sup>Shimea, Haggiah, and Asaiah.

<sup>31</sup>These are the men whom David appointed to superintend the singing in the house of the LORD after the ark had been established there. <sup>32</sup>They were rendering service in song before the tent of meeting,<sup>u</sup> which was the place of divine presence until the construction by Solomon of the LORD's

Jerusalem temple, and they officiated over their assigned task as it was prescribed for them. <sup>33</sup>These appointees, together with their sons, were: Heman the singer, of the clan of Kohath, who traced his ancestry back through Joel, Samuel, <sup>34</sup>Elkanah [IV], Jeroham, Eliel, Toah, <sup>35</sup>Zuph, Elkanah [III], Mahath, Amasai, <sup>36</sup>Elkanah [II], Joel, Azariah, Zephaniah, <sup>37</sup>Tahath, Assir, Ebiasaph, Korah, <sup>38</sup>Izhar, Kohath, and Levi to Israel; <sup>39</sup>Asaph, his colleague, who stood at his right hand and who traced back his ancestry through Berechiah, Shimea, <sup>40</sup>Michael, Baaseiah, Malchijah, <sup>41</sup>Ethni, Zerah, Adaiah, <sup>42</sup>Ethan, Zimmah, Shimei, <sup>43</sup>Jahath, Gershom, and Levi. <sup>44</sup>Their colleagues, the men of Merari, on the left, under Ethan, whose ancestry went back through Kishi,<sup>v</sup> Abdi, Malluch, <sup>45</sup>Hashabiah, Amaziah, Hilkiyah, <sup>46</sup>Amzi, Bani, Shemer, <sup>47</sup>Mahli, Mushi, Merari, and Levi. <sup>48</sup>Moreover, their fellow tribesmen, the Levites, were dedicated to all the work of the tabernacle of the house of God, <sup>49</sup>while Aaron and his sons made the sacrifices on the altar of burnt offering and on the altar of incense; who conducted the entire work of the most holy place and who made atonement for Israel, exactly as God's servant Moses had given commandment.

1400 B.C.

<sup>50</sup>The descendants of Aaron went in the following line of succession: Eleazar, Phinehas, Abishua, <sup>51</sup>Bukki, Uzzi, Zerachiah, <sup>52</sup>Meraioth, Amariah, Ahitub [II], <sup>53</sup>Zadok, and Ahimaaz. <sup>54</sup>These, made up of Aaron's descendants, members of the clan of Kohath, held the following districts within their boundaries as the places where they lived,

i) High priest during David and Solomon, 970 B.C.

j) This may refer to his resisting Uzziel's attempt to take over priestly functions, 751 B.C. [II Chron. 26:17].

k) The high priest who discovered the book of the law given by Moses, causing Josiah's reformation of 621 B.C. [II Chron. 34:14]. l) In 586 B.C.

m) Gershom in vs. 1 and in the other historical books.

n) Apparently another name for Izhar [vs. 38].

o) Swallowed by the earth for rebelling against Moses [Num. 16].

p) The names that follow indicate that this must be Elkanah the great-great-great grandson of Ebiasaph [vss. 36, 37], not the brother of Ebiasaph, just mentioned in vs. 23.

q) In vs. 35, Mahath. r) In vss. 35 and 34, Zuph, Toah, and Eliel.

s) Husband of Hannah and father of Samuel [I Sam. 1:1].

t) The name is left blank in Hebrew but may be supplied from vs. 33 and I Sam. 8:2.

u) Where supremely God met the people, and secondarily the people met each other.

v) They are also called Jeduthun [25:1], and Kushaiah [15:17].

because the [first] lot had fallen to them:<sup>w</sup> <sup>55</sup>in the territory of Judah they were assigned Hebron with its surrounding open lands, <sup>56</sup>though the city's fields and villages were reserved for Caleb the son of Jephunneh.<sup>x</sup> <sup>57</sup>Thus Aaron's descendants received of the cities of refuge,<sup>y</sup> Hebron; also Libnah with its surrounding open lands, Jattir, Eshtemoa, <sup>58</sup>Hilen, Debir, <sup>59</sup>Ashan, and Beth-shemesh, each with its surrounding open lands. <sup>60</sup>Then from the tribe of Benjamin they were assigned Geba, Alemeth, and Anathoth, each with its surrounding open lands. The total of the cities distributed among their families came to thirteen.<sup>z</sup>

<sup>61</sup>The rest of the descendants of Kohath were granted ten cities by lot from the family of the tribe [of Ephraim and of Dan<sup>a</sup> and], from a half tribe, the half of Manasseh; <sup>62</sup>the descendants of Gershom, according to their families, thirteen cities, from the tribes of Issachar, Asher, Naphtali, and Manasseh in Bashan; <sup>63</sup>and the descendants of Merari, according to their families, twelve cities by lot from the tribes of Reuben, Gad, and Zebulun. <sup>64</sup>The people of Israel granted cities with their surrounding open lands to the Levites; <sup>65</sup>they assigned by lot, however, the cities from the tribes of the people of Judah, Simeon, and Benjamin, which are above listed by name.

<sup>66</sup>For some of the families of the sons of Kohath, the allotted territory included cities from the tribe of Ephraim. <sup>67</sup>They received of the cities of refuge: Shechem with its surrounding open lands in the hill country of Ephraim; also Gezer, <sup>68</sup>Jokmeam, Beth-horon, <sup>69</sup>Aijalon, and Gath-rimmon, each with its surrounding open lands. <sup>70</sup>Then from the half tribe of Manasseh came Aner and Bileam, with their surrounding open lands. These were for the families of the rest of the descendants of Kohath.

<sup>71</sup>To the descendants of Gershom there were granted from the family of the half tribe of Manasseh: Golan in Bashan and Ashteroth; <sup>72</sup>from the tribe of Issachar: Kedesh, Daberath, <sup>73</sup>Ramoth, and Anem; <sup>74</sup>from the tribe of Asher: Mashal, Abdon, <sup>75</sup>Hukok, and Rehob; <sup>76</sup>and from the tribe of Naphtali: Kedesh in Galilee, Hammon, and Kiriathaim, each with its surrounding lands.

<sup>77</sup>Last remaining, the descendants of Merari were allotted from the tribe of Zebulun: Rimmono and Tabor, <sup>78</sup>and from Trans-Jordan at Jericho, to the east of the Jordan, from the tribe of Reuben: Bezer in the desert, Jahzah, <sup>79</sup>Kedemoth, and Mephaath; <sup>80</sup>and from the tribe of Gad: Ramoth in Gilead, Mahanaim, <sup>81</sup>Heshbon, and Jazer, each with its surrounding open lands.

**7** AS FOR THE SONS OF ISSACHAR, they were these four:<sup>b</sup> Tola, Puah, Jashub, and Shimron. <sup>2</sup>Tola had Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shmuel, powerful heroes and leaders of their clans, descendants of Tola, who came in the time of David to number 22,600 by their genealogies. <sup>3</sup>Then from Uzzi was born Izrahiah, whose sons were Michael, Obadiah, Joel, and Ishiah, a total of five, all of them leaders; <sup>4</sup>and from whom, according to their clan genealogies, came military fighting units totaling 36,000, because they had many wives and sons. <sup>5</sup>Their fellow tribesmen of all the families of Issachar were powerful heroes. The grand total by genealogical enrollment amounted to 87,000.

<sup>6</sup>The three sons of Benjamin: Bela, Becher, and Jediael.<sup>c</sup> <sup>7</sup>The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five leaders of clans and mighty warriors. Their genealogical enrollment came to 22,034. <sup>8</sup>The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Om-

w) The Aaronic group had won the first lot in the distribution of the land [Josh. 21:10]; the following verses on Levitical cities compare with Josh. 21:3-40.

x) As promised by Moses and Joshua [Josh. 14:6-15].

y) See Num. 35; Deut. 19:1-10; and Josh. 20 on these six cities.

z) Only eleven have been named in this passage; the others are recorded in Joshua 21.

a) Here we are supplying from Joshua 21:5 "of Ephraim, and of Dan, and," as mentioned presently in vs. 66.

b) This section enlarges on the family of Issachar as shown in Gen. 46:13 and Num. 26:23-25.

c) There were others [see 8:1-10]. These sections in I Chron. compare with Gen. 46:21 and Num. 26:38-40, supplementing and providing slight variants.

ri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were sons of Becher. <sup>9</sup>Their enrollment based on genealogical descent through these mighty warriors, who were clan heads, amounted to 20,200. <sup>10</sup>The sons of Jediel: Bilhan, whose sons were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. <sup>11</sup>All these were descendants of Jediel, powerful heroes and heads of clans, totaling 17,200 on active duty for war. <sup>12</sup>Shupim and Huppim were sons of Ir,<sup>d</sup> and the Hushim, of Aher.<sup>e</sup>

<sup>13</sup>Naphtali had these sons:<sup>f</sup> Jahziel, Guni, Jezer, and Shallum, who were thus grandsons of Bilhan.

<sup>14</sup>The sons of Manasseh: Asriel,<sup>g</sup> born through Manasseh's Aramaean concubine, who had given birth to Machir the father of Gilead. <sup>15</sup>Machir had chosen a wife of the Huppim and Shuppim family, and his sister was called Maacah. A second descendant was Zelophehad, and Zelophehad had [only]<sup>h</sup> daughters. <sup>16</sup>But Maacah the wife of Machir gave birth to a son and named him Peresh; his brother was named Sheres, whose sons were Ulam and Rakem; <sup>17</sup>Ulam's son was Bedan. These are counted with the descendants of Gilead the son of Machir, the son of Manasseh. <sup>18</sup>Also Hammolecheth, Machir's sister, gave birth to Ishhod, Abiezer, and Mahlah; <sup>19</sup>while the sons of Shemida<sup>i</sup> were Ahian, Shechem, Likhi, and Aniam.

<sup>20</sup>Ephraim had these sons:<sup>j</sup> Shuthelah, whose line of descent went: Bered, Tahath, Eleadah, Tahath, <sup>21</sup>Zabad, Shuthelah, Ezer, and Elead. But the latter two were killed by the men of Gath who had been born in the land<sup>k</sup> when they came down<sup>l</sup> to rustle their cattle. <sup>22</sup>So for many days their father Ephraim was in mourning until his brothers came to comfort him; <sup>23</sup>but then he went in to his wife, who con-

ceived and gave birth to a son. He named him Beriah because this happened when his family was "in trouble."<sup>m</sup> <sup>24</sup>His daughter was Sheerah, who built both lower and upper Beth-horon, as well as Uzzen-sheerah. <sup>25</sup>Additional sons of his were Rephah and Resheph, from the latter of whom the line of descent went: Telah, Tahan, <sup>26</sup>Ladan, Ammihud, Elishama, <sup>27</sup>Non,<sup>n</sup> and Joshua. <sup>28</sup>Ephraim's territory in which they settled was bounded by Bethel and its dependencies, by Naaran on the east, by Gezer and its dependencies on the west, and by Shechem with its dependent towns as far as Ayyah and its dependencies. <sup>29</sup>The people of Manasseh held possession of Bethshean, Taanach, Megiddo, and Dor, each with its dependent towns. In these places the descendants of Joseph the son of Israel settled.

<sup>30</sup>Asher had these sons:<sup>o</sup> Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. <sup>31</sup>The sons of Beriah were Heber and Malchiel, who was the father of Birzaith; <sup>32</sup>but Heber was the father of Japhlet, Shomer, Hotham, and their sister Shua. <sup>33</sup>The sons of Japhlet: Pasach, Bimhal, and Ashvath, his sons; <sup>34</sup>while from his brother Shemer<sup>p</sup> came Ahi, Rohgah, Jehubbah, and Aram; <sup>35</sup>and from his brother Ielem,<sup>q</sup> Zophah, Imna, Shelesh, and Amal. <sup>36</sup>Zophah's sons: Suah, Harnepher, Shual, Beri, Imrah, <sup>37</sup>Bezer, Hod, Shamma, Shilshah, Ithran, and Beera; <sup>38</sup>while from Jether<sup>r</sup> came Jephunneh, Pispah, and Ara. <sup>39</sup>The sons of Ulla: Arah,<sup>s</sup> Hanniel, and Riziah. All <sup>40</sup>these were descendants of Asher, heads of clans, chosen men, mighty warriors, and chief officers. As registered by genealogy for wartime service, they totaled 26,000 men.

**8** BENJAMIN'S SONS CAME AS FOLLOWS:<sup>t</sup> first, Bela; second, Ashbel;

d) Iri [vs. 7]. e) Perhaps Ahiram of Num. 26:38.

f) These equal Gen. 46:24 and Num. 26:48-50 with minor differences of spelling.

g) A great-grandson of Manasseh through Machir and Gilead. For the more complete records of western Manasseh see Num. 26:28-34 and Josh. 17:2-6. h) Num. 26:33; 27:1; and 36:2.

i) Another great-grandson of Manasseh through Machir and Gilead.

j) This section enlarges on the family of Ephraim as noted in Num. 26:35-37. k) Canaan. l) The Gittites came to Goshen, on the border of Egypt toward Palestine, where the Israelites had settled under Joseph, to rustle Israel's cattle. m) Hebrew, "Beraah." n) Elsewhere, Nun (Ex. 33:11; Josh. 1:1). o) This section enlarges on the family of Asher as noted in Gen. 46:17, and Num. 26:44-47. p) Shomer, vs. 32. q) Hotham [?], vs. 32. r) Ithram in the preceding verse.

s) Ara [?], in the preceding verse. t) This chapter constitutes a major supplement to ch. 7:6-12, as well as to Gen. 46:21 and Num. 26:38-41.

third, Aharah; <sup>2</sup>fourth, Nohah; and fifth, Rapha. <sup>3</sup>Bela's sons were: Addar, Gera, Abihud, <sup>4</sup>Abishua, Naaman, Ahoah, <sup>5</sup>Gera, Shephuphan, and Huram. <sup>6</sup>Ehud<sup>u</sup> had these sons, who were clan leaders for the inhabitants of Geba, the group taken away to Manahath <sup>7</sup>by Naaman, Ahijah, and particularly by Gera; <sup>8</sup>Ehud's sons then were Uzza and Ahihud. <sup>9</sup>Shaharaim, too, in the country of Moab, after he had divorced his wives Hushim and Baara,<sup>v</sup> had children; <sup>9</sup>through his wife Hodesh he had Jobab, Zibia, Mesha, Malcam, <sup>10</sup>Jeuz, Shachia, and Mirmah. These were his sons, leaders of clans. <sup>11</sup>By Hushim he had begotten Abitub and Elpaal; <sup>12</sup>Elpaal's sons: Eber, Misham, Shemed (who built Ono and Lod with its dependencies), <sup>13</sup>Beriah, and Shema, too, who were clan leaders for the inhabitants of Aijalon, and they drove out the dwellers of Gath. <sup>14</sup>Ahio, Shashak, Jeremoth, <sup>15</sup>Zebadiah, Arad, Eder, <sup>16</sup>Michael, Ishpah, and Joha were the sons of Beriah. <sup>17</sup>Zebadiah, Meshullam, Hizki, Heber, <sup>18</sup>Ishmerai,<sup>w</sup> Izliah, and Jobab were sons of Elpaal. <sup>19</sup>Jakim, Zichri, Zabdi, <sup>20</sup>Eli-enai, Zillethai, Eliel, <sup>21</sup>Adaiah, Beraiah, and Shimrath were sons of Shimei.<sup>x</sup> <sup>22</sup>Ishpan, Eber, Eliel, <sup>23</sup>Abdon, Zichri, Hanan, <sup>24</sup>Hananiah, Elam, Anthothijah, <sup>25</sup>Iphdeiah, and Penuel were the sons of Shashak. <sup>26</sup>Shamsherai, Shehariah, Athaliah, <sup>27</sup>Jareshiah, Elijah, and Zichri were the sons of Jeroham.<sup>y</sup> <sup>28</sup>These were leaders of clans, leaders indeed, by their genealogical registers, who lived in Jerusalem.

Saul's Reign, 1050-1010 B.C.

<sup>29</sup>Now there lived in Gibeon the patriarchal head<sup>z</sup> of the city, the name of whose wife was Maacah. <sup>30</sup>His sons included Abdon, the oldest, Zur, Kish, Baal, Nadab, <sup>31</sup>Gedor, Ahio, and Zecher. <sup>32</sup>Then Mikloth<sup>a</sup> became father of

Shimeah, and they lived in near-by Jerusalem, separate from their brothers, but still with fellow tribesmen. <sup>33</sup>And Ner,<sup>b</sup> was the father of Kish, the father of Saul, whose sons were Jonathan, Malchishua, Abinadab,<sup>c</sup> and Esh-baal.<sup>d</sup> <sup>34</sup>Jonathan's son was Merib-baal,<sup>e</sup> who was the father of Micah, <sup>35</sup>whose sons were Pithon, Melech, Tarea, and Ahaz. <sup>36</sup>Ahaz had Jehoaddah, whose sons were Alemeth, Azmaveth, and Zimri. From Zimri the line of descent went: Moza, <sup>37</sup>Binea, Raphah, Eleasah, and Azel. <sup>38</sup>Azel had six sons, named Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; all these were sons of Azel. <sup>39</sup>The sons of his brother Eshek were Ulam his first-born, second Jeush, and third Eliphelet. <sup>40</sup>The sons of Ulam were powerful heroes, who could bend the bow and who also had many sons and grandsons, to the number of 150. All these were descendants of Benjamin.

Before the Fall of Jerusalem in 586 B.C.

**9** SO ALL OF ISRAEL WERE REGISTERED by genealogy, and they may be observed recorded in the book of the kings of Israel. Judah, however, because of the people's unfaithfulness, was taken captive to Babylon. <sup>2</sup>Previous to this event, the men who lived on their holdings in their cities were the lay-Israelites, the priests, the Levites, and the temple servants.<sup>f</sup> <sup>3</sup>In Jerusalem there lived members of the tribes of Judah, of Benjamin, of Ephraim, and of Manasseh: <sup>4</sup>Uthai, who traced his ancestry back through Ammihud, Omri, Imri, and Bani, among the descendants of Perez to Judah. <sup>5</sup>Of the descendants of Shiloh:<sup>g</sup> Asaiah, who was the first-born, with his sons. <sup>6</sup>Of the descendants of Zerah: Jeuel and 690 of their fellow clansmen. <sup>7</sup>Then of the descendants of Benjamin: Sallu, whose ancestry went back through Meshullam and

u) Neither Ehud's ancestry in Benjamin, nor that of Shaharaim [vs. 8], is given.

v) Evidence of moral deterioration.

w) Meshullam and Ishmerai may be variants for Misham and Shemed in vs. 12.

x) Shema [vs. 13]. y) Perhaps Jeremoth [vs. 14]. z) Jeiel [9:35].

a) The youngest son [9:37, 38].

b) Another son [9:36], whose grandson, Saul, was first king of Israel, 1050-1010 B.C.

c) Ishui [in I Sam. 14:49]. d) Ish-bosheth [see note on II Sam. 2:8].

e) Mephibosheth [see note on II Sam. 4:4].

f) Literally, "given ones"; temple servants, as the men of Midian [Num. 31:47], and of Gibeon [Josh. 9:23], organized into a distinct group by David [Ezra 8:20].

g) Read, "Shelah"; with Perez and Zerah one of the leading families of Judah [Num. 26:20].

Hodaviah to Hassenuah; <sup>8</sup>Ibneiah son of Jeroham; Elah, descendant through Uzzi of Michri; Meshullam, whose ancestry went back through Shephatiah and Reuel to Ibnijah; <sup>9</sup>and 956 of their fellow tribesmen according to their genealogical registers. All the above were family leaders in their respective clans.

<sup>10</sup>Of the priests there were Jedaiah, Jehoiarib, and Jachin;<sup>h</sup> <sup>11</sup>with Azariah [IV], the ruler of the house of God,<sup>i</sup> who traced back his ancestry through Hilkiah, Meshullam, Zadok [II], Meraioth, and Ahitub [III]; <sup>12</sup>Adaiah, whose line went back through Jeroham and Pashhur to Malchijah;<sup>j</sup> Massai, going back through Adiel, Jahzerah, Meshullam, and Meshillemith to Immer;<sup>k</sup> <sup>13</sup>and 1760 of their fellow tribesmen, leaders of clans and distinguished for their efficiency, carrying on the service of the house of God.

<sup>14</sup>Of the Levites there were: Shemaiah, who traced his ancestry back through Hasshub, Azrikam, and Hashabiah to be a descendant of Merari;<sup>l</sup> <sup>15</sup>Bakbakkar, Heresh, Galal, Mattaniah, whose line, back through Mica and Zichri, made him a descendant of Asaph;<sup>m</sup> <sup>16</sup>Obadiah, going back through Shemaiah and Galal, a descendant of Jeduthun;<sup>n</sup> Berechiah the son of Asa, who was the son of Elkanah, who lived in the villages of the Netophathites.

<sup>17</sup>There were the gatekeepers: Shalum, Akkub, Talmon, Ahiman, and their colleagues (Shallum being the leader), <sup>18</sup>to date at the king's gate to the east; and they were the gatekeepers for the stations of the men of Levi. <sup>19</sup>Shallum, whose ancestry went back through Kore and Ebiasaph to Korah,<sup>n</sup> and his fellows of the clan of Korah were responsible for the administration of the service, watching the doorways to the "tent,"<sup>o</sup> even as their fathers had supervised the encampment of the

LORD, guarding the entrance. <sup>20</sup>Their director in that earlier day had been Phinehas son of Eleazar<sup>p</sup> — the LORD was with him! <sup>21</sup>Then Zechariah son of Meshelemiah had been a gatekeeper of the entrance way for the tent of meeting.<sup>q</sup> <sup>22</sup>The total of those chosen for gatekeepers at the doorways came to 212; they were registered by genealogy in their own villages, these men whom David and Samuel the seer had appointed to such positions of trust. <sup>23</sup>So they and their sons were in charge of the gates of the house of the LORD, the house of the "tent," <sup>24</sup>posted as guards, and acting as gatekeepers toward the four winds, to the east, west, north, and south. <sup>25</sup>Their colleagues in their villages, moreover, were to come in periodically, every seven days, to be with them; <sup>26</sup>because these Levites, the four distinguished gatekeepers, were indeed in positions of responsibility, being charged with the rooms and the treasuries of the house of God.<sup>r</sup>

<sup>27</sup>They would spend the night around the house of God because the watch was committed to them, and in the morning they were in charge of the key. <sup>28</sup>Some of them were over the utensils of the service, because by number they both brought it in and took it out. <sup>29</sup>Others were designated for the objects in general, all the holy instruments, the fine flour, the wine, the oil, the incense, and the spiced perfume. <sup>30</sup>These who mixed the ointment for the spiced perfume were taken from the priestly families; <sup>31</sup>though of the Levites, Mattithiah, who was the oldest son of Shallum of the descendants of Korah, was appointed in trust over the making of the flat cakes;<sup>s</sup> <sup>32</sup>while some of their fellows of the descendants of Kohath, were responsible for the bread which was set in rows,<sup>t</sup> to make it ready Sabbath by Sabbath. <sup>33</sup>These

h) These appear to be names of the 2nd, 1st, and 21st of the 24 priestly courses which David had established [I Chron. 24:7-18], rather than of individuals.

i) About 600 B.C., shortly before the captivity [see 6:13]. j) David's 5th course [24:9].

k) David's 16th [24:14]. l) One of the three sons of Levi.

m) These were two of David's chief musicians, 1000 B.C.

n) Though Korah himself was destroyed, his clan continued as an important part of the Kohath division of Levi [see 6:22-28 and notes].

o) The form of God's house, the tabernacle, prior to the construction of the permanent temple.

p) Son of Aaron and his successor as high priest in the wilderness.

q) Under David [I Chron. 26:2]. r) Functions of gatekeepers correspond to those of our custodians.

s) For meal offerings [Lev. 2:4-7]. t) The "showbread" [Lev. 24:5, 6].



then were the singers, clan leaders of the Levites, having exemption in their rooms from other service, because day and night they were charged with the work; <sup>34</sup>and these were the Levitical clan leaders in general, leaders indeed by their genealogical registers, who lived in Jerusalem.

<sup>35</sup>There lived in Gibeon, Jeiel,<sup>u</sup> the patriarchal head of the city, whose wife's name was Maacah, <sup>36</sup>and whose sons were Abdon, the oldest, Zur, Kish, Baal, Ner, Nadab, <sup>37</sup>Cedor, Ahio, Zechariah, and Mikloth. <sup>38</sup>Mikloth became father of Shimeam; and they lived in near-by Jerusalem, separate from their brothers, but still with fellow tribesmen. <sup>39</sup>Ner was the father of Kish, the father of Saul, whose sons were Jonathan, Malchi-shua, Abinadab, and Esh-baal. <sup>40</sup>Jonathan's son was Merib-baal, who was father of Micah, <sup>41</sup>whose sons were Pithon, Melech, Tahrea (and Ahaz). <sup>42</sup>Ahaz had Jarah, whose sons were: Alemeth, Azmaveth, and Zimri. From Zimri the line of descent went: Moza, <sup>43</sup>Binca, Rephah, Eleasah, and Azel. <sup>44</sup>Azel had six sons, named Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

1010 B.C.

**10** WHEN THE PHILISTINES MADE war against Israel,<sup>v</sup> the men of Israel fled before them, and the mortally wounded fell on Mount Gilboa. <sup>2</sup>But the Philistines pressed closely after Saul and his sons, and they struck down Jonathan, Abinadab,<sup>w</sup> and Malchi-shua, sons of Saul. <sup>3</sup>Saul himself was fiercely attacked in the battle; against him the bowmen found their mark, causing him to writhe in anguish. <sup>4</sup>Thus Saul gave his armor-bearer the word, "Draw your sword, and run me through with it, so these uncircumcised may not come and practice their ruthless sport on me!"

But the armor-bearer did not have

the heart; he was terribly afraid. Saul, therefore, took the sword and fell on it; <sup>5</sup>and when his armor-bearer saw that Saul was dead, he too fell on the sword and died. <sup>6</sup>So Saul met his death; his three sons too; indeed his entire house died together. <sup>7</sup>When all the men of Israel who were in the valley became aware of the rout and of the death of Saul and his sons, they gave up their cities and fled, so that the Philistines came and settled among them.

<sup>8</sup>So it was that when on the next day, the Philistines came to plunder the bodies, they found Saul and his sons as they had fallen on Mount Gilboa. <sup>9</sup>They stripped him and took away his head and his armor, which they sent around through the Philistine territories, so as to spread the good news to their idols and to the people. <sup>10</sup>Then they placed his armor in the house of their gods and fastened up his head in Dagon's temple. <sup>11</sup>But when all Jabesh-Gilead<sup>x</sup> heard in full what the Philistines had done to Saul, <sup>12</sup>the whole company of fighting men took action. They removed the body of Saul and the bodies of his sons, brought them to Jabesh, and buried their bones under the prominent tree in Jabesh, after which they kept a fast for seven days.

<sup>13</sup>So Saul died because of his unfaithfulness in which he acted disloyally against the LORD, because he had not kept the LORD's word and had even tried a medium's seance. <sup>14</sup>He did not look to the LORD, who therefore caused his death and the transference of the kingdom to David the son of Jesse.

1003 B.C.

**11** THUS ALL ISRAEL CAME TOGETHER to David at Hebron<sup>y</sup> and said, "Here is the situation: We are your bone and your flesh. <sup>2</sup>Moreover, in times past, even when Saul was king, you were the one who led Israel

u) Perhaps the Abiel of I Sam. 9:1 and 14:51. The rest of this chapter is practically identical with ch. 8:29-38 except for minor matters such as the spelling of names. It serves to introduce the record of the end of Saul's reign.

v) The climax of their third and last great oppression. This chapter is, in general, identical with I Sam. 31, though there is some difference in the choice of details. w) Ishui, in I Sam. 14:49.

x) Still loyal to Saul, after his great deliverance for them nearly forty years earlier [I Sam. 11:1-11].

y) The 7½ yrs. of David's rule at Hebron over Judah only, 1010 to 1003 B.C. [II Sam. 2-4], are here passed by; vss. 1-9 are parallel to II Sam. 5:1-10.

out and brought it in; the LORD your God also told you: You are the man who is to be the shepherd for My people, for Israel, and it is you who shall be sovereign over My people Israel."

<sup>3</sup>So when all the elders who led Israel had come to Hebron to the king and when David in the presence of the LORD had made a compact with them at Hebron, they anointed David king over Israel, as the LORD had given word through Samuel.<sup>2</sup>

<sup>4</sup>Then David with all Israel marched on Jerusalem, known as Jebus, in which were the Jebusites, the natives of the territory. <sup>5</sup>They told David, "You shall not get in here!"<sup>a</sup> But David did capture the fortress of Zion, which now is the city of David. <sup>6</sup>David had also issued a proclamation, "Whoever is the first to strike down a man of Jebus shall be generalissimo", and Joab the son of Zeruiah went up first, so he became chief commander. <sup>7</sup>David occupied the fortress, for which reason it was called, "The City of David." <sup>8</sup>Furthermore, he did construction work around it from Millo<sup>b</sup> even to the surrounding area, while Joab restored the rest of the city. <sup>9</sup>Thus David's power kept increasing for the LORD of hosts was with him.

<sup>10</sup>These are the leaders of David's heroes, men who were strong advocates of his rule and who, along with all the rest of Israel, were committed to making him king, in accordance with the LORD's statement for Israel. <sup>11</sup>The list then of the heroes David had consists of these:<sup>c</sup> Jashobeam, son of a man of Hachmon, the leader of the Thirty,<sup>d</sup> who so thrust with his spear that 300 were laid low at one time. <sup>12</sup>After him, Eleazar the son of Dodo, a descendant of Ahoah, next

among the three outstanding heroes; <sup>13</sup>he was with David at Pas-dammim where the Philistines had mustered for battle. At a section of the field that was full of barley, the people had broken and fled before the Philistines; <sup>14</sup>but they<sup>e</sup> took up a position in the middle of that section, recovered it, and struck down the Philistines; so the LORD saved them with a great victory.<sup>f</sup>

<sup>15</sup>Three of the thirty leaders had gone down to the rocky cliff to join David in the cave of Adullam, during the camping of the Philistine army in the valley of Rephaim. <sup>16</sup>At that time David was in the stronghold, but an outpost of the Philistines occupied Bethlehem. <sup>17</sup>Then David felt a longing and said, "If only somebody could get me a drink of water from the well of Bethlehem there by the gate!" <sup>18</sup>So the three heroes broke into the Philistine camp, drew water out of the well by the gate of Bethlehem, took it, and carried it to David. But David would not drink any; he poured it out as an offering to the LORD <sup>19</sup>with the exclamation, "Be it far from me, because of my God, to do such a thing! Could I drink the blood of these men, their very souls? For they have brought it at the risk of their lives!" He would not, accordingly, drink any. This was what the three heroes did.

<sup>20</sup>Then there was Abishai, Joab's brother and commander over the Three,<sup>g</sup> who also thrust with his spear to lay low 300 men and he gained a reputation along with the Three; <sup>21</sup>in fact, he was doubly honored over the Three by being made their superior, though he did not stand as high as the [first] three. <sup>22</sup>And Benaiah<sup>h</sup> son of Jehoiada, who was the son of a valiant man of great accomplishments from

<sup>2</sup> I Sam. 15:28; 16:1-13.

<sup>a</sup> The mountain position of the fortress of Zion made it almost impregnable. This, plus its strategic location between northern Israel and southern Judah and its foreign [neutral] nature, made it an ideal site for David's proposed capital. <sup>b</sup> One of the fortifications.

<sup>c</sup> Twelve of the heroes are commanders of the twelve corps of David's armed forces [Ch. 27].

<sup>d</sup> Perhaps the initial number in this "legion of honor." II Samuel 23:39 lists 37, including the outstanding Three and the two commanders, while this chapter [vss. 41b-47] notes 16 additions to the original group.

<sup>e</sup> Either the Three, or Eleazar alone.

<sup>f</sup> After him, "Shammah the son of Agee of Harar" [II Sam. 23:11]. So, the most distinguished "Three" are Jashobeam, Eleazar, and Shammah.

<sup>g</sup> He had commanded with Joab against Abner [II Sam. 2:24], and later led divisions in the wars against the Ammonites [II Sam. 10:10], against Absalom [18:2], and Sheba [20:6]. His heroism with David in Saul's camp is recorded in I Sam. 26:6f.

<sup>h</sup> Commander of the professional Cretan and Philistine troops that made up David's guard [I Chron. 18:17], and Solomon's leading general [I Kings 4:4].

Kabzeel. He was the one who struck down the two ariels<sup>1</sup> of Moab. He also went down into a pit and killed a lion on a snowy day<sup>23</sup> and he too destroyed the huge Egyptian, seven and a half feet tall, who had in his hand a spear the size of a weaver's bar;<sup>1</sup> but he went at him with a club, snatched the spear from the Egyptian's hand, and killed him with his own spear.<sup>24</sup> These were things done by Benaiah son of Jehoiada. He, too, gained a reputation along with the three heroes;<sup>25</sup> but, though he was indeed more honored than the Thirty, he did not come up to the Three. David appointed him over his guard.

<sup>26</sup>Then came these mighty warriors: Asahel,<sup>k</sup> Joab's brother; Elhanan son of Dodo from Bethlehem; <sup>27</sup>Shammoth from Haror; a certain Helez; <sup>28</sup>Ira son of Ikkeah from Tekoa; Abiezer from Anathoth; <sup>29</sup>Sibbecai from Hushah; Ilai, a descendant of Ahoah; <sup>30</sup>Maharai and Heled son of Baanah, both from Netophah; <sup>31</sup>Ithai son of Ribai, from Gibeah of the people of Benjamin; Benaiah from Pirathon; <sup>32</sup>Hurai from the valleys of Gaash; Abiel from the Jordan Valley; <sup>33</sup>Azmaveth from Baharum; Eliahba from Shaalbom; <sup>34</sup>Bene-hashem from Gizon; Jonathan son of Shagee <sup>35</sup>and Ahiam son of Sacar, both from Hara; Eliphaz son of Ur; <sup>36</sup>Hepher from Mecherah; a certain Ahijah;<sup>1</sup> <sup>37</sup>Hezro from Carmel; Naarai son of Ezbai; <sup>38</sup>Joel brother of Nathan; Mibhar son of Hagri; <sup>39</sup>Zelek from Ammon; Naharai from Beeroth, who was armor-bearer to Joab the son of Zeruiah; <sup>40</sup>Ira and Gareb, both descendants of Jether; <sup>41</sup>Uriah the Hittite;<sup>m</sup> Zabad son of Ahlai; <sup>42</sup>Adina son of Shiza the Reubenite, who was a leader of Reuben and with whom were thirty men; <sup>43</sup>Hanan son of Maacah; Josphat the Mithnite; <sup>44</sup>Uzzia from

Ashteroth; Shama and Jeiel sons of Hotham from Aroer; <sup>45</sup>Jediael son of Shimri and his brother Joha from Tiz; <sup>46</sup>Eliel from Mahavim; Jeribai and Joshaviah sons of Elnaam; Ithmah from Moab; <sup>47</sup>and Eliel, Obed, and Jaasiel from Zobah.

1011 B.C.

**12** THE FOLLOWING ARE THE MEN who came to David at Ziklag<sup>n</sup> while he was still restricted in his movements because of Saul the son of Kish; they were part of the heroes who maintained his military power, <sup>2</sup>were equipped with the bow, and could sling stones and shoot arrows from their bows either right-handed or left-handed; they came from Benjamin, from among the fellow tribesmen of Saul: <sup>3</sup>Ahicer, the leader, and Joash, both of them being sons of Shemaah of Gibeah; Jeziel and Pelet, the sons of Azmaveth; Beracah, Jehu from Anathoth, <sup>4</sup>Ishmaiah from Gibeon, a hero rated along with the Thirty and even over the Thirty; Jeremiah, Jahaziel, Johanan, Jozabad from Gederah, <sup>5</sup>Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah, a descendant of Haruph, <sup>6</sup>Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, all descendants of Korah;<sup>o</sup> <sup>7</sup>and Joelah and Zebadiah, the sons of Jeroham from Gedor.

<sup>8</sup>From the people of Gad there came over to David at his desert stronghold<sup>p</sup> these powerful heroes, fighting men of war who could handle the shield and spear, who had faces like lions and who were fast as deer in the hills: <sup>9</sup>Ezer, the leader; Obadiah, the second; Eliab, the third; <sup>10</sup>and Mishmannah, Jeremiah, <sup>11</sup>Attai, Eliel, <sup>12</sup>Johanan, Elzabad, <sup>13</sup>and Jeremiah, in that order, down to Machbannai, the eleventh. <sup>14</sup>They were all descendants of Gad and leaders in the army, the least of whom was equal to a hundred, and the greatest,

i) "Lions of God," probably a general term for heroes rather than their personal name.

j) The heavy shaft that held the threads taut.

k) Killed when pursuing Abner in David's war against Ish-bosheth [II Sam. 2:18-23].

l) "Pelonite," in most translations, refers to no place; it equals "a certain."

m) The husband of Bath-sheba, murdered by order of David in the king's attempt to cover up adultery with his wife [II Sam. 11].

n) The town on the Judean border, over which David had been appointed vassal ruler by Achish, the Philistine king of Gath, [I Sam. 27:5-7].

o) The Kohathite who rebelled against Moses; see notes on 6:22 and 9:19. These five would therefore be from the tribe of Levi rather than of Benjamin, as the rest in this list, though probably residents of Benjamite territory.

p) Perhaps still the Cave of Adullam; compare 11:15 and I Sam. 22:1.

to a thousand! <sup>15</sup>These were the men that crossed the Jordan in the first month<sup>a</sup> when it was overflowing all its banks, and they put to rout the valley opposition both eastward and westward.

<sup>16</sup>Then too, there were men from Benjamin and Judah, who came to the stronghold to be with David. <sup>17</sup>When David went out to meet them, he addressed them, "If you have come to me peaceably to help me, then you can count on my heart being united with yours; but if it is to betray me to my enemies when there is no stain of violence on my hands, let the God of our fathers observe it and be the judge!" <sup>18</sup>Then the Spirit took hold of Amasai, leader of the Thirty, (to reply),<sup>r</sup>

"We belong to you, O David;

We are with you, son of Jesse!

Peace, yes, perfect peace go with you;

Peace bless him who fights for you,

Because your God does lend you aid!"

So David received them and placed them among the officers of his force.

1010 B.C.

<sup>19</sup>From Manasseh there were certain men who shifted allegiance to David when he marched to battle, allied with the Philistines against Saul.<sup>s</sup> David's men, however, did not actually fight on their side because the Philistine rulers, after consultation, dismissed him with the statement, "With our heads as his pledge, he might desert to his old master Saul." <sup>20</sup>So on David's return to Ziklag, there joined him from Manasseh: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai; each of these a commander of a thousand men in Manasseh. <sup>21</sup>They proved of assistance to David against the band of raiders;<sup>t</sup> for they were all powerful heroes and became high officers in the army. <sup>22</sup>In fact, men would come daily to enlist under David until he had a formidable force, like the army of God.<sup>u</sup>

1003 B.C.

<sup>23</sup>These are the totals of the divisions equipped for war, that joined David at Hebron, whose aim, as the LORD had directed, was to turn Saul's kingdom over to him: <sup>24</sup>Of Judah, those who could carry the shield and spear, 6,800 equipped for war; <sup>25</sup>of Simeon, powerful military heroes, 7,100; <sup>26</sup>of Levi, 4,600, <sup>27</sup>plus Jehoiada, the chief ruler of the Aaronic group, with whom were 3,700 <sup>28</sup>and Zadok,<sup>v</sup> a powerful hero even in his youth, and his clan with its 22 chiefs; <sup>29</sup>of Benjamin, the relatives of Saul, 3,000; though up to this point the majority of them were maintaining loyalty to the house of Saul; <sup>30</sup>of Ephraim, 20,800 powerful heroes, men of reputation in their clans; <sup>31</sup>of the half tribe of Manasseh,<sup>w</sup> 18,000, who were designated by name to come to make David king; <sup>32</sup>of Issachar, 200 of their leaders who had understanding of the times and knew what Israel should do, and under whose command were all their fellow tribesmen; <sup>33</sup>of Zebulun, men subject to muster, who drew up rank with all types of weapons of war, 50,000, demonstrating single-hearted solidarity; <sup>34</sup>of Naphtali, 1,000 chiefs, and with them, 37,000 with shield and spear; <sup>35</sup>of Dan, 28,600 men drawing up rank; <sup>36</sup>of Asher, men subject to muster to maintain the line, 40,000; <sup>37</sup>and from Trans-Jordan, of Reuben, Gad and the half tribe of Manasseh, with all the weapons of combat, 120,000.

<sup>38</sup>All these fighting men who could draw up rank, came to Hebron with hearts determined to make David king over the whole of Israel; indeed, all the rest of Israel was of one mind to make David king. <sup>39</sup>For three days they were present with David, eating and drinking, because their fellow countrymen had made preparations for them. <sup>40</sup>Then, too, those who were near by, and as far as Issachar, Zebulun, and Naphtali, were bringing pro-

q) March-April, the time of the spring flood [see Josh. 3:15; 4:19].

r) Literally, "clothed Himself with Amasai," as in Judg. 6:34 and II Chron. 24:20.

s) See I Sam. 29 for the description.

t) Those from Amalek who had plundered David's city of Ziklag while he was away [I Sam. 30].

u) That is, very great; note the same phrase for the cedars in Ps. 80:10.

v) Perhaps the Zadok who was the colleague and successor of Abiathar as high priest.

w) The western half; see vs. 37.

visions on donkeys, camels, mules, and oxen: flour, cakes, pressed fig cakes, bunches of raisins, wine, oil, herds, and flocks, all in great quantities, because gladness reigned in Israel.

1003-1002 B.C.

**13** DAVID HAVING CONSULTED<sup>x</sup> with the commanders of the units of 1000 and of 100, namely with every leader, <sup>2</sup>addressed the whole assembly of Israel: "If this seems desirable to you and if the project is indeed from the LORD our God, let us act with determination and summon our fellow citizens who are remaining throughout the territories of Israel, together with the priests and the Levites in their cities with the surrounding open lands, that they may meet with us. <sup>3</sup>Then we can bring back to us the ark of our God, for in the days of Saul we have had no concern for it."<sup>y</sup> <sup>4</sup>The entire assembly agreed that this should be done—the thing was right in all the people's judgment — <sup>5</sup>and David accordingly assembled all Israel, from Shihor of Egypt<sup>z</sup> to the approaches of Hamath, to bring in the ark of God from Kiriath-jearim.

<sup>6</sup>Then David with all Israel went up to Baalah, which is Kiriath-jearim<sup>a</sup> and belongs to Judah, to bring up from there God's ark, with which is associated His name: The LORD who thrones between the cherubim. <sup>7</sup>They transported it on a new cart from the house of Abinadab, with Uzza and Ahio<sup>b</sup> driving the cart. <sup>8</sup>David, meanwhile, and all Israel were dancing before God with all their strength, with songs and with lyres, harps, tambourines, cymbals, and trumpets. <sup>9</sup>But when they came to the threshing floor of Chidon, Uzza reached out his hand to catch hold of the ark, because the

oxen had slipped. <sup>10</sup>The LORD's anger rose against Uzza, and God struck him for having laid hands on the ark; so he died there in God's presence.<sup>c</sup> <sup>11</sup>David was deeply moved at the LORD's outbreak against Uzza; he called that place Perez-uzza,<sup>d</sup> a name kept to the present day. <sup>12</sup>In his fear at that time toward God, he exclaimed, "How can I ever bring in the ark of God to be with me?" <sup>13</sup>So David did not have the ark moved into the city of David to be with him but redirected it to the house of Obed-edom, who had come from Gath. <sup>14</sup>The ark of God stayed with the family of Obed-edom in his house for three months; and the LORD prospered the household of Obed-edom<sup>e</sup> along with all that he had.

1003 B.C. and following

**14** NOW HIRAM KING OF TYRE sent David messengers<sup>f</sup> and then logs of cedar, with men skilled in erecting walls and in carpentry, to build him a palace.<sup>g</sup> <sup>2</sup>Thus David recognized that the LORD had established him as king over Israel; for his kingdom had been highly exalted for the sake of Israel, God's own people. <sup>3</sup>David, however, took more wives<sup>h</sup> at Jerusalem and became father of more sons and daughters. <sup>4</sup>The following are the names of sons that were born in Jerusalem:<sup>i</sup> Shammua, Shobab, Nathan, Solomon, <sup>5</sup>Ibhar, Elishua, Elpelet, <sup>6</sup>Nogah, Nepheg, Japhia, <sup>7</sup>Elishama, Beeliada, and Eliphelet.

<sup>8</sup>When the Philistines heard that David had been anointed king over all Israel, they advanced in full force to get hold of him; but David was informed and went out to face them.<sup>j</sup> <sup>9</sup>The Philistines came and raided in the valley of Rephaim. <sup>10</sup>Then David

x) II Sam. 6:1-11 gives a briefer report with minor variants.

y) The one exception is noted in I Samuel 14:18, and even there the ark might not actually have been used, only requested.

z) The stream bed that marked the southeastern border of Palestine, [see Josh. 13:3].

a) Where the ark had stayed in the house of Abinadab for almost a century, following its capture by the Philistines at the first battle of Eben-ezer and its subsequent return [I Sam. 7:1].

b) Sons of Abinadab, [II Sam. 6:3].

c) Emphasizing for all future generations the necessity for reverence and conforming obedience toward God's sacred objects. The ark should never have been mounted on a cart; it should never have been touched; there were poles to carry it [Ex. 25:14]. d) "The outbreak of Uzza."

e) A Levite of the family of Korah in the clan of Kohath [26:1,4], and so meeting the requirement for a caretaker of the ark. f) This chapter parallels II Sam. 5:11-25.

g) It is well that the world renders service to the church.

h) Prohibited by the law [Deut. 17:17]. i) This same list appears, with minor variants, in 3:5-8.

j) This attack must have come shortly after his national anointing, even before the capture of Jerusalem [see II Sam. 5:17].

# I CHRONICLES 14, 15 *The Philistines Beaten; David Builds New Tabernacle*

inquired of God, "Shall I go up against the Philistines? Wilt Thou give them over into my hands?" The LORD replied to him: Go up, and I will deliver them into your hands. <sup>11</sup>So they went up against Baal-perazim; and, as David struck them down there, he exclaimed, "God has broken through my enemies by means of my hand, like a breakthrough of water!" Therefore they named that place Baal-perazim.<sup>k</sup> <sup>12</sup>There his opponents even abandoned their gods, and at David's command, they burned them with fire.<sup>l</sup>

<sup>13</sup>When the Philistines again undertook a raid in the valley, <sup>14</sup>David once more made inquiry of God. God said to him: Do not go up after them; circle them and come in on them by the front of the balsam trees. <sup>15</sup>It shall be when you hear the sound of marching in the tops of the balsam trees, at that instant you shall launch the attack, for God will have gone out before you to overwhelm the Philistine army. <sup>16</sup>David did as God had ordered him, and they struck down the army of the Philistines from Gibeon as far as to Gezer. <sup>17</sup>Thus the fame of David spread throughout all lands, and the LORD laid the dread of him on all the nations.

1002 B.C.

**15** THE KING<sup>m</sup> ERECTED BUILDINGS for himself in the city of David, but he also prepared a place for the ark of God and set up a tent for it. <sup>2</sup>Then, after he had cautioned, "No one is to carry God's ark except the Levites, since they are the ones whom the LORD has chosen to bear His ark and serve Him forever," <sup>3</sup>David assembled all Israel to Jerusalem to bring up the ark of the LORD into the place he had made ready for it. <sup>4</sup>He gathered the descendants of Aaron and of Levi; <sup>5</sup>of Kohath, Uriel the leader with 120 of his clan; <sup>6</sup>of Merari, Asaiah the leader with 220 of his; <sup>7</sup>of Gershon,<sup>n</sup> Joel with 130; <sup>8</sup>of Elizaphan,<sup>o</sup> Shema-

iah with 200; <sup>9</sup>of Hebron, Eliel with 80; <sup>10</sup>and of Uzziel, Amminadab the leader, with 112 of his clan. <sup>11</sup>Then David called for the priests, Zadok and Abiathar, and for the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, <sup>12</sup>and said to them, "You are the clan leaders of Levi; consecrate yourselves, you and your fellow tribesmen, so you can bring the ark of the LORD, the God of Israel, up to the place I have prepared for it; <sup>13</sup>for it is because you did not carry it the previous time, that the LORD our God made an outbreak against us, as we failed to seek Him in the proper way." <sup>14</sup>So the priests and the Levites consecrated themselves to bring up the ark of the LORD God of Israel.

<sup>15</sup>When the descendants of Levi had lifted up God's ark in the way Moses had prescribed by the word of the LORD, that is, by poles on their shoulders,<sup>p</sup> <sup>16</sup>David ordered the leaders of Levi to have their tribesmen who were singers to take stations with musical instruments—harps, lyres, and pacesetting cymbals<sup>q</sup>—lifting up the sound for joy. <sup>17</sup>The Levites accordingly appointed Heman son of Joel; one of his colleagues named Asaph son of Berechiah; and out of their fellows from Merari, Ethan son of Kushaiah.

<sup>18</sup>Along with these were their associates of a second class: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah and the gatekeepers Obed-edom and Jeiel.<sup>r</sup>

<sup>19</sup>The singers, Heman, Asaph, and Ethan were assigned to the bronze cymbals for setting the pace;<sup>q</sup> <sup>20</sup>Zechariah, Aziel,<sup>s</sup> Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, to the soprano lyres; <sup>21</sup>and Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah, to the harps for leading off. <sup>22</sup>Moreover, Chenaniah, the leader of the men of Levi, was charged with the striking up of

k) "Master of the breakthroughs." l) As required by the law [Deut. 7:5, 25].

m) II Sam. 6:12-19 gives an abbreviation of the material of this and of the following chapter, with minor variants. n) Elsewhere, "Gershon" [6:1]; though compare 6:16f.

o) This and the following two are family subdivisions within the first-named Levitical clan of Kohath [Ex. 6:18,22].

p) It requires persons, rather than animals and carts, to render Him acceptable service.

q) Literally, "hearing-causers," — cymbals that marked the time by sounding clearly and loudly.

r) To this list could probably be added the Azaziah of vs. 21. s) Shortened from Jaaziel in vs. 18.

song—he carried on the instruction in singing because of his skill; <sup>23</sup>Berechiah and Elkanah, with being gatekeepers for the ark; <sup>24</sup>and the priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, with the blowing of the trumpets before God's ark. Obed-edom and Jehiah were also gatekeepers for the ark. <sup>25</sup>So David and the chiefs of Israel and the commanders of the units of 1000 took up the march with rejoicing to bring the ark of the covenant of the LORD up from the house of Obed-edom.<sup>t</sup>

<sup>26</sup>Now when God was evidently helping the Levites who were carrying the ark of the LORD's covenant, they sacrificed seven each of steers and of rams. <sup>27</sup>David also dressed in a robe of fine linen, as were all those of Levi who were carrying the ark, together with the singers and the leader Chenaniah, who struck up the song for them. David was wearing a white linen cape,<sup>u</sup> too. <sup>28</sup>All Israel was bringing up the ark of the LORD's covenant with shouting, the sound of rams' horns, trumpets, pace-setting cymbals, lyres, and harps. <sup>29</sup>But as the ark of the covenant of the LORD made its entrance into the city of David, Michal, Saul's daughter, was looking down through a window and when she saw King David rejoicing there with dancing, she despised him in her heart.

1002 B.C.

**16** SO THEY BROUGHT IN THE ARK of God, and when they had placed it inside the tent which David had pitched for it, they presented in the presence of God burnt offerings and peace offerings. <sup>2</sup>When David had finished the sacrifice of burnt offerings and of peace offerings, he blessed the people in the name of the LORD. <sup>3</sup>Furthermore, he made an allotment to each Israelite, including men and women, a round loaf of bread, a package of

dates, and a cake of raisins to each. <sup>4</sup>Next he appointed as directors of services before the LORD's ark certain Levites, who would maintain the commemoration, the thanksgiving and the praise for the LORD God of Israel: <sup>5</sup>Asaph, the chief; and subordinate to him Zechariah, Jeiel,<sup>v</sup> Shemiramoth, Jehiel, Mattithiah, Eliab, <sup>6</sup>Benaiah, Obed-edom, and Jeiel, who were assigned to the harps and lyres as instruments; Asaph himself had the pace-setting cymbals; and, with the trumpets which were blown regularly before the ark of God's covenant, the priests Benaiah and Jahaziel.

<sup>7</sup>On that day David for the first time committed to the hands of Asaph<sup>w</sup> and his associates the giving of thanks to the LORD:<sup>x</sup>

<sup>8</sup>Oh, give thanks to the LORD, sound

His name,<sup>y</sup>

and proclaim to the nations His acts.

<sup>9</sup>Sing to Him, yea, to Him sing psalms; all His miracles ponder and speak.

<sup>10</sup>Have your boast in His sanctified name,

and rejoice, hearts that look for the LORD.

<sup>11</sup>Make resort to the LORD and His might,

and His presence perpetually seek.

<sup>12</sup>Oh, remember His miracles wrought, with His marvels and judgments of mouth,

<sup>13</sup>Ye descendants of Israel, His servant, elect, who from Jacob have sprung,

<sup>14</sup>It is He who is LORD and our God, with His judgments throughout the whole earth.

<sup>15</sup>To His covenant always attend, for a thousand generations imposed,

<sup>16</sup>Unto Abraham surely confirmed, and to Isaac laid down with an oath.

<sup>17</sup>He defined it for Jacob as statute, for a covenant, Israel's to stand:

<sup>18</sup>I am giving thee Canaan, the land, your inheritance bounded by line,

t) For this occasion Ps. 24 seems to have been written and set to music. It was prophetic of Christ's triumphal entry into Jerusalem and symbolic of His being welcomed in our hearts.

u) Hebrew, "ephod." He seems to have removed his outer garment; note Michal's reaction [vs. 29 and II Sam. 6:20]. v) In 15:18, Jaaziel.

w) Twelve psalms were written by Asaph and his descendants, Ps. 50, and from 73 through 83. x) This marked the beginning of regular Levitical choirs, that soon became so important a part of Hebrew public worship.

y) The model songs, with which David then provided them, consist with slight modifications, of Ps. 105:1-15, Ps. 96, and Ps. 106:1, 47, 48. These three psalms are listed anonymously in the Psalter but, on the basis of his use of them here, it would appear that David is their author.

# I CHRONICLES 16, 17 *David Writes a Psalm; Guides Worship Arrangement*

<sup>19</sup>Though you are insignificant now  
very few and mere pilgrims therein.

<sup>20</sup>True, they wandered from nation to  
nation,  
from kingdom to people most  
strange.

<sup>21</sup>But He granted not one to oppress  
them,  
rebuking for them even kings:

<sup>22</sup>Those anointed by Me, do not touch!  
'Gainst My prophets, attempt  
nothing wrong!<sup>22</sup>

<sup>23</sup>So now sing to the LORD, all the  
earth,

His salvation, yes, daily proclaim.

<sup>24</sup>Oh, repeat to the nations His glory,  
to all of the peoples His deeds.

<sup>25</sup>For the LORD is great, much to be  
praised,  
and revered above all so-called gods.

<sup>26</sup>For all gods of the pagans are vain,  
but the LORD even the heavens hath  
made.

<sup>27</sup>There is splendor and honor before  
Him,  
and power and joy where He dwells.

<sup>28</sup>Give the LORD, O ye families of men,  
give the LORD highest glory and  
might.

<sup>29</sup>Give the LORD all the fame due His  
name;  
bring an offering and come before  
Him.

Serve the LORD in your holy array,  
<sup>30</sup>be in awe before Him, all the  
earth;  
thus the world will immovably stand.

<sup>31</sup>Let the heavens be glad, and earth  
sing;  
let them tell among men, "The  
LORD reigns!"

<sup>32</sup>Let the sea in its fulness resound;  
let the field with its products rejoice.

<sup>33</sup>Then shall trees of the woods sing  
aloud  
at the face of the LORD, for He  
comes  
to accomplish His judgment on  
earth.

<sup>34</sup>Oh, give thanks to the LORD, who is  
good

for His covenant love does hold true;  
<sup>35</sup>and cry, "Save us, O God, our  
Salvation,

and gather us, snatched from the  
world,  
to give thanks to Thy most holy  
name

and to glory ourselves in Thy praise.

<sup>36</sup>Let the LORD God of Israel be blest  
from eternity, world without end."

The response of all the people was,  
"Amen!"<sup>a</sup> praising the LORD.

1002 B.C.

<sup>37</sup>So he left Asaph and his associates  
there in charge of the ark of the LORD's  
covenant, to maintain a constant service  
before the ark as each day required,  
<sup>38</sup>along with Obed-edom (who was the  
son of Jeduthun),<sup>b</sup> Hosah, and sixty-  
eight of their colleagues, as gatekeepers.  
<sup>39</sup>But at the same time [he retained]  
Zadok the priest and his priestly asso-  
ciates before the dwelling of the LORD<sup>c</sup>  
at the high place that was in Gibeon,  
<sup>40</sup>to sacrifice burnt offerings continual-  
ly, morning and evening, to the LORD  
on the altar of burnt offering, in ac-  
cordance with everything written in  
the law of the LORD, which He had  
prescribed for Israel. <sup>41</sup>With them were  
Heman, Jeduthun, and the rest of  
those selected, who had been desig-  
nated by name to give thanks to the  
LORD, "for His loving-kindness holds  
ever true." <sup>42</sup>Heman and Jeduthun had  
the trumpets, the cymbals for those  
who set the pace, and the sacred musi-  
cal instruments. The sons of Jeduthun  
were assigned to the gate. <sup>43</sup>Then all  
the people returned to their respective  
homes, and David went back to bless  
his household.

**17** AFTER DAVID HAD COME TO LIVE  
in his palace,<sup>d</sup> he said to Nathan  
the prophet, "See here, I am living in  
a cedar palace while the ark of the  
LORD's covenant is under tent cur-  
tains." <sup>2</sup>Nathan replied to David, "Do  
whatever you have in mind, because  
God is with you."<sup>e</sup> <sup>3</sup>But that night the

z) Abraham was designated a prophet in God's protecting him against Abimelech king of Gerar [Gen. 20:7]. a) Meaning, "True indeed!"

b) Not to be confused with Jeduthun, the chief singer of the clan of Merari, for Obed-edom's family was of Kohath. c) The tent of meeting [II Chron. 1:13], first erected by Moses.

d) Chapters 17 and 18 are close parallels to II Sam. 7-8.

e) This statement was based on Nathan's personal judgment; not on divine revelation.



word of God came to Nathan: <sup>4</sup>Go, tell My servant David, The LORD has spoken: It is not for you to build Me the temple for My residence.<sup>f</sup> <sup>5</sup>From the time I brought out Israel until now, I have lived in no house; I have been moving from tent to tabernacle for a dwelling. <sup>6</sup>Yet at any point in My journeying with all Israel, did I ever say a word to any one of the judges of Israel to whom I committed the leadership of My people to the effect, Why have you not built Me a cedar temple?

<sup>7</sup>But now this is what you are to say to My servant David, The LORD of hosts has thus spoken: I took you from the pasture, from following the flock, to be leader over My people, over Israel. <sup>8</sup>I have been with you in all that you have undertaken; I have eliminated all your enemies from before you and so have given you a name equal in reputation to that of the greatest men on earth. <sup>9</sup>I have, moreover, established a place for My people Israel and planted them, so that they inhabit their own land with no more shifting about and no more continued wasting by the unrighteous as at the first,<sup>g</sup> <sup>10</sup>or from the time I appointed judges over my people Israel. I have subdued all your enemies.<sup>h</sup> Now I inform you that the LORD is building a house for you.<sup>i</sup>

<sup>11</sup>When your days are over and you go to be with your fathers, I will raise up your posterity after you, one of your own sons; and I will confirm his sovereignty. <sup>12</sup>He will build Me a house;<sup>j</sup> and I will establish his throne forever; <sup>13</sup>so I will be that one's Father, and He shall be My son.<sup>k</sup> I will not have My loving-kindness leave your son, as I had it leave the one who was before you;<sup>l</sup> <sup>14</sup>I will uphold him in My house and in My kingdom forever: his throne shall be eternally established.<sup>m</sup> <sup>15</sup>In accordance with all these words and all

this vision, Nathan delivered the message to David.

<sup>16</sup>Then King David, after he had come in, remained in the LORD's presence and prayed, "Who am I, O LORD God, and what is my house, that Thou hast brought me to this point?" <sup>17</sup>Then, as though this were a little thing in Thine eyes, O God, Thou hast spoken of the house of Thy servant into the far distant future. Hast Thou regarded me according to the standard for exalted men, O LORD God? <sup>18</sup>What can David further say to Thee about the honor to Thy servant, since Thou knowest what Thy servant is like, <sup>19</sup>O LORD! It is for the sake of Thy servant and in accordance with Thy decree that Thou hast done all these astounding things in making such greatness known. <sup>20</sup>O LORD, there is none like Thee, nor is there any God apart from Thyself, according to all that has come to our ears. <sup>21</sup>Who, moreover, is like Thy people Israel, a nation unique upon the earth, whom God went to redeem for Himself as a people, and so didst enhance Thine own name by deeds great and terrible, driving out nations before Thy people, whom Thou didst redeem from Egypt. <sup>22</sup>Yes, Thou hast established Thy people Israel to be Thine own people forever; and Thou, LORD, Thou hast become their God.<sup>n</sup>

<sup>23</sup>"Now, O LORD, let what Thou hast spoken about Thy servant and his household stand for eternity. <sup>24</sup>Do according to Thy promise, that Thy name may forever be seen as reliable and great, so men shall say, 'The LORD of hosts, the God of Israel, He is God over Israel'; when the family of Thy servant David shall be established before Thee. <sup>25</sup>For Thou, O my God, Thou hast revealed to Thy servant that Thou art building him a house;<sup>o</sup> ac-

f) David was disqualified because of his warfare [22:8;28:3].

g) In Egypt; by Amalekites, Ammonites, Midianites, and Philistines.

h) So this chapter chronologically comes after ch. 18.

i) Before we can build for God, He has built for us, and indeed has built us.

j) Done by Solomon [I Kings 5:5]

k) Fully realized in Jesus Christ, the promised Descendant of David [Luke 1:32, 33], who as God's Son occupies the eternal throne [Heb. 1:5; see also Ps. 2:7; Acts 13:33; and Heb. 5:5]. As Christ Jesus, Son of Man and Son of God, is in His human nature the perfect Man, He fulfils (fills out) all human qualities. In this spirit, the kingship and throne of Solomon are prophetic of the kingship and throne of the promised Messiah.

l) King Saul. m) To the tent sanctuary he had erected [ch. 16:1].

n) These last words are the central promise of the covenant [Gen. 17:7; Ex. 6:7; and Rev. 21:3].

o) Not a building, like the "house" David wished to build for God, but a dynasty.

cordingly, Thy servant has found courage to make this prayer before Thee. <sup>26</sup>Surely, LORD, Thou art God and hast promised this good thing to Thy servant. <sup>27</sup>Now Thou hast been pleased to bless the house of Thy servant that it may continue forever before Thee; and, because Thou, LORD, hast uttered the blessing, it shall indeed be eternally blessed."

1002 to 995 B.C.

**18** IN PROCESS OF TIME, DAVID overcame the Philistines and humbled them, taking Gath and its surrounding towns from Philistine control. <sup>2</sup>He struck down Moab, so that Moabites became subject to David, paying tribute. <sup>3</sup>David also defeated Hadadezer king of Zobah as far as to Hamath, when the latter attempted to confirm his power at the Euphrates river.<sup>p</sup> <sup>4</sup>David took captive 1000 of his chariots, 7000 cavalry, and 20,000 infantry, and he hamstrung all his chariot horses, reserving only enough for 100 chariots. <sup>5</sup>Then, when the Syrians of Damascus came to the aid of Hadadezer king of Zobah, David struck down 22,000 of the men of Syria <sup>6</sup>and went on to station garrisons in Syria of Damascus. So the Syrians became subject to David, paying tribute. The LORD gave David the victory everywhere he went. <sup>7</sup>David, moreover, took the golden shields which had been carried by Hadadezer's officers, and brought them to Jerusalem; <sup>8</sup>and from Tibhath and Cun,<sup>q</sup> cities of Hadadezer, David exacted a very large amount of bronze, with which Solomon made the brazen sea, the pillars, and the bronze furnishings.<sup>r</sup>

<sup>9</sup>When Tou king of Hamath heard that David had overcome all the forces of Hadadezer king of Zobah, <sup>10</sup>he sent his son Hadoram to King David to

greet him and to extend congratulations over the battle in which he had beaten Hadadezer; because Hadadezer had repeatedly been at war with Tou. He had with him all sorts of articles of silver, gold, and bronze, <sup>11</sup>which King David dedicated to the LORD, along with the silver and gold which he had removed from all the countries, from Edom, Moab, the Ammonites, the Philistines, and Amalek.

<sup>12</sup>Moreover Abishai the son of Zeruiah struck down 18,000<sup>s</sup> troops of Edom in the Valley of Salt. <sup>13</sup>He then posted garrisons in Edom, so that the whole nation became subject to David. Surely the LORD gave David the victory wherever he went. <sup>14</sup>So David reigned over all Israel, executing justice and maintaining the right for all his people. <sup>15</sup>Joab the son of Zeruiah was over the armed forces; Jehoshaphat son of Ahilud was recorder; <sup>16</sup>Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests; Shavsha was secretary; <sup>17</sup>Benaiah son of Jehoiada was over the Cretan and Philistine guard;<sup>t</sup> and the sons of David were chiefs at the side of the king.

About 955 B.C.

**19** IN THE COURSE OF EVENTS NAhash the king of the Ammonites died,<sup>u</sup> and his son succeeded him on the throne. <sup>2</sup>David announced, "I will show Hanun friendship, because his father showed kindness to me."<sup>v</sup> David therefore sent envoys to console him about his father. But when David's embassy arrived in the land of the Ammonites and came to Hanun to comfort him, <sup>3</sup>that nation's officials advised Hanun, "Do you think it is to honor your father that he has sent you comforters? Is it not rather to investigate and to overthrow the land by

p) See 19:16-18, the second defeat of the Syrians; the verses of this chapter summarize the full account in 19:6-19.

q) These, and some of the names that follow, have variant forms in the corresponding verses [II Sam. 8:8-18].

r) For the temple. Note David's accumulations for Solomon's temple in 22:2-5, 14-15.

s) The title to Ps. 60 mentions Joab as David's leading general slaying 12,000 Edomites; II Sam. 8:13 notes David slaying 18,000.

t) The Philistines were Europeans; they had come originally from Caphtor [Crete] [Amos 9:7] and were greatly reinforced by refugees from Crete when the island fell to Greek invaders about 1200 B.C. [Jer. 47:4]. At the time of the rise of Saul, 1048 B.C., the Philistines were dominating Israel and using Hebrews as mercenary troops [I Sam. 14:21]; but David's victories in 1003 reversed the situation, Philistines are now in his employ.

u) Chs. 19-20:3, except for their omission of David's crime with Bath-sheba, are parallel to II Sam. 10-12.

v) This would hardly be the same Nahash against whom Saul had fought fifty-five years before [I Sam. 11], but may have been a son, who helped David against Saul.

acting as spies, that his servants have come to you?" <sup>4</sup>So Hanun seized David's envoys, shaved them, cut off their robes half way, just below the belt, and sent them away. <sup>5</sup>When word came to David about the men, he sent to meet them, because the men were greatly humiliated. And the king directed them, "Stay in Jericho until your beards grow out; then come back."

<sup>6</sup>When the Ammonites realized how seriously they had antagonized David, they sent 2,000,000 dollars in silver<sup>w</sup> to enlist mercenary troops in their cause from Aram of Mesopotamia and of Maacah and from Zobah, including chariots and cavalry. <sup>7</sup>They hired for themselves 32,000 war chariots, together with the king of Maacah and his people, all of whom came and encamped before Medeba. The people of Ammon likewise gathered from their cities and came to battle. <sup>8</sup>David heard about it and dispatched Joab with the entire army of brave men. <sup>9</sup>The Ammonites came out and drew up ranks for the conflict at the gate of the city,<sup>x</sup> while the kings who had come were posted separately in the field. <sup>10</sup>But Joab, upon his discovery that the battle front was against him both front and rear, picked a force out of all the men selected in Israel and deployed them to engage the Syrians. <sup>11</sup>The rest of the troops he assigned to the command of his brother Abishai to form for battle against the Ammonites. <sup>12</sup>"If Syria proves too strong for me," he said, "you are to be my support; but if the Ammonites prove too strong for you, then I will come to your defense. <sup>13</sup>Keep up your courage, and let us show strength for the sake of our people and for the cities of our God! Then let the LORD do what is good in his sight!"<sup>y</sup> <sup>14</sup>So Joab and his forces took up the attack against the Syrians, and they fled before him. <sup>15</sup>The people of Ammon, too, when they saw Aram<sup>z</sup> in

flight, ran before his brother Abishai in the same way and took refuge in the city. Then Joab returned to Jerusalem.<sup>a</sup>

<sup>16</sup>But when the Syrians sensed their defeat at the hands of Israel, they dispatched messengers and summoned the Arameans which were beyond the river,<sup>b</sup> Shophach general of Hadadezer's army being made commander. <sup>17</sup>David, on being informed, mustered all Israel, crossed the Jordan, advanced, and formed his ranks against them. So David drew up the array to engage Syria in conflict, and they joined battle with him. <sup>18</sup>Again Syria fled before Israel, and David destroyed of Syria 7,000 chariot [men] and 40,000 infantry; he also killed Shophach the commander of the forces. <sup>19</sup>As a result, when those who were under Hadadezer saw that they were overwhelmed before Israel, they made peace with David and became subject to him. There was no desire on Syria's part to send further aid to the Ammonites.

About 994 B.C.

**20** WITH NEXT YEAR'S SEASON, AT the time when kings march forth,<sup>c</sup> Joab led out the strength of the army to devastate the land of the Ammonites. He came and laid siege to Rabbah, while David was staying in Jerusalem. At last Joab overcame Rabbah and tore it down. <sup>2</sup>From the head of Malcam David took the crown, the weight of which he found to be seventy-five pounds<sup>d</sup> in gold, plus a precious stone that was in it, and it was placed on David's own head. He also carried off the plunder of the city in great quantity; <sup>3</sup>and the people in it he brought out and forced to become laborers, cutting with saws, iron picks, and axes. This was what David did to all the cities of the Ammonites, after which David and his whole army returned to Jerusalem.

<sup>4</sup>War resumed against the Philistines

w) Hebrew, 1000 talents, each weighing about 75 lbs. avoirdupois, or 92 lbs. troy [the 12-ounce lb.] worth a total of about \$2,000,000. x) Their capital, Rabbah [cf. 20:1].

y) A combination of faith and works.

z) Syria was the western portion of Aramea and went much by that name.

a) It seems to have been too late in the year to undertake a siege [see 20:1].

b) East of the Euphrates. c) Spring, after the rainy season.

d) Hebrew, one talent, or about 92 lb. troy weight, equivalent to nearly \$30,000. The crown could not be worn by a man, Malcam being the leading Ammonite idol [Zeph 1:5]. The name was also spelled Milcom [I Kings 11:5,33].

after an interval, at Gezer;<sup>e</sup> then it was that Sibbecai<sup>f</sup> from Hushah struck down Sippai, one of the descendants of the Rephaim,<sup>g</sup> so that they were subdued. <sup>5</sup>Another time war took place against the Philistines and Elhanan the son of Jair overcame Lahmi the brother of Goliath of Gath, whose spear had a shaft like that of a weaver's bar.<sup>h</sup> <sup>6</sup>Once more there was war, at Gath, this time involving a huge man who had his fingers and toes in sixes, twenty-four in all; he too was born of Raphah. <sup>7</sup>But when he taunted Israel, Jonathan the son of David's brother Shimea, struck him down. <sup>8</sup>These were born to Raphah in Gath, but they fell at the hands of David and his men.

About 995 B.C.

**21** SATAN, HOWEVER, STOOD UP against Israel and aroused David to take a census of Israel.<sup>1</sup> <sup>2</sup>David ordered Joab and the leaders of the people, "Go, count Israel from Beer-sheba to Dan, and bring me a report, so that I may know their number."<sup>3</sup> Joab tried to reason, "May the LORD multiply His people a hundred times over what they are now; but, my master and king, does not my master have them all as servants? Why should my master want to do this? Why should he become a cause for guilt against Israel?"<sup>4</sup> The king's word, however, prevailed against Joab; so Joab went out, and when he had traveled all over Israel, he came back to Jerusalem. <sup>5</sup>Joab then turned over to David the figures for the census of the people. All Israel consisted of 1,100,000 men who used the sword; and Judah, of 470,000 men, likewise using the sword.<sup>k</sup> <sup>6</sup>But Levi and Benjamin he did not register along with

the rest, because the king's command was abhorrent to Joab.

<sup>7</sup>There was displeasure, moreover, in God's eyes concerning this matter, so that he struck Israel down. <sup>8</sup>David, it is true, confessed to God, "I have sinned greatly in doing this; and now, I pray Thee, take away the wrong of Thy servant, for I have indeed played the fool."<sup>9</sup> But the LORD spoke to Gad, David's seer: <sup>10</sup>Go, tell David, this is what the LORD has decreed: I offer you three things; choose one of them for Me to do to you. <sup>11</sup>So Gad came to David and informed him, "This is what the LORD has decreed, Choose for yourself: <sup>12</sup>three years of famine; or three months of being swept away before your adversaries, with the sword of your enemies overtaking you; or three days of the sword of the LORD, that is of epidemic in the land, the angel of the LORD working destruction all over the territory of Israel. Now therefore decide what answer I am to return to Him who sent me."

<sup>13</sup>David replied to Gad, "I am in deep distress; let me fall, I pray, into the hands of the LORD, because His mercies are so great; but into the hands of man may I not fall."<sup>14</sup> So the LORD sent an epidemic upon Israel, and there fell 70,000 men out of Israel.<sup>1</sup> <sup>15</sup>God also sent an angel toward Jerusalem to destroy it; but when he was at the point of destroying it, the LORD observed, felt compassion regarding the calamity, and gave orders to the destroying angel, Enough! Relax your hand now! This was when the LORD's angel was standing by the threshing floor of Ornan<sup>m</sup> the Jebusite.

<sup>16</sup>When David raised his eyes and

e) These events therefore follow the first Philistine wars, described in 14:8-16, but precede the God-given rest from foreign enemies granted David by about 995 B.C. [II Sam. 7:1]. They are also recorded, with minor variants, in II Sam. 21:15-22 and may be associated with the campaigns noted in I Chron. 18:1.

f) One of the "thirty" heroes [11:29] and commander of the 8th corps of David's army [27:11]. g) The Rephaim were an ancient people [Gen. 14:5], noted for their size, but, except for Og's kingdom in Bashan, had died out by the time of Moses [Deut. 3:11].

h) Heavy, to hold the threads taut. See I Sam. 17:7.

i) The parallel record in II Sam. 24 goes behind this and shows that Satan was the instrument of God, being used to execute punishment on Israel for their sins. Compare Job 1:6-12 and I Kings 22:20-22.

j) There was nothing inherently wrong in a census; but in this case David seems to have been looking to the armed strength of his people [note vs. 5], rather than maintaining his faith in the promises of God [cf. 27:23].

k) II Sam. 24:9 gives the round figure for Judah of 500,000 and notes that in Israel only 800,000 could be classified as physically fit.

l) Appropriate punishment, since the sin seems to have been the reliance upon numerical military strength. m) In II Sam. 24:18, "Araunah."

saw the angel of the LORD standing between earth and heaven and in his hand a drawn sword stretched out over Jerusalem, David and the chiefs, wrapped in sackcloth, fell on their faces. <sup>17</sup>David appealed to God, "Was it not I who ordered the census of the people? I am the one who has sinned and acted so wrongly. But these sheep,<sup>n</sup> what have they done? O LORD my God, let Thy hand, I pray, be against me and my father's household, but not against Thy people to be stricken by a plague!" <sup>18</sup>The LORD's angel, accordingly, ordered Gad to tell David that David should go up and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. <sup>19</sup>So David went up at Gad's word, which he had spoken in the name of the LORD.

<sup>20</sup>Ornan, meanwhile, was threshing wheat when he turned and saw the angel, and his four sons that were with him went into hiding. <sup>21</sup>Then David approached Ornan, and when Ornan looked and saw David, he went out from the threshing floor and prostrated himself with his face to the ground before David. <sup>22</sup>"Let me have the area of the threshing floor," David addressed Ornan, "so I can build an altar on it to the LORD. Give it to me at full price, that the plague may be restrained from continuing on the people." <sup>23</sup>"Take it for your own," Ornan remonstrated with David, "and let my master the king do whatever seems good in his eyes. See, I am giving the cattle" for the burnt offerings and the threshing sledges for the wood and the wheat for the offering of meal! I am giving it all." <sup>24</sup>"No," King David answered Ornan, "I will certainly buy it at full price; I will not take for the LORD what belongs to you, or offer a burnt offering that costs me nothing!"<sup>p</sup> <sup>25</sup>So David paid Ornan for the area 6,000 dollars' worth of gold by weight.<sup>q</sup> <sup>26</sup>Then

David built an altar there to the LORD and offered up burnt offerings and peace offerings. Besides, he called out to the LORD, who answered him with fire from heaven upon the altar of burnt offering. <sup>27</sup>The LORD also gave orders to the angel, who returned his sword to its sheath.

<sup>28</sup>It was at that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite,<sup>r</sup> that he made sacrifice there. <sup>29</sup>Now the tabernacle of the LORD that Moses had made in the desert and the altar of burnt offering were during that period at the high place in Gibeon; <sup>30</sup>but David could not go before it to seek God, because he was so terrified by the sword of the LORD's angel.

**22** DAVID THEN SAID, "THIS PLACE is the temple of the LORD God; and this is the altar of burnt offering for Israel."

<sup>2</sup>So David proceeded to assemble the resident aliens that were in the land of Israel and assigned stonecutters to prepare squared stones for building God's temple. <sup>3</sup>David next made ready great quantities of iron to make nails for the doors of the gates and for binding plates; also bronze in an amount too great to be weighed <sup>4</sup>and countless cedar logs, because the people of Tyre and Sidon brought David cedar logs in great quantity. <sup>5</sup>David explained, "My son Solomon is still a youth and inexperienced;<sup>s</sup> but the temple to be built for the LORD is to be made most magnificent, of fame and glory through all lands. I am therefore making preparations for it." So David made ample provision before his death.

<sup>6</sup>David also called in his son Solomon and charged him with building a temple for the LORD, the God of Israel. <sup>7</sup>David addressed Solomon, "My son, I had in mind personally to build a

n) Scripture frequently compares leader and people to shepherd and flock [see 11:2 and Ps. 23].  
o) Used to pull the wooden threshing sledges over the grain.

p) So God expects us Christians to yield Him the best in our lives, not merely what involves no sacrifice.

q) Hebrew, 600 shekels. II Sam. 24:24 notes a small amount [50 shekels] in silver paid for the threshing floor itself.

r) Ornan's threshing floor on Mt. Moriah, on which Abraham offered Isaac to God. The temple was soon built by Solomon [II Chron. 3:1]. It seems therefore that Ps. 30, by David, "at the dedication of the temple," dates here; vs. 5, 6 well describe David's situation at this point.

s) See note on II Sam. 12:24. Born in 990 B.C., Solomon would be twenty at his accession.

temple to the name of the LORD my God, <sup>8</sup>but the LORD's word came to me saying: You have shed too much blood and carried on great wars; you are not to build a temple to My name,<sup>1</sup> because you have spilled so much blood on the ground before Me. <sup>9</sup>But see, a son shall be born to you, who shall be a man of peace; for I will give him relief from all his enemies on every side. Indeed, Solomon<sup>10</sup> shall be his name; and peace and security will I ordain over Israel in his days. <sup>10</sup>He then will build a house for My name — so that one shall be my son, and I will be His Father — and I will establish the throne of his kingdom over Israel forever.<sup>11</sup> <sup>11</sup>Now, my son, the LORD be with you, so that you may prosper and build the temple of the LORD your God, even as He has spoken in reference to you. <sup>12</sup>Only the LORD grant you insight and understanding, so that when He gives you charge over Israel, you may keep the Law of the LORD your God. <sup>13</sup>Then you will prosper, if you take care to execute the statutes and judgments which the LORD commanded Moses concerning Israel. Be strong and courageous! Do not fear; be not downcast! <sup>14</sup>See, by my hard labor I have amassed for the LORD's temple 13,100,000 pounds of gold, 116,400,000 pounds of silver,<sup>15</sup> and bronze and iron that cannot be weighed because of their abundance. I have prepared timbers and stores as well, to which you will want to make additions. <sup>16</sup>You have also with you a great number of workers, cutters and carvers in stone and timber, and all kinds of skilled workers for every task, <sup>16</sup>for gold, silver, bronze, and iron, a countless amount. Get up and do it, and the LORD be with you!"

<sup>17</sup>David also gave orders to all the leaders of Israel to provide assistance

for his son Solomon, <sup>18</sup>"Is not the LORD your God with you? Has he not granted you peace on every side? For He has surrendered the inhabitants of the land into my power, so that the land lies subdued before the LORD and His people. <sup>19</sup>Now set your minds and hearts to seek the LORD God so as to bring the ark of the LORD's covenant and the holy equipment of God into the temple that is to be built to the LORD's name."

971-970 B.C.

**23** WHEN DAVID BECAME OLD AND advanced in years, he made his son Solomon king over Israel.<sup>x</sup> <sup>21</sup>He also assembled all the leaders of Israel and the priests and the Levites. <sup>3</sup>After a census had been taken of the men of Levi aged thirty and above, the total of their heads, man for man, was 38,000. <sup>4</sup>"Of these," said David, "24,000 are to supervise the work of the LORD's temple, 6,000 to act as officers and judges, <sup>5</sup>4,000 to be gatekeepers, and 4,000 to offer praise to the LORD on the instruments I have made for singing praise."

<sup>6</sup>David then organized them into divisions according to the sons of Levi: Gershon, Kohath, and Merari.<sup>y</sup> <sup>7</sup>The descendants of Gershon were divided among Ladan and Shimei. <sup>8</sup>The sons of Ladan were three; Jehiel, the leader, Zetham, and Joel: <sup>9</sup>also the sons of Shimei,<sup>z</sup> three: Shelomoth, Hazeiel, and Haran. The total of these constituted the clan leaders for Ladan. <sup>10</sup>The sons of Shimei were: Jahath, Zina, Jeush, and Beriah, the total for Shimei's sons being four, <sup>11</sup>with Jahath as leader and Zizah second; but since Jeush and Beriah did not have many sons, they became, as a result, a clan with a single reckoning.

<sup>12</sup>The sons of Kohath were four: Amram, Izhar, Hebron, and Uzziel,

t) This was the word brought David by Nathan before Solomon's birth [17:4]. War may at times be required by God Himself [cf. 14:10 and 19:13]; but David had been guilty of needless bloodshed [see II Sam. 8:2]. u) Hebrew, "peaceful."

v) A direct quotation from II Sam. 7:13, 14, the prediction of Solomon's building the temple, though the clause about being God's son refers supremely to Christ.

w) Troy weight; Hebrew, 100,000 and 1,000,000 talents respectively. The value, even by modern standards, would be \$5,000,000,000; and its purchasing power in ancient days was much greater. x) The disputed succession and the details of his taking power are given in I Kings 1,2.

y) Compare the list in 6:16-30 and the references cited in the note to 6:1.

z) This Shimei could hardly be the Shimei, son of Gershon, listed in vs. 7 and 10. It is likely that he and Ladan were sons of Libni, the older son of Gershon and brother of Shimei [see 6:17]. Thus the clans of Gershon totaled 9; 6 for Ladan and 3 for Shimei, on the basis of the combination of Jeush and Beriah in vs. 11.

<sup>13</sup>the sons of Amram being Aaron and Moses. But Aaron was set apart to be sanctified as most sacred, that he and his sons forever should offer sacrifice before the LORD, serve Him, and pronounce blessings in His name at all times. <sup>14</sup>As for Moses, the man of God,<sup>a</sup> his sons were reckoned in with the tribe of Levi. <sup>15</sup>Moses' sons were Gershom and Eliezer, <sup>16</sup>Gershom's sons having Shebuel as leader <sup>17</sup>and Eliezer's having Rehabiah as chief. Eliezer had no other sons, but Rehabiah's offspring came to be very numerous. <sup>18</sup>Izhar's sons had Shelomith as leader. <sup>19</sup>Hebron's sons consisted of Jeriah as leader, Amariah second, Jahaziel third, and Jekameam fourth. <sup>20</sup>Uzziel's sons were Micah as leader and Isshiah second.

<sup>21</sup>Finally, the sons of Merari were Mahli and Mushi, the sons of Mahli being Eleazar and Kish. <sup>22</sup>Eleazar died leaving no sons, but only daughters; so their cousins, the sons of Kish, took them in marriage.<sup>b</sup> <sup>23</sup>Mushi's sons were three: Mahli, Eder, and Jeremoth.

<sup>24</sup>These were the descendants of Levi by their clan heads and leaders as they were registered according to the number of their individual names. They were to do the work of the ministry of the LORD's temple from the age of twenty upwards;<sup>c</sup> <sup>25</sup>because David had explained, "The LORD, the God of Israel, has granted peace to His people and has taken up His perpetual dwelling at Jerusalem, <sup>26</sup>so the Levites need no longer carry the tent-dwelling and all the equipment for its service." <sup>27</sup>For by David's last orders, the number of the Levites included those aged twenty and above. <sup>28</sup>Their function was to assist the sons of Aaron to serve the

LORD's temple in reference to the courts, the rooms, and the purifying of all that was holy, and for the work of the service of God's temple: <sup>29</sup>for the bread which was set in rows;<sup>d</sup> for the fine flour for the offerings of meal, including the cakes that were not raised with yeast, those from the baking pans, and the well-mixed ones; for every measure of capacity and size; <sup>30</sup>and for standing morning by morning to sing thanks and praise to the LORD, and the same at evening;<sup>e</sup> <sup>31</sup>and at every presentation of burnt offerings to the LORD on the Sabbaths, new moons, and feast days,<sup>f</sup> in such number as was prescribed for them, continually before the LORD. <sup>32</sup>They were to keep charge of the tent of meeting and sanctuary and to carry out the requirements of their fellow tribesmen, the descendants of Aaron, for the service of the LORD's temple.

**24** AS FOR THE DESCENDANTS OF Aaron, their divisions were these: the sons of Aaron had been Nadab, Abihu, Eleazar, and Ithamar;<sup>g</sup> <sup>2</sup>but when Nadab and Abihu died before their father and left no children, Eleazar and Ithamar ministered as priests. <sup>3</sup>So with the help of Zadok, who was of the descendants of Eleazar, and Ahimelech,<sup>h</sup> who was of Ithamar's sons, David organized them according to their classes for service. <sup>4</sup>Moreover, the descendants of Eleazar were found to be more numerous in respect to leaders than were the descendants of Ithamar; so they organized them under sixteen clan leaders of Eleazar's descendants and eight of Ithamar's.<sup>i</sup> <sup>5</sup>Their assignments were determined by lot, the one group along with the other: for high

a) For this distinctive title, see also Deut. 33:1 and Ps. 90's title.

b) According to the Mosaic Law for the preservation of family property [Num. 36]. This gave the clan of Merari 4 divisions [1 for Mahli and 3 for Mushi], making then, with the 9 each of Gershon and Kohath, 22 Levitical divisions, plus the Aaronic priests.

c) Compare vs. 3. Moses had likewise taken the census of Levites aged thirty and above [Num. 4:3], but later included in the work those of twenty-five and upwards [8:23-26]. The explanation for David's further lowering of the age limit appears in vs. 26.

d) Compare 9:32, the showbread; literally, "bread of His presence."

e) The times of the two regular daily sacrifices [Ex. 29:38, 39].

f) There were the three great annual feasts of Passover, Pentecost, and Tabernacles [Ex. 23:14-17, Deut. 16:16]. g) For the priestly family [compare 6:3-15], and the accompanying notes.

h) The son of Abiathar [vs. 6], and grandson of Ahimelech, who had been high priests in the earlier days of David.

i) The 24 priestly classes continued as the basis for rotating the priestly duties into New Testament times. Although some of these classes died out or had to be consolidated with others, new ones were formed to take their places. In the return from exile, 538 B.C., four registered classes were represented, David's 2nd, 3rd, and 16th, and a new class, Pashhur [Ezra 2:36-39]; and by 520 B.C. 22 were again in operation [Neh. 12:1-7]. Compare vs. 12-21 and 10:2-8.

officers of the sanctuary, God's high officers, had come from the descendants both of Eleazar and of Ithamar; <sup>6</sup>and the secretary from Levi, She-maiah, son of Nethanel, wrote them down in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the clan leaders of the priests and of the Levites. One clan was drawn for Eleazar and one for Ithamar.

<sup>7</sup>The first lot, then, came out for Jehoiarib; the second for Jedaiah; <sup>8</sup>the third for Harim; fourth, Seorim; <sup>9</sup>fifth, Malchijah; sixth, Mijamin; <sup>10</sup>seventh, Hakkoz; eighth, Abijah; <sup>11</sup>ninth, Jeshua; tenth, Shecaniah; <sup>12</sup>eleventh, Eliashib; twelfth, Jakim; <sup>13</sup>thirteenth, Hupah; fourteenth, Jeshebeab; <sup>14</sup>fifteenth, Bilgah; sixteenth, Immer; <sup>15</sup>seventeenth, Hezir; eighteenth, Iappizzzez; <sup>16</sup>nineteenth, Pethahiah; twentieth, Jehezkel; <sup>17</sup>twenty-first, Jachin; twenty-second, Gamul; <sup>18</sup>twenty-third, Delaiah; and the twenty-fourth, for Maaziah. <sup>19</sup>These made up their classes for service for going into the LORD's temple as prescribed for them through their ancestor Aaron, as the LORD God of Israel had commanded him.

<sup>20</sup>As for remaining descendants of Levi: included among the descendants of Amram were Shubael, <sup>k</sup>among whose sons were Jehdeiah <sup>21</sup>and Rehabiah, the leader of whose sons was Isshiah. <sup>22</sup>For the people of Izhar there was Shelomoth, <sup>1</sup>among whose sons was Jahath. <sup>23</sup>The sons [of Hebron<sup>m</sup> were: first] Jeriah, Amariah second, Jahaziel third, and Jekameam fourth; <sup>24</sup>while the sons of Uzziel were Micah, among whose sons was Shamir <sup>25</sup>and Micah's brother Isshiah, among whose sons was Zechariah. <sup>26</sup>The sons of Merari<sup>n</sup> were Mahli

and Mushi; and among the sons of Jaaziah<sup>o</sup> was Beno; <sup>27</sup>in fact, Merari's descendants through Jaaziah were Beno, Shoham, Zaccur, and Ibri. <sup>28</sup>Of Mahli there were Eleazar, who had no sons, <sup>29</sup>and Kish, among whose sons was Jerahmeel; <sup>30</sup>while the sons of Mushi were Mahli, Eder, and Jerimoth. These were the sons of the Levites by their clans. <sup>31</sup>And they also,<sup>p</sup> to correspond with their fellow tribesmen, the descendants of Aaron, cast lots in the presence of King David, Zadok, Ahimelech, and the clan leaders of the priests and the Levites, the head of a clan being treated in the same way as his younger brother.

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**25** DAVID AND THE HIGH ARMY OFFICERS next set apart for the service certain of the sons of Asaph, Heman, and Jeduthun, who should prophesy with lyres, harps, and cymbals. In reference to men who could carry out their service, <sup>2</sup>their number for Asaph's sons consisted of Zaccur, Joseph, Nethaniah, and Ashareliah, sons of Asaph and under his direction, Asaph prophesying<sup>q</sup> under the direction of the king. <sup>3</sup>As for Jeduthun, Jeduthun's sons were: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, a total of six, who were under the direction of their father, Jeduthun, who with the lyre prophesied in thanksgivings and praises to the LORD. <sup>4</sup>As for Heman, Heman's sons were: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah,<sup>r</sup> Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. <sup>5</sup>All these were sons of Heman, the king's seer in the words of God; for God exalted his power by giving He-

j) To this class Zacharias, father of John the Baptist, belonged [Luke 1:5].

k) In 23:16, "Shebuel." l) In 23:18, "Shelomith."

m) "Hebron"; for vss. 20-24 amplify 23:12-20 on the four sons of Levi's son Kohath: Amram, Izhar, Hebron, and Uzziel.

n) With Kohath and Gershon, one of the three sons of Levi; vss. 26-30 amplify 23:21-23.

o) A descendant of Merari whose precise relationship is not given.

p) The above mentioned list of non-Aaronic Levites. The list includes men from the clans of Kohath and Merari only, the special activities of Gershon being other than assisting in the temple worship.

q) Many of the O.T. prophecies are in poetic form; and much of the poetry is of prophetic nature, God's messages for His people. Compare the faith shown by the poem that Heman used to name his last nine sons [note to vs. 4], and such Psalms as 50 and 73-83 by Asaph and his descendants.

r) Starting with the sixth son, Hananiah, the names, when translated from Hebrew, form the following prayer of Heman about his work as a singer: [6] Be gracious, O LORD; [7] Be Thou gracious to me! [8] My God, Thee; [9] I have praised; [10] And exalted for helping; [11] Though sitting forlorn; [12] I have proclaimed; [13] Highest; [14] Visions.



man fourteen sons and three daughters. <sup>6</sup>They were all under the direction of their father to sing in the temple of the LORD,<sup>a</sup> for the service of God's temple with cymbals, harps, and lyres. Asaph, Jeduthun, and Heman were under the direction of the king. <sup>7</sup>The number of them along with their fellow tribesmen who were trained in singing to the LORD was 288, each one a master musician.

<sup>8</sup>The singers cast lots for their assignments, the younger in the same way as the older, the master as well as the student.<sup>t</sup> <sup>9</sup>The first lot came out for Asaph to Joseph; the second for Gedaliah, he and his fellow tribesmen and sons making a total of twelve. <sup>10</sup>the third for Zaccur, with his sons and fellow tribesmen, twelve; <sup>11</sup>the fourth for Izri,<sup>u</sup> with his sons and fellow tribesmen, twelve; made up in the same way, <sup>12</sup>fifth, Nethaniah; <sup>13</sup>sixth, Bukkiah; <sup>14</sup>seventh, Jesharelah; <sup>15</sup>eighth, Jeshaiiah; <sup>16</sup>ninth, Mattaniah; <sup>17</sup>tenth, Shimei; <sup>18</sup>eleventh, Azarel; <sup>19</sup>twelfth, Hashabiah; <sup>20</sup>thirteenth, Shubael; <sup>21</sup>fourteenth, Mattithiah; <sup>22</sup>fifteenth, Jeremoth; <sup>23</sup>sixteenth, Hananiah; <sup>24</sup>seventeenth, Josbekashah; <sup>25</sup>eighteenth, Hanani; <sup>26</sup>nineteenth, Mallothi; <sup>27</sup>twentieth, Eliathah; <sup>28</sup>twenty-first, Hothir; <sup>29</sup>twenty-second, Giddalti; <sup>30</sup>twenty-third, Mahazioth; <sup>31</sup>and the twenty-fourth, for Romamti-ezer, with his sons and fellow tribesmen, twelve.

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**26** AS FOR THE CLASSES OF THE gatekeepers: belonging to the descendants of Korah<sup>v</sup> was Meshelemiah the son of Kore, of the sons of Asaph. <sup>2</sup>Meshelemiah had sons: Zechariah the first-born, second Jediael, third Zeba-

diah, fourth Jathniel, <sup>3</sup>fifth Elam, sixth Jehohanan, and seventh Eliehoenai. <sup>4</sup>Obed-edom<sup>w</sup> also had sons: Shemaiah the first-born, second Jehozabad, third Joah, fourth Sacar, fifth Nethanel, <sup>5</sup>sixth Ammiel, seventh Issachar, and eighth Peullethai; because God had blessed him. <sup>6</sup>To his son Shemaiah were born sons, who became ruler over their clans because they were mighty heroes. <sup>7</sup>Shemaiah's sons, then, were Othni, Rephael, Obed, and Elzabad, and his able brothers, Elihu and Semachiah. <sup>8</sup>All these, they and their sons and brothers, were among the descendants of Obed-edom, mighty men with capacity for the service, the total for Obed-edom being sixty-two. <sup>9</sup>Meshelemiah likewise had sons and brothers who were men of ability, totalling eighteen. <sup>10</sup>Then there was Hosah,<sup>x</sup> of the descendants of Merari, who had sons: Shimri, the leader (for though he was not the first-born, still his father had made him chief); <sup>11</sup>second Hilkiah, third Tebaliah, and fourth Zechariah. All the sons and brothers of Hosah numbered thirteen.

<sup>12</sup>To these classes of the gatekeepers, that is, to the leaders of the men along with their relatives, were assigned various watches for them to serve in the LORD's temple. <sup>13</sup>They cast lots according to their clans, the younger in the same way as the older, gate by gate. <sup>14</sup>The lot to the east fell to Shelemiah;<sup>y</sup> after which they cast lots for his son Zechariah, a counselor who had insight, and his lot came out northward. <sup>15</sup>For Obed-edom it was to the south; for his sons, at the storehouse; <sup>16</sup>and for Shuppim<sup>z</sup> and Hosah, to the west, by the gate of Shellecheth on the highway that goes up,<sup>a</sup> watch following

s) Including the daughters, it would seem.

t) Because the division by lot into classes seems to have included all 4,000 of the singers [23:5], not just the 288 master musicians.

u) In vs. 3, "Zeri"; compare similar spelling variants for the leaders of the 7th, 11th, 13th, and 15th classes.

v) The notorious Levite who rebelled against Moses; see 6:22 and 9:19 with the accompanying notes. From 9:19 it appears that the full spelling of Kore's father's name was Ebiasaph. "Asaph" could not be the famous musician of that name who belonged to the clan of Gershon, because Korah, and his descendants who were to guard the temple gates, belonged to the clan of Kohath.

w) The Levite who had received God's blessing when he kept the ark after the death of Uzza [13:13, 14]. For his appointment, see 15:24, 25 and 16:38.

x) Appointed at the same time as Obed-edom [see 16:38]. The number there mentioned, 68, had increased to 93 men (18 plus 62 plus 13), who constituted the leaders for the total group of the 4,000 gatekeepers [23:5]. y) In vs. 1 and elsewhere, "Meshelemiah."

z) Not otherwise known, but probably, like Hosah, a gatekeeper from the clan of Merari.

a) From the lower city, through the Tyropeon Valley, to the higher elevation of the western side of the temple.

upon watch. <sup>17</sup>To the east were posted six Levites, to the north four each day, to the south four daily, at the storehouse two posts of two each, <sup>18</sup>and at the annex<sup>b</sup> to the west four at the highway and two at the annex itself. <sup>19</sup>These made up the classes of the gatekeepers, who belonged to the descendants of Korah and of Merari.

<sup>20</sup>Among the men of Levi, Ahijah was in charge of the treasures, both those of God's temple and those of the dedicated gifts. <sup>21</sup>Then the sons of Ladan, that is, the sons of Ladan's branch of the family of Gershon, and who specifically were the group of Jehieli;<sup>c</sup> <sup>22</sup>these members of the group of Jehieli, Zetham and his brother Joel, were in charge of the treasures of the Lord's temple. <sup>23</sup>Similarly, for the members of Amram, Izhar, Hebron, and Uzziel,<sup>d</sup> <sup>24</sup>Shebuel the son of Gershon and grandson of Moses had been the chief treasure-officer; <sup>25</sup>but the line of descent from Eliezer<sup>e</sup> went through Rehabiah, Jeshaiiah, Joram, and Zichri, down to Shelomoth. <sup>26</sup>This Shelomoth and his brothers were in charge of all the treasures of the dedicated gifts which King David, the clan leaders, the commanders of the units of 1000 and 100, and the high army officers had consecrated;<sup>f</sup> <sup>27</sup>for out of the wars and their plunder they had made dedications for the maintenance of the Lord's temple. <sup>28</sup>Shelomith<sup>g</sup> and his brothers, moreover, were in charge of everything that had been consecrated by Samuel the seer, by Saul the son of Kish, by Abner the son of Ner, and by Joab the son of Zeruiah, by every man who had made dedications.

<sup>29</sup>Among the members of Izhar, Chenaniah and his sons were appointed to the outside work over Israel, to act as officers and judges. <sup>30</sup>Then from the

members of Hebron, Hashabiah and his relatives, who numbered 1,700 able men, had the oversight of that part of Israel that lay west of the Jordan, both for all the Lord's work and for the service of the king. <sup>31</sup>Also from the members of Hebron was the leader Jerijah, because in the fortieth year of the reign of David, men of Hebron were picked out by their clan genealogies, when mighty warriors among them were found at Jazer in Gilead. <sup>32</sup>His relatives numbered 2,700 men of power, clan leaders whom King David appointed over the men of Reuben, Gad, and the half-tribe of Manasseh<sup>h</sup> for every affair of God and the king.

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**27** THE PEOPLE OF ISRAEL BY their number, the clan leaders, the commanders of units of 1,000 and 100 and their officers who served the king in all the affairs of the military units were organized into army corps that were called to active duty and then released month by month throughout all the months of the year, each corps of which consisted of 24,000 men. <sup>2</sup>Over the first corps, active in the first month, was Jashobeam<sup>i</sup> the son of Zabdiel, his unit consisting of 24,000. <sup>3</sup>He was of the descendants of Perez<sup>j</sup> and was commander of all the officers of the corps for the first month. <sup>4</sup>Over the corps for the second month was Dodai, the descendant of Ahoah, in whose unit, which also consisted of 24,000, was Mikloth as the executive officer. <sup>5</sup>The commander of the third corps for the third month was Benaiah the son of Jehoiada the priest, one of the high officers, his unit likewise consisting of 24,000. <sup>6</sup>He was that Benaiah<sup>k</sup> who was a hero among the thirty, and indeed over the thirty.

b) The form is uncertain, perhaps a colonnade or court.

c) Jehiel, Zetham, and Joel were sons of Ladan; but Jehiel was the accepted leader among the brothers [23:7]. d) The divisions of the clan of Kohath.

e) The brother of Shebuel's father Gershon [23:15-17].

f) See 18:11 and II Chron. 5:1 for David's devotion in this regard.

g) A variant spelling for Shelomoth; comp. vs. 25 and 26.

h) The tribes of Israel east of the Jordan being dedicated to God's law, the Levites could be entrusted with important public offices.

i) These "lieutenant generals" who commanded the twelve corps were distinguished military figures and are elsewhere described, with occasional variant spellings of their names.

j) One of the two chief divisions of the tribe of Judah [2:4].

k) See 11:22-25 and the note to 11:11.

His son Ammizabad was in his own contingent. <sup>7</sup>The fourth, for the fourth month, was Asahel the brother of Joab, whose place was taken by his son Zebadiah after him, his unit consisting of 24,000 men. <sup>8</sup>The fifth commander for the fifth month was Shammuth of the clan of Izrah,<sup>1</sup> his unit consisting of 24,000 men; <sup>9</sup>and, in the same way, sixth, Ira son of Ikkeish, from Tekoa; <sup>10</sup>seventh, Helez from Beth-pelet, of the descendants of Ephraim; <sup>11</sup>eighth, Sibbecai from Hushai, of the clan of Zerah; <sup>12</sup>ninth, Abiezer from Anathoth, of the men of Benjamin; <sup>13</sup>tenth, Maharai from Netophah, of the clan of Zerah; <sup>14</sup>eleventh, Benaiah from Pirathon, of the descendants of Ephraim; <sup>15</sup>and the twelfth, for the twelfth month, was Heldai from Netophah, of the family of Othniel,<sup>m</sup> his unit like the others consisting of 24,000 men.

<sup>16</sup>Then there were those over the tribes of Israel: for the men of Reuben, the tribal prince Eliezer the son of Zichri; for the men of Simeon, Shephatiah the son of Maacah; <sup>17</sup>for Levi, Hashabiah the son of Kemuel, with Zadok over Aaron's section; <sup>18</sup>for Judah, Elihu,<sup>n</sup> one of David's brothers; for Issachar, Omri the son of Michael; <sup>19</sup>for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel; <sup>20</sup>for the descendants of Ephraim, Hoshea the son of Azariah; <sup>21</sup>for the half-tribe of Manasseh, Joel the son of Pedaiiah; and for the Gilead half of Manasseh, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner;<sup>o</sup> <sup>22</sup>and for Dan, Azarel the son of Jeroham. These were the princes of the tribes of Israel. <sup>23</sup>David, however, did not take the number of those who were twenty years old and under, because the LORD had promised to multiply Israel like the stars of heaven.<sup>p</sup> <sup>24</sup>Joab the son of Zeruiah did

begin a census, but he never completed it. Moreover, because of it there was anger against Israel, and the total was not entered in the figures of King David's chronicle.

<sup>25</sup>The man in charge of the king's treasures was Azmaveth the son of Adiel; while over the stores of supplies in the field, the cities, the villages, and the fortified points, was Jonathan the son of Uziah. <sup>26</sup>Over those who did the field work for tilling the soil was Ezri the son of Chelub; <sup>27</sup>over the vineyards, Shimei of Ramah; over the produce of the vineyards for the wine cellars, Zabdi from Shiphmoth; <sup>28</sup>over the olive and mulberry trees in the lowland<sup>q</sup> arca, Baal-hanan from Geder; over the stores of oil, Joash; <sup>29</sup>over the herds that grazed in Sharon, Shitrai who was himself of Sharon, and over those in the valleys, Shaphat the son of Adlai; <sup>30</sup>over the camels, Obil of Ishmael; over the donkeys, Jehdeiah from Meronoth; <sup>31</sup>and over the flocks, Jaziz the Hagrite. All these were the overseers of the property that belonged to King David.<sup>r</sup> <sup>32</sup>David's uncle Jonathan, being a man of understanding and literary ability, was a counselor; Jehiel the son of a man of Hachmon tutored the king's sons; <sup>33</sup>Ahithophel was counselor to the king, though Hushai of Erech was the king's confidant; <sup>34</sup>and after Ahithophel,<sup>s</sup> the post was filled by Jehoiada the son of Benaiah and by Abiathar. The commander of the king's armed forces was Joab.

970 B.C.

**28 DAVID ASSEMBLED AT JERUSALEM** all the leaders of Israel, including the tribal princes, the officers of the army corps that served the king, the commanders of the units of 1000 and 100, and the overseers of all the property and livestock that belonged

1) The other chief division of Judah [2:4].

m) The first of the Hebrew judges [Judg. 1:13; 3:9-11]. n) Elsewhere called Eliab [2:13].

o) The famous general and uncle of King Saul from Benjamin, [26:28 and I Sam. 14:50; compare with I Chron. 8:33; 9:39].

p) The promise given over 1,000 years before to Abraham [Gen. 22:17]. David, therefore, did not order a total numbering of the people, which would have left the impression of questioning the prophecy. He had, however, through lack of faith in the power of God to protect his kingdom, taken a sinful census of the men of fighting age [21:1-8].

q) Hebrew "Shephelah," between the Philistine coastal plain and the inland Judean hills.

r) This list of high officials supplements the earlier "cabinet" presented in 18:15-17 and II Sam. 20:23-26.

s) Ahithophel had deserted David for Absalom [II Sam. 15:12,31 and 16:20-23], but when thwarted by Hushai [15:32,37 and 17:1-16] had committed suicide [17:23].

to the king and his sons, together with the officials, the mighty men, and every powerful hero. <sup>2</sup>Then King David rose to his feet and said, "Hear me, my brothers and my people. I myself had in mind to build a temple as a resting place for the ark of the LORD's covenant and for the footstool of our God,<sup>t</sup> even making preparations for building. <sup>3</sup>But God told me: You are not to build a temple to My name, because you are a man of wars and bloodshed;<sup>u</sup> <sup>4</sup>even though the LORD, the God of Israel, had chosen me from all my father's house to be king over Israel forever.<sup>v</sup> For He did indeed choose Judah to be ruler and within the tribe of Judah my father's house and among my father's sons He chose me to be made king over the whole of Israel."<sup>w</sup>

<sup>5</sup>"Then out of all my sons, because the LORD has given me many children, He chose my son Solomon to sit on the throne of the LORD's dominion over Israel. <sup>6</sup>He told me, moreover: Your son Solomon, he will build My house and My courts — for I have chosen that one to be My son, and I will be his Father <sup>7</sup>and I will establish his kingdom forever, if he loyally carries out my commands and judgments as is done at present. <sup>8</sup>Now therefore, in the sight of all Israel, which is the assembly of the LORD, and in the hearing of our God, be careful to follow all the commands of the LORD your God, so that you may retain possession of this good land and transmit it as an inheritance to your children after you for ever.

<sup>9</sup>"As for you, my son Solomon, acknowledge your father's God and serve Him wholeheartedly with a willing mind, for the LORD searches all hearts and understands every development of the thoughts; if you seek Him, He will be found by you, but if you leave Him,

He will reject you for ever. <sup>10</sup>Take note now, for the LORD has chosen you to build a house for the sanctuary. Be strong and do it!"

<sup>11</sup>Then David handed his son Solomon the plans for the porch and the temple structures, its treasuries, upper rooms, inner rooms, and the place for the mercy seat.<sup>x</sup> <sup>12</sup>The plans, moreover, included all that came by the Spirit, who was with him:<sup>y</sup> the courts of the house of the LORD; all the surrounding rooms for the treasuries of God's temple and the treasuries of the dedicated gifts; <sup>13</sup>for the divisions of the priests and of the Levites, for any work of the service of the LORD's temple; and for all the equipment used in this service, <sup>14</sup> requisite weight in gold for all the articles of every kind of service; all the silver objects by weight for all the articles of every kind of service; <sup>15a</sup> a weight in gold for the golden lampstands and their lamps according to the weight of each lampstand and its lamps; and the silver lampstands in agreement with the weight of each lampstand, and its lamps corresponding to the service of each lampstand; <sup>16</sup> also the weight in gold for the tables of the bread which was set in rows,<sup>z</sup> table by table, and the silver for the silver tables; <sup>17</sup> the forks, the basins, and the jars made of pure gold, and the golden bowls by weight for each bowl and the silver bowls by weight for each bowl; <sup>18</sup> the incense altar made with refined gold by weight; and the plans for the chariot,<sup>a</sup> the golden cherubim that spread out and made a covering over the ark of the LORD's covenant. <sup>19</sup>"The LORD has given instructions in writing from His hand, which," (said David,) "came upon me, about all this, all the working out of the plans."

<sup>20</sup>So David told his son Solomon, "Be strong and courageous, and do it!

t) The "mercy seat," that covered the ark and above which the cloud of God's glorious presence appeared [cf. II Sam. 22:11 and the footnote].

u) Compare 22:7-16 and the notes. David had spoken of these matters with Solomon privately.

v) His dynasty, culminating in Christ, would be eternal [17:11].

w) For this progressively narrowing choice, see Gen. 49:8-10, I Sam. 16:1-13, and I Chron. 22:9-10. x) See the note on vs. 2.

y) Comp. vs. 19; the plans for the temple were divinely inspired, as had been those of Moses' tabernacle [Ex. 25:9, 40; 27:8]. Objects and their arrangement were typical of the way salvation was to be accomplished by Christ [Heb. 8-9, especially 8:5]. z) Comp. 9:32.

a) Cherubim are angelic beings, appearing in human form but also having wings [Ezek. 1:5; comp. Ezek. 10:1]. God's "riding upon" them [II Sam. 22:11], seems to be associated with His glorious presence between the cherubim on the ark [see I Chron. 13:6; Ex. 25:20-21].

Do not fear; be not downhearted, for the LORD God, my God, is with you. He will not abandon you; He will not leave you until all the work of attending to the LORD's temple is completed. <sup>21</sup>Look at the divisions of the priests and of the Levites for all the service of God's temple! Furthermore, for each task you will have with you all kinds of volunteers with skill for any task, along with the leaders as well as the whole people for all your orders."

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**29** KING DAVID THEN WENT ON TO address the whole assembly, "My son Solomon, the one whom alone God has chosen, is still a youth and inexperienced;<sup>b</sup> the work, however, is great, because the edifice is not to be for man but for the LORD God. <sup>2</sup>For this temple of my God, therefore, I have, to the best of my ability, prepared gold, silver, bronze, iron, and timbers, each for its appropriate use, carnelian stones and jewels for settings, stones for hard mortar and mosaics, all kinds of precious stones, and large quantities of alabaster. <sup>3</sup>Furthermore, because of my deep interest in my God's temple, I have, over and beyond all I have provided for the sacred temple, a private treasure of gold and silver, which I have designated for the temple of my God: 393,000 pounds of gold of the kind that comes from Ophir<sup>c</sup> and 815,000 pounds of refined silver<sup>d</sup> for overlaying the walls of the buildings; <sup>5</sup>gold for the gold articles and silver for the silver things, and for any assignment at the hands of the engravers. So now, who will make a voluntary offering this day, consecrating himself to the LORD?"

<sup>6</sup>At that, the clan leaders, Israel's

tribal princes, the commanders of the units of 1000 and 100, and the supervisors of the king's business responded with a voluntary offering <sup>7</sup>and gave for the service of God's temple 655,000<sup>e</sup> pounds plus 50,000 dollars worth<sup>f</sup> of gold, 1,164,000 pounds of silver, 1,656,000 pounds of bronze, and 9,200,000 pounds of iron.<sup>g</sup> <sup>8</sup>Also, whoever found precious stones in his possession delivered them over to the treasury of the LORD's temple under the direction of Jehiel,<sup>h</sup> descended from Gershon. <sup>9</sup>The people, moreover, rejoiced over their freewill offering, because they offered to the LORD voluntarily and wholeheartedly.<sup>i</sup> King David too felt deeply happy.

<sup>10</sup>In the presence then of the whole assembly, David expressed his adoration to the LORD. David declared, "Blessed be Thou, LORD God of our father Israel,<sup>j</sup> from eternity to eternity. <sup>11</sup>Thine, O LORD, is the greatness, the power, the glory, the pre-eminence, and the majesty;<sup>k</sup> for everything in heaven and earth is Thine. Thine, O LORD, is the dominion and the exalting of Thyself as head over all. <sup>12</sup>Wealth and honor come from Thy presence; Thou art the ruler over all. In Thy hand are power and might; it lies in Thy hand to make anything great or strong. <sup>13</sup>So now, our God, we are offering thanks to Thee and are praising Thy glorious name; — <sup>14</sup>Yet who am I, or who are my people, that we should have the ability to make such a voluntary offering? For everything comes from Thee, and it is from Thine own hand that we have given back to Thee.<sup>l</sup> <sup>15</sup>We are mere tenants before Thee, temporary residents, as all our ancestors have been; our days on the earth are like a shadow,

b) This section contains thoughts similar to those expressed at the time David commenced his preparations for the temple [see 22:5,14].

c) High quality [see II Chron. 8:18; 9:10].

d) Troy weight; Hebrew, 3000 gold and 7000 silver talents, or about \$90,000,000, and \$14,000,000, respectively [cf. 22:14]. In ancient days, however, its purchasing power was much greater. e) Troy weight; Hebrew, 5000 gold talents, or about \$150,000,000.

f) 10,000 darics, Persian gold coin worth about \$5. It circulated when Chronicles was written in the days after the exile, so the author [Ezra?] used it to describe this offering in 970 B.C., when coining had still been unknown.

g) Troy weight; Hebrew 10,000, 18,000, and 100,000 talents respectively. The silver would be worth about \$20,000,000. h) The official family of temple treasures [26:21-22].

i) As all offerings to God should be [II Cor. 9:7]. j) Jacob [Gen. 32:28].

k) From these praises come the words at the close of our Lord's prayer [Matt. 6:13].

l) This is the basis of stewardship. Everything we have and are is from God, being held in trust by us, and it should therefore be used for Him.

## I CHRONICLES 29

and we are without permanence. <sup>16</sup>O LORD our God, all this abundance that we have provided to build Thee a house for Thy holy name comes from Thy hand; all of it is Thine!

<sup>17</sup>"But O my God, I know that Thou dost test the heart and dost take pleasure in what is right; so I, in the honesty of my heart, willingly offered all these things. Now then, with what gladness have I seen Thy people, who are present here, make a voluntary offering to Thee! <sup>18</sup>O LORD, the God of our fathers Abraham, Isaac, and Israel, preserve this for ever as the attitude of the thoughts of Thy people's hearts; and direct their hearts toward Thyself. <sup>19</sup>And grant my son Solomon a heart of integrity to carry out Thy commands, Thy solemn charges, and Thy statutes to do everything and to erect the edifice, for which I have made the preparations."

<sup>20</sup>Then David directed all the assembly, "Now bless the LORD your God!" So the whole assembly expressed their adoration of the LORD God of their fathers, bowing down and prostrating themselves to the LORD and to the king. <sup>21</sup>The following day they made sacrifices to the LORD and offered to the LORD burnt offerings: 1,000 each of bullocks, rams, and lambs, with their corresponding drink offerings, also a large number of sacrifices for all

## King and People Unite in Thanksgiving

Israel.<sup>m</sup> <sup>22</sup>Thus they ate and drank that day with great joy in the presence of the LORD. Then for a second time they made David's son Solomon king and anointed him as ruler for the LORD,<sup>n</sup> with Zadok as priest. <sup>23</sup>So Solomon took his seat on the LORD's throne as king in the place of his father David; he prospered, and all Israel became obedient to him, <sup>24</sup>all the officers and men of power, as well as the whole number of King David's sons,<sup>o</sup> rendering their submission to Solomon the king. <sup>25</sup>The LORD, moreover, highly magnified Solomon in the eyes of all Israel, bestowing upon him royal majesty such as no king over Israel before him had enjoyed.

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<sup>26</sup>David the son of Jesse was king of all Israel. <sup>27</sup>The time he reigned over Israel was forty years, ruling seven years in Hebron and thirty-three years in Jerusalem. <sup>28</sup>Then at a good old age he died, advanced in years, wealthy and honored, and with his own son Solomon taking up the rule after him. <sup>29</sup>Now the affairs of King David, from first to last, are recorded in the works of Samuel the seer, Nathan the prophet, and Gad the receiver of visions, <sup>30</sup>together with all his reign and power and the times that transpired for him, for Israel, and for all the kingdoms of the lands.

m) Probably "offerings of peace," which were eaten by the people in a feast, as the LORD's guests.  
n) He had already been proclaimed king, but probably there was but one anointing [23:1 and see I Kings 1]. Confirmatory rites were of value, particularly where there had been a disputed succession. Cf. I Sam. 10:24 and 11:15, on Saul.

o) Particularly Adonijah, his older brother, who had attempted to take the throne [I Kings 1:53].

## THE SECOND BOOK OF

# CHRONICLES<sup>a</sup>

970 B.C.

**1** SOLOMON, THE SON OF DAVID, WAS established in his kingdom, for the LORD his God was with him and magnified him greatly. <sup>2</sup>Then Solomon, when he had given the word to all Israel, to the leaders of thousands and of hundreds, to the judges, and to every prince of Israel and all the heads of clans, <sup>3</sup>went with the whole congregation to the high place in Gibeon, because at that place was God's meeting-tent—the one which Moses, the LORD's servant, had made in the wilderness. <sup>4</sup>For, though David had brought the ark of God from Kiriath-jearim to a prepared place in Jerusalem where he had pitched a tent for it,<sup>b</sup> <sup>5</sup>the bronze altar, made by Bezaleel son of Uri, son of Hur, still stood in front of the LORD's tabernacle, and Solomon and the assembly resorted to that place. <sup>6</sup>There Solomon sacrificed before the LORD on the bronze altar of the meeting-tent, presenting on it 1000 burnt offerings.

<sup>7</sup>That night God appeared to Solomon and said to him: What shall I give you? Ask Me! <sup>8</sup>Solomon answered God, "Thou didst treat David my father with much loving-kindness and hast made me king in his place. <sup>9</sup>Now, O LORD God, confirm Thy promise to David my father,<sup>c</sup> since Thou hast made me king over a people as numerous as the dust of the earth. <sup>10</sup>Give me wisdom and knowledge that I may

properly conduct myself before this people, for who is able to govern this great people of Thine?"

<sup>11</sup>Then God replied to Solomon: Because you had this in mind and did not ask for wealth, riches, and honor, or the death of your adversaries, or even for long life, but rather asked for yourself wisdom and knowledge so as to govern wisely My people over whom I have made you king, <sup>12</sup>therefore, wisdom and knowledge are granted you, and I will add to these wealth, riches, and honor such as none of your royal predecessors have had, nor will any successor compare with you. <sup>13</sup>So Solomon returned to Jerusalem from the high place of Gibeon, from before the congregation's meeting-tent; and he reigned over Israel.

<sup>14</sup>Solomon amassed chariots and cavalry<sup>d</sup> so that he had 1400 chariots and 12,000 cavalry, which he stationed in the chariot cities and with the king at Jerusalem. <sup>15</sup>The king also made silver and gold as common in Jerusalem as stones, and cedars as plentiful as are sycamore trees in the lowland. <sup>16</sup>Solomon's horses were imported from Egypt, a caravan of the king's traders purchasing each drove for a set price. <sup>17</sup>They brought a chariot out of Egypt for 400 dollars in silver, and a horse for 100,<sup>e</sup> for in this way they were export agents<sup>f</sup> also for all the kings of the Hittites and of Syria.

a) II Chronicles continues I Chronicles as part of one originally unified book.

b) The old tabernacle and bronze altar were at Gibeon, though David had prepared a place in Jerusalem for the ark as described in I Chron. 15. c) Recorded in I Chron. 22:9,10.

d) An early mistake of Solomon; accumulation of horses was divinely disapproved by God [Deut. 17:16]. e) Heb., 600 shekels, and 150 shekels. f) The Israelites had aptitude as middlemen.

## II CHRONICLES 2, 3

970 B.C.

**2** SOLOMON DETERMINED TO BUILD a temple in honor of the name of the LORD, and a palace for himself; <sup>2</sup>and for this work he enrolled 70,000 burden bearers, 80,000 woodcutters in the mountains, and 3600 foremen over them.

<sup>3</sup>Solomon also sent to Hiram<sup>g</sup> king of Tyre, saying, "You were a great help to David my father in sending him cedars to build himself a house in which to live. <sup>4</sup>Now you will observe that I am about to construct a temple in honor of the name of the LORD my God, to dedicate it to Him so as to offer before Him fragrant incense offerings morning and evening, on Sabbaths and new moons, and at the set occasions of the LORD our God, this being ordained for Israel eternally.

<sup>5</sup>"The temple I am about to build must be great, because our God is greater than all other gods. <sup>6</sup>Yet, who is capable of building Him a temple, since heaven—yes, even the highest heaven—cannot contain Him? Who, indeed, am I that I should build Him a temple, though only to offer incense before Him? <sup>7</sup>So now, send me a skilled craftsman for working in gold, silver, bronze, and iron, and with purple, crimson, and blue, and proficient in carving engravings, along with the experts who are with me in Judah and Jerusalem, whom David my father provided. <sup>8</sup>Also send me cedar, cypress, and red sandalwood from Lebanon,<sup>h</sup> for I realize that your servants are experienced in felling the trees of Lebanon. And I assure you that my servants will work with your servants, <sup>9</sup>to prepare me a large amount of lumber, since the temple I am about to build will be great and marvelous. <sup>10</sup>In addition, I will give to your servants, the woodcutters, 20,000 sacks<sup>i</sup> of threshed wheat, 20,000 sacks of barley, 20,000

## Preparations for the Temple

barrels<sup>j</sup> of wine, and 20,000 barrels of oil."

<sup>11</sup>Then Hiram king of Tyre replied in a letter which he sent to Solomon, "Because the LORD loved His people, He has made you king over them. <sup>12</sup>Blessed be the LORD, the God of Israel, who made the heaven and the earth," continued Hiram, "who has given David the king a wise son possessing understanding and ability to build a temple to the LORD and a palace for himself. <sup>13</sup>So now I will send a master craftsman, my famed Hiram, skilled in understanding—<sup>14</sup>the son of a woman from the people of Dan,<sup>k</sup> whose father was a man of Tyre—expert at working in gold, silver, copper, iron, and stone; in wood, blue, and purple; in fine linen and scarlet, and at carving all kinds of engravings, and at inventing any device assigned him—to work along with your experts and those of my master David your father. <sup>15</sup>Regarding the wheat, barley, oil, and wine which my master mentioned, let him ship it to his servants,<sup>l</sup> <sup>16</sup>and we will cut as much timber of Lebanon as you need and bring it by sea in floats to Joppa, that you may convey it up to Jerusalem."

<sup>17</sup>Then Solomon registered all the aliens in the land of Israel after the census which David his father took of them, and they were found to be 153,600, <sup>18</sup>of whom he made 70,000 burden bearers, 80,000 woodcutters in the mountains, and 3600 foremen to keep the people at work.

966 B.C.

**3** SOLOMON BEGAN TO BUILD THE temple of the LORD in Jerusalem on Mount Moriah,<sup>m</sup> where the LORD had appeared to David his father, making preparation at the site chosen by David, on the threshing floor of Ornan<sup>n</sup> the Jebusite. <sup>2</sup>He started building on the second day of the second

g) Heb., "Hiram," called Hiram throughout I and II Kings, but to be distinguished from Hiram, the master craftsman, who is sometimes referred to as "Hiram" in Kings.

h) These are not commands but trade orders. Solomon would pay for deliveries.

i) Heb., "cors." A cor—10 bushels.

j) Heb., "baths." A bath—9 gallons.

k) Probably of Dan by birth, though a widow of a man of Naphtali [I Kings 7:14]. Solomon's choice of a man half-Hebrew undoubtedly was pleasing to his people.

l) King Hiram's workmen, for their daily food.

m) Of redemptive significance because of David's sacrifice there [I Chron. 21:18-30] and as the probable site of Abraham's offering of Isaac [Gen. 22:2 ff., Heb. 11:17].

n) Spelled "Araunah," in II Sam. 24:16.



month<sup>o</sup> during the fourth year of his reign.

<sup>3</sup>This is the foundation which Solomon laid for building the house of God: it was 90 feet long and 30 feet wide. <sup>4</sup>The porch at the front end of the house reached across the 30-foot width of the house and was 180 feet high, covered on the inside with pure gold. <sup>5</sup>He veneered the large room with cypress, overlaid with fine gold on which he designed palms and chain work. <sup>6</sup>The house was decorated with precious stones for beauty; its gold was Parvaim gold,<sup>p</sup> <sup>7</sup>and the structure was overlaid with gold. This included its beams, its sills, its doors, and its walls on which cherubim were carved.

<sup>8</sup>He also constructed the room of the Holy of Holies, measuring 30 by 30 feet—the width of the temple—and overlaid it with 18,000,000 dollars<sup>q</sup> worth of fine gold. <sup>9</sup>The weight of the nails was 26 ounces<sup>r</sup> of gold. The upper rooms also were overlaid with gold.

<sup>10</sup>For the room of the Holy of Holies he made two cherubim of sculptured work, overlaid with gold. <sup>11</sup>Their wingspread totalled 30 feet, since each had one wing 7½ feet long touching the wall of the building and the other wing 7½ feet long, grazing the wing of the other cherub. <sup>12</sup>The two cherubim thus spread across the 30 feet. <sup>13</sup>They stood on their feet, facing the house. <sup>14</sup>The veil<sup>s</sup> was made of violet, purple, crimson, and fine linen and adorned with cherubim.

<sup>15</sup>Finally, in front of the house he set up two pillars, 52 feet high, each crowned with a 7½-foot capital. <sup>16</sup>He made chains in the inner room to put on top of the pillars, fashioning also 100 pomegranates,<sup>t</sup> which he attached to the chains. <sup>17</sup>Thus he erected the pillars in front of the temple, one at the right and one at the left, naming the former Jachin<sup>u</sup> and the latter Boaz.<sup>v</sup>

966 B.C.

**4** FURTHERMORE, HE CONSTRUCTED a bronze altar 30 feet long, 30 feet wide, and 15 feet high. <sup>2</sup>He made the cast reservoir<sup>w</sup> circular, 15 feet in diameter and 7½ feet high; a 45-foot tape would reach around it. <sup>3</sup>Figures like oxen stood around within the 15-foot diameter underneath the reservoir and surrounded it; these were cast in two rows, simultaneously with its casting. <sup>4</sup>The reservoir rested on top of 12 oxen, three of them facing north, three west, three south, and three east, and all having their rear sections inward. <sup>5</sup>It was a handbreadth thick with a brim made like a cup's brim, like a lily blossom; when full, it held 3,000 barrels.<sup>x</sup> <sup>6</sup>He fashioned ten basins for washing, placing five at the right side and five at the left, in which they rinsed what was to become the burnt offering; but the reservoir was for the priests to wash in.

<sup>7</sup>He molded ten golden lampstands according to pattern and set them in the temple, five on the right hand and five on the left. <sup>8</sup>He also built ten tables and placed them in the temple, five to the right and five to the left, and he made a hundred golden bowls. <sup>9</sup>Further, he constructed the priests' court and the great court, with its doors, and he overlaid their doors with bronze. <sup>10</sup>He put the reservoir on the right side of the temple, facing southeast. <sup>11</sup>Huram<sup>y</sup> made the pots, shovels, and basins.

So Hiram finished doing the work which he was to do for King Solomon for the house of God: <sup>12</sup>two pillars, the bowls, and the capitals on top of the two pillars, the two pieces of network to cover these two bowls of the capitals surmounting the pillars, <sup>13</sup>four hundred pomegranates for the two pieces of network, two rows of pomegranates for each piece of network to cover the two bowls of the capitals on the pillars. <sup>14</sup>It was he who made the

o) The month Ziv [I Kings 6:1] which began in mid-April.

p) Probably named for the region where it was mined, as Ophir in S.E. Arabia mentioned in ch. 9:10, Job 28:16. q) Heb., "600 talents." A talent—92 lb. Troy.

r) Heb., "50 shekels," or 400 dollars. A shekel—.512 oz.

s) Which hung in front of the Holy of Holies.

t) A common Palestinian fruit, looking somewhat similar to an apple. u) "He shall establish." v) "Strength," or "In it is strength." w) Heb., "the sea," so called because of its great size; it was a huge basin used by the priests for washing.

x) See ch. 2:10. y) Of Tyre, under orders of King Solomon.

stands and the basins on the stands, <sup>16</sup>the reservoir, and the twelve oxen under it.

<sup>16</sup>Now Hiram, his honored craftsman, had used polished bronze to make for King Solomon the pots, shovels, pronged meat-forks, and all their equipment for the house of the LORD. <sup>17</sup>The king did his casting in the Jordan plain in the clay ground between Succoth and Zeredah. <sup>18</sup>Solomon made so large a number of all these articles that the weight of the bronze was not calculated.

<sup>19</sup>Solomon made out of fine gold all the things which were for the temple of God, including the golden altar, the tables which held the showbread, <sup>20</sup>the lampstands and their lamps which, by commandment, were to burn in front of the inner room; <sup>21</sup>even the flowers, lamps, and tongs were of gold—perfect gold! <sup>22</sup>The snuffers, basins, spoons, and fire pans, too, were of fine gold. Even the doorway of the house, the inner doors to the Holy of Holies, and the doors of the house—that is, the temple—were of gold.

960 B.C.

**5** AT VARIOUS TIMES, WHILE THE work which Solomon did for the house of the LORD was being finished, he brought the things which David his father had dedicated,<sup>a</sup> both the silver and the gold, and all the items, to store them in the treasuries of the house of God.

<sup>2</sup>Then Solomon assembled in Jerusalem the elders of Israel and all the tribal heads, princes of the clans of the people of Israel, to bring up the ark of the covenant of the LORD from the city of David, which is Zion. <sup>3</sup>So, when all the men of Israel were gathered to the king at the feast—the feast of the seventh month<sup>a</sup>—<sup>4</sup>then all the elders of Israel presented themselves, <sup>5</sup>and the Levites lifted up the ark.<sup>b</sup> The priests and Levites brought up the ark, the meeting-tent, and all the sacred

articles which were in the tent. <sup>6</sup>Then King Solomon and all the congregation of Israel, which was assembled with him in front of the ark, sacrificed so many sheep and oxen that they could neither be numbered nor calculated. <sup>7</sup>So the priests brought the ark of the covenant of the LORD into its place under the wings of the cherubim in the Holy of Holies, in the inner chamber of the temple. <sup>8</sup>For the cherubim stretched out their wings over the place for the ark, so that these formed a covering over the whole ark and its carrying poles. <sup>9</sup>These poles, however, were so long that their ends beyond the ark were visible at the front of the inner room but did not show outside, and it remains there up to the present. <sup>10</sup>Nothing was in the ark except the two tablets which Moses had put there at Horeb,<sup>c</sup> where the LORD had made a covenant with the people of Israel, when they came out of Egypt.

<sup>11</sup>Then the priests went out of the holy place; for all the priests who were present had dedicated themselves, not observing the priestly rotation.<sup>d</sup> <sup>12</sup>All the singing Levites, too, Asaph, Heman, Jeduthun, and their sons and brothers, dressed in fine linen, were standing at the east of the altar with cymbals, lyres, and harps, along with 120 priests who sounded the trumpets. <sup>13</sup>Then the trumpeters and singers united to lead out as one voice to praise and give thanks to the LORD. They also burst out with the sound of trumpets, cymbals, and instruments of music in praise to the LORD, "Because He is good, because His loving-kindness is everlasting." It was then that the house, the LORD's temple, was filled with a cloud, <sup>14</sup>so that the priests were not able to stand to minister because of the cloud, for the glory of the LORD filled the house of God.

960 B.C.

**6** SOLOMON SAID, "THE LORD HAS declared that He would dwell in

z) David desired to build the house himself [I Chron. 17], but being forbidden to do so, he made all possible preparations. These treasures had mostly been obtained through his successful warfare.

a) Probably as part of the completion of the temple, the month prior to the completion month mentioned in I Kings 6:38.

b) Only Levites were allowed to do this work [Num. 4:15]—a lesson deeply illustrated by the death of Uzzah [I Chron. 13:1-10] and henceforth strictly observed by David and Solomon [I Chron. 15:2]. c) Commanded in Ex. 25:16; accomplished in Ex. 40:20.

d) On such an important occasion the usual division of ministries was abandoned, all the priests taking part in the ceremony, regardless of their turn to serve.

the heavy cloud.<sup>a</sup> <sup>2</sup>I now have built a residence for Thee, yes, a place for Thy continual presence." <sup>3</sup>Then the king turned around and blessed all the congregation of Israel while the whole Israelite assembly stood.

<sup>4</sup>He said, "Blessed be the LORD, the God of Israel, who by His hands has brought to pass that which He spoke by His mouth to David my father, saying: <sup>5</sup>From the day that I brought My people out of the land of Egypt I have not chosen any city out of all the tribes of Israel in which to build a house where My name should be, neither have I selected a man to be ruler over My people Israel. <sup>6</sup>But now I have chosen Jerusalem, that My name might be there, and I have chosen David to be over My people Israel." <sup>7</sup>When David my father planned on building a temple to the name of the LORD God of Israel, <sup>8</sup>the LORD said to David my father: You have done well that you had in mind to build a temple to My name; <sup>9</sup>nevertheless, you yourself shall not build the house, but your son, who shall come forth out of your loins, is the one who will build the temple to My name.<sup>e</sup> <sup>10</sup>And the LORD kept His word which He spoke, for I have arisen in the place of David my father and sit on the throne of Israel as the LORD promised; <sup>11</sup>I have now built this temple to the name of the LORD God of Israel, and there I have placed the ark in which is the covenant of the LORD which He made with the children of Israel."

<sup>12</sup>He stood before the altar of the LORD in front of the congregation of Israel and spread forth his hands, <sup>13</sup>for Solomon had made a bronze platform, seven and a half feet square and four and a half feet high, which he had put in the center of the outer court; and he stood upon it, knelt down on his knees before all the congregation of Israel, spread out his hands toward heaven, <sup>14</sup>and said,<sup>h</sup> "O LORD, the God of Israel, there is no God like Thee in heaven or on earth, who dost observe

the covenant and faithful love with Thy servants who walk before Thee with all their hearts. <sup>15</sup>Thou hast done for David my father what Thou didst promise him, for Thou hast spoken with Thy mouth and hast performed it with Thy hand just as it is now. <sup>16</sup>So then, O LORD, the God of Israel, keep with thy servant David my father what Thou hast spoken to him, saying: You shall not lack a man in My sight to sit on the throne of Israel, if only<sup>i</sup> your sons will take heed to their way to walk in My Law as you have walked before Me. <sup>17</sup>Now then, O LORD, the God of Israel, make Thy word come true which Thou hast spoken to Thy servant David.

<sup>18</sup>"But will God actually dwell with men upon earth? For see, even heaven, yes, the highest heaven, cannot contain Thee; how much less this house which I have built! <sup>19</sup>Yet, have regard to the prayer and supplication of Thy servant, O LORD my God, to listen to the appeal and the prayer which Thy servant is praying before Thee. <sup>20</sup>Let Thine eyes be open toward this house day and night, even toward this place where Thou didst promise to put Thy name, and listen to the prayer which Thy servant makes toward this place. <sup>21</sup>Be Thou attentive to the supplications of Thy servant and of Thy people Israel when they pray toward this place, and hear Thou from heaven, Thy dwelling place; and when Thou hearest, forgive.

<sup>22</sup>"If a man sins against his neighbor, who then puts him under oath, forcing him to swear, and he comes in to swear the oath before Thine altar in this house, <sup>23</sup>then hear Thou from heaven, take action, and judge between Thy servants, requiting the wicked by bringing his conduct upon his own head and vindicating the righteous by giving to him according to his righteousness.

<sup>24</sup>"Should Thy people Israel be defeated by an enemy because they have sinned against Thee, but they turn

e) Mentioned in Ex. 19:9; Lev. 16:2. f) Note I Chron. 17:4-14. g) Recorded in II Sam. 7:13.

h) Solomon's prayer, one of the most beautiful of Scripture, shows much familiarity with, and reverence for, God's warnings given to all Israel through Moses in Lev. 26, and Deut. 28.

i) Solomon seemed conscious of the condition required for blessing [see I Kings 2:4; 6:12,13]. Note also the frequent reminders to God of His promises — a practice in prayer much used in O.T. [as in Ex. 32:13; Num. 14:18; Neh. 1:8,9; Dan. 9:13].

again to Thee, confess Thy name, pray, and make supplication in this house, <sup>25</sup>then hear Thou from heaven, forgive the sin of Thy people Israel, and bring them back to the land which Thou gavest them and their fathers.<sup>j</sup>

<sup>26</sup>If heaven is shut up so that there is no rain because they have sinned against Thee, but they pray toward this place and confess Thy name, turning also from their sin because Thou hast afflicted them,<sup>k</sup> <sup>27</sup>then hear Thou in heaven, forgive the sin of Thy servants and of Thy people Israel — when Thou shalt instruct them about the good way in which they should walk — and give rain on Thy land which Thou hast given Thy people for an inheritance.

<sup>28</sup>When there is famine in the land, or pestilence, blight or mildew, locust or grasshopper, or when their enemies besiege them in the city areas, or when there is any other plague or disease, <sup>29</sup>then if prayer or supplication be made by any man or by all Thy people Israel — who knows each his own plague and pain, so that he spreads out his hands toward this house — <sup>30</sup>then hear Thou from heaven, Thy dwelling place, and forgive, rendering to each man, whose heart Thou knowest according to all his ways — for only Thou dost know the hearts of the children of men — <sup>31</sup>so that they may revere Thee and walk in Thy ways as long as they live in the land which Thou didst give to our fathers.

<sup>32</sup>Also when a foreigner who is not of Thy people Israel but comes from a distant country<sup>l</sup> because of Thy great name and Thy strong hand and Thine outstretched arm,<sup>m</sup> who shall come and pray toward this house, <sup>33</sup>hear Thou from heaven, Thy dwelling place, and do Thou according to all which the stranger shall request of Thee, so that all people of the earth may know Thy name and revere Thee, as do Thy people Israel, and that they may realize that this house which I have built is called by Thy name.

<sup>34</sup>Should Thy people go to war against their enemies by Thy commission and pray to Thee toward this city which Thou hast chosen and this house which I have built for Thy name, <sup>35</sup>then listen Thou from heaven to their prayer and their supplication and defend their cause. <sup>36</sup>If they sin against Thee — for there is none who does not sin — and Thou be angry with them and dost deliver them to their enemy, so that the victors take them captive to a country either far away or near by, <sup>37</sup>even then, if they take it to heart — while in the country to which they were taken captive — and repent, making supplication to Thee in the country of their captivity, confessing, 'We have sinned; we have acted perversely, we have done wickedly,'<sup>n</sup> <sup>38</sup>and so return to Thee with all their heart and with all their soul in the country of their captivity to which they were taken prisoner, praying toward their own country which Thou gavest to their fathers, and toward this city which Thou hast chosen, toward this house which I have built for Thy name, <sup>39</sup>then hear Thou from heaven, Thy dwelling place, their prayer and their supplication; maintain their right, and forgive Thy people, who have sinned against Thee.

<sup>40</sup>Now, my God, let Thine eyes be open and Thine ears attentive to prayer from this place. <sup>41</sup>Arise now, O LORD God, unto Thy rest, Thou and the ark of Thy strength. Let Thy priests, O LORD God, be robed with salvation, and let Thy saints rejoice in prosperity. <sup>42</sup>O LORD God, do not turn away the face of Thine anointed one.<sup>o</sup> Remember Thy acts of loving-kindness to David Thy servant."

**7** WHEN SOLOMON HAD FINISHED praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple, <sup>2</sup>so that the priests could not enter the LORD's

j) As every one who leads audibly in public worship should aim to represent before God the needs and aspirations of the group, so Solomon is broad in remembering the situations that will occur among Jehovah's worshippers.

k) "Sorrow works repentance," (II Cor. 7:10; comp. Ps. 119:67,71). l) Missionary interest.

m) Comp. Isa. 52:10, and our "roll up the sleeves," an expression of power and action.

n) Giving vent to deep contrition, as in Ps. 106:6; Dan. 9:5.

o) Formula used when the ark was moved during the wilderness journey and preserved in Ps. 132:8-10; see also Num. 10:35,36.

house because the glory of the LORD had filled His temple.<sup>p</sup> <sup>3</sup>All the people of Israel were looking on, when both the fire and the glory of the LORD came down on the temple — then they bowed down upon the pavement with their faces to the ground and worshiped and gave thanks to the LORD, "Because He is good; because His loving-kindness is everlasting."

<sup>4</sup>Then the king and all the people offered sacrifices before the LORD. <sup>5</sup>King Solomon himself offered a sacrifice of 22,000 oxen and 120,000 sheep; in this manner the king and all the people dedicated the house of God. <sup>6</sup>The priests were standing at their posts, the Levites also with instruments of music for the LORD which David the king had made for giving thanks to the LORD, "Because His loving-kindness is everlasting," when David gave praise through their service. As the priests blew the trumpets before them, all Israel stood. <sup>7</sup>Solomon consecrated the inside of the court which was in front of the LORD's house, where he offered up the burnt offerings and the fat of the peace offerings, for the bronze altar which Solomon had made was not able to hold the burnt offerings and the meal offerings and the fat.

<sup>8</sup>So Solomon at that time held the feast seven days and all Israel with him, a very large gathering from the entrance of Hamath to the brook of Egypt. <sup>9</sup>On the eighth day they held a solemn meeting, for they kept the dedication of the altar seven days and the feast seven days. <sup>10</sup>Finally, on the twenty-third day of the seventh month, he dismissed the people to their tents, joyful and glad-hearted over the good which the LORD had done for David and Solomon and Israel, His people. <sup>11</sup>So Solomon finished the house of the LORD and the king's palace, and he succeeded in all that entered his mind to do in the house of the LORD and in his own palace.

<sup>12</sup>The LORD appeared to Solomon by night and said to him: I have heard

your prayer and have selected this place for Myself as a house of sacrifice.<sup>q</sup> <sup>13</sup>If I shut up heaven so there is no rain, or if I command the grasshopper to devour the land, or if I send epidemic among My people, <sup>14</sup>and My people, who are called by My name, humble themselves and pray and seek My face and turn from their evil ways, then I will hear from heaven and forgive their sin and heal their land. <sup>15</sup>My eyes shall be open and My ears attentive to prayer from this place, <sup>16</sup>for I have now chosen and sanctified this house, that My name may be there forever, and My eyes and My heart shall be there always. <sup>17</sup>As for you, if you will walk before Me as David your father walked, obeying all that I have commanded you and observing My laws and judgments, <sup>18</sup>then I will make your kingdom's throne secure just as I covenanted with David your father saying: You shall not lack a man to rule over Israel.

<sup>19</sup>But if you on your part turn away and forsake My laws and My commandments, which I have set before you, and go and serve other gods and worship them, <sup>20</sup>then I will pluck them out of My land, which I gave them, and will cast away from My presence this house which I have sanctified for My own name, making it a byword and a taunt among all peoples. <sup>21</sup>To every passerby there shall be such astonishment over this house, which was exalted, that he will exclaim, "Why has the LORD done so to this land and to this house?" <sup>22</sup>And they will reply, "It is because they forsook the LORD, the God of their fathers, who brought them out from the land of Egypt, and they seized upon other gods and worshiped and served them; therefore He has brought all this calamity against them."

946 B.C.

**8** AT THE END OF THE TWENTY years\* during which Solomon had built the LORD's house and his own palace, <sup>2</sup>Solomon built up the cities which Hiram had given him\* and

p) Probably similar to the occurrence at the dedication of the tabernacle [Ex. 40:34,35].

q) Notice the central place sacrifice held in worship [as in Lev. 17:11; Heb. 9:22].

r) Seven years on the temple [I Kings 6:38]; 13 years on his palace [I Kings 7:1].

s) Probably in the land given to King Hiram [I Kings 9:11-13] but returned by him as unsatisfactory.

made Israelites settle there. <sup>3</sup>Also Solomon went to Hamath-zobah and conquered it. <sup>4</sup>Moreover, he built Tadmor in the wilderness and all the cities that were supply centers in Hamath. <sup>5</sup>He fortified the store-cities Upper Beth-horon and Lower Beth-horon with walls, gates, and bars; <sup>6</sup>also Baalath, and all the cities that were supply centers which Solomon had, and all the chariot cities and the cities for the cavalry. Indeed, Solomon built everything he wanted to construct in Jerusalem, in Lebanon, and in all the land of his dominion.

<sup>7</sup>Now regarding all the people that remained of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not of Israel, <sup>8</sup>from among their descendants who were left after them in the land, whom the children of Israel had not wiped out, Solomon conscripted slave labor, as it is up to the present time. <sup>9</sup>But those who were of the sons of Israel, Solomon did not make into slaves for his work, because they were soldiers and his captains and commanders over his chariotry and cavalry. <sup>10</sup>These were the chiefs of the leaders King Solomon had: 250 men in charge of the people. <sup>11</sup>Solomon also brought up the daughter of Pharaoh<sup>t</sup> from the city of David to the palace he had built for her, because he said, "My wife shall not reside in the house of David king of Israel, inasmuch as those places into which the ark of the Lord has entered are holy."

<sup>12</sup>Solomon then<sup>u</sup> offered burnt offerings to the Lord on the Lord's altar, which he had built in front of the porch, <sup>13</sup>in the daily routine of offering according to Moses' commandment<sup>v</sup> — on the Sabbaths, and new moons, and set feasts, which are three times annually: at the feast of unleavened bread, at the feast of weeks, and at the feast of tabernacles. <sup>14</sup>According to the ordinance of David his father,<sup>w</sup> he appointed the divisions of the priests to their service, and the Levites to their duties of praising and ministering be-

fore the priests in the daily routine, and the gatekeepers by their divisions at every gate, for this had been the command of David, the man of God. <sup>15</sup>Indeed, they did not deviate from the king's command to the priests and Levites in any respect, including the treasures. <sup>16</sup>So all the work of Solomon was established from the day of the founding of the house of the Lord, and until its completion when the house of the Lord was finished.

<sup>17</sup>Then Solomon went to Ezion-geber and Elath on the seacoast in the land of Edom; <sup>18</sup>and Hiram by his servants sent him ships and servants who knew the sea, who went with Solomon's servants to Ophir and took from there 13,000,000 dollars<sup>x</sup> in gold and brought it to King Solomon.

946 B.C.

**9** WHEN THE QUEEN OF SHEBA<sup>y</sup> heard of Solomon's fame, she came to Jerusalem to test out Solomon with hard questions. She had a large retinue, including camels carrying spices, much gold, and precious stones. During her visit with Solomon, she talked over with him all that she had in mind, <sup>2</sup>and Solomon answered all her questions; indeed, there was not a thing concealed from Solomon which he could not explain to her. <sup>3</sup>Finally, when the queen of Sheba had observed Solomon's wisdom, also the house that he had built, <sup>4</sup>the food for his table, the assembly of his retainers, the attendance of those who waited on him in full dress, his cupbearers, their clothes, and the upright position of his body-guards, it took her breath away. <sup>5</sup>Then she remarked to the king, "The report which I heard in my own country about your affairs and your wisdom was true!" <sup>6</sup>But I did not take their words seriously until I came and saw with my own eyes. Truly, half the greatness of your wisdom was not told me! You excel the report that I heard. <sup>7</sup>Happy are your men, and happy are these your servants, who stand continually before you and hear your wisdom.

<sup>t</sup>) Although Pharaoh's daughter is not included in the "foreign wives" who caused Solomon to sin (1 Kings 11:1), yet she could hardly have joined him in the worship of God.

<sup>u</sup>) With the temple completed, worship was conducted there, not at Gibeon as in ch. 1:3.

<sup>v</sup>) In Lev. 23:37. <sup>w</sup>) Given in 1 Chron. 24.

<sup>x</sup>) Heb., "450 talents." A talent of gold—\$30,000. <sup>y</sup>) Kingdom in S. W. Arabia, Aden.

<sup>8</sup>Blessed be the LORD your God who took delight in you, to set you on His throne as king to the LORD your God!<sup>12</sup> It was because your God loved Israel to establish it forever, that He set you as king over them to administer equity and justice."

<sup>9</sup>She also presented to the king \$1,680,000<sup>a</sup> in gold and a great quantity of spices and precious stones. There had never been any such spices as that which the queen of Sheba gave to King Solomon, <sup>10</sup>though the servants of both Hiram and Solomon who carried gold from Ophir imported sandalwood and precious stones. <sup>11</sup>With the sandalwood the king made raised walks for the house of the LORD and for the king's palace, as well as lyres and harps for the singers. Previously such as these had never been seen in the land of Judah. <sup>12</sup>Then King Solomon gave to the queen of Sheba everything she wanted and requested, besides what she had brought the king.<sup>b</sup> After this she and her servants turned and departed for their own country.

<sup>13</sup>Now the weight of gold which came to Solomon in one year was \$19,980,000<sup>c</sup> in gold, <sup>14</sup>which was in addition to what the merchants and traders brought in; all the kings of Arabia, together with the governors of the land, brought gold and silver to Solomon. <sup>15</sup>Out of beaten gold Solomon made 200 large shields, using \$280,000<sup>d</sup> of gold per shield, <sup>16</sup>and 300 smaller shields, using \$140,000<sup>d</sup> of gold per shield; these the king assigned to the palace of the forest of Lebanon. <sup>17</sup>The king also fashioned a large throne out of ivory, overlaying it with pure gold. <sup>18</sup>This throne had six steps and a footstool of gold fastened to the throne, with arms on each side by the place of the seat, and two lions standing beside these arms. <sup>19</sup>Twelve lions stood on the six steps, arranged on both sides — never before had such been made for any kingdom. <sup>20</sup>All of King Solomon's drinking service, too,

was of gold and the utensils of the palace of the forest of Lebanon were of costly gold — silver was not considered precious during the days of Solomon. <sup>21</sup>For the king had ships that went to Tarshish with Hiram's<sup>e</sup> servants; every three years these ships of Tarshish arrived laden with gold and silver, ivory, apes, and peacocks.

<sup>22</sup>So King Solomon became greater than all the kings of the earth in riches and wisdom. <sup>23</sup>In fact, all the kings of the earth were accustomed to seek audience with Solomon, to hear the wisdom which God had put in his heart. <sup>24</sup>And each used to bring his own gift — silver and gold articles, robes, armor, spices, horses, and mules — a yearly amount. <sup>25</sup>In addition, Solomon had 4000 stalls for horses and chariots, and 12,000 horsemen; these he stationed in the chariot cities and with the king at Jerusalem. <sup>26</sup>He ruled over all the kings from the river<sup>f</sup> to the land of the Philistines and to the border of Egypt. <sup>27</sup>The king made silver as common in Jerusalem as cobblestones, and he made cedars as plentiful as the sycamores which abound in the lowlands. <sup>28</sup>Horses for Solomon were imported from Egypt and from all regions.

<sup>29</sup>As regards the rest of Solomon's affairs, both first and last, are they not recorded in the words of Nathan the prophet, in the prophecy of Ahijah of Shiloh, and in the visions of Iddo the seer about Jeroboam Nebat's son? <sup>30</sup>For forty years Solomon reigned as king in Jerusalem over all Israel. <sup>31</sup>So Solomon slept with his fathers, and they buried him in the city of his father David; and Rehoboam<sup>g</sup> his son reigned in his place.

930 B.C.

**10** REHOBAM WENT TO SHECHEM<sup>a</sup> because all Israel had come to Shechem to make him king. <sup>2</sup>Now Jeroboam, Nebat's son, had been in Egypt, where he had fled for fear of King Solomon,<sup>i</sup> but when he heard of this, he returned from Egypt. <sup>3</sup>They

z) As the Hebrew priest was priest to the LORD, so the king was king to the LORD.

a) Heb., "120 talents."

b) i.e. His exchange gifts corresponded to those presented by her.

c) Heb., "666 talents."

d) Heb., "600 (shekels) of gold," [vs. 15]; "300 (shekels) of gold," [vs. 16]; one shekel— .512 oz.

e) Heb., "Hiram," see note on Ch. 2:3. f) Euphrates. g) "The nation is enlarged."

h) Forewarning of a rebellious attitude — Jerusalem was the proper place. i) I Kings 11:40.

sent and called for him; and so Jeroboam came with all Israel and told Rehoboam, "Your father made our yoke severe; now then, ease up on the burdensome servitude of your father and the heavy yoke that he imposed on us, and we will serve you."<sup>6</sup> He answered them, "Wait for three days and then come to me again." So the people left.

<sup>6</sup>King Rehoboam consulted with the elderly men, who had stood before Solomon his father while he was still alive. "How would you advise me to answer this people?" he asked. <sup>7</sup>They replied to him, "If you will be kind to this people and please them and speak favorable words to them, then they will become your subjects for all time."

<sup>8</sup>But he turned a deaf ear to the advice which these elders recommended and conferred with the young men who had grown up with him and were standing in his presence. <sup>9</sup>To them he also put the question: "What do you advise that we answer this people who have spoken to me, saying, 'Ease up on the yoke which your father put on us?'" <sup>10</sup>The young men who had grown up with him suggested, "In this way you should answer the people who said to you, 'Your father made our yoke severe, but as for you, ease up on our yoke!' This is the way you should reply to them, 'My little finger will be thicker than my father's thighs. <sup>11</sup>Though my father imposed a heavy yoke on you, yet now I will add to that yoke; my father disciplined you with whips, but I [will discipline you] with scorpions.'"<sup>j</sup>

<sup>12</sup>On the third day Jeroboam and all the people returned to Rehoboam as the king had appointed them, saying, "Come to me again on the third day." <sup>13</sup>But the king answered them sharply; for king Rehoboam had disregarded the advice of the old men <sup>14</sup>and instead spoke to them according to the counsel of the young men: "My father made your yoke heavy, but I

will increase it; my father disciplined you with whips, but I will do so with scorpions."<sup>k</sup> <sup>15</sup>The king would not listen to the people, because the turn of events was of God, that the LORD might carry out His word which He had spoken through Ahijah of Shiloh to Jeroboam, Nebat's son.<sup>l</sup>

<sup>16</sup>As for all Israel, when the king would not listen to them, the people replied to the king, "What part do we have in David? No inheritance at all in Jesse's son! Each man to your tents, O Israel!" Now, see to your own house, David!" So all Israel left for their tents; <sup>17</sup>but as for the children of Israel who resided in the cities of Judah, Rehoboam remained king over them. <sup>18</sup>King Rehoboam sent off Hadoram,<sup>m</sup> who had charge of the labor gangs, but the people of Israel stoned him to death; so King Rehoboam hurriedly mounted his chariot to flee to Jerusalem. <sup>19</sup>In this way Israel revolted against the house of David even to this day.

930 B.C.

**11** WHEN REHOBAM CAME TO Jerusalem, he mustered the 180,000 choice troops of the houses of Judah and Benjamin for war with Israel to restore the kingdom to Rehoboam.<sup>n</sup> <sup>2</sup>But the word of the LORD came to Shemaiah the man of God: <sup>3</sup>Say to Rehoboam, Solomon's son, king over Judah, and to all Israel in Judah and Benjamin, <sup>4</sup>This is what the LORD has spoken: You shall not go up, neither shall you fight against your brothers. Go back, every man, to his own house; for this thing has happened by My decree. They paid attention to the LORD's words and turned back from marching against Jeroboam. <sup>5</sup>So Rehoboam settled in Jerusalem, and he fortified cities in Judah for defense. <sup>6</sup>He worked on Bethlehem, Etam, Tekoa, <sup>7</sup>Beth-zur, Soco, Adullam. <sup>8</sup>Gath, Mareshah, Ziph, <sup>9</sup>Adoraim, Lachish, Azekah, <sup>10</sup>Zorah, Aijalon, and Hebron; these became fortified cities in

j) A metal-tipped scourge. k) See I Kings 11:30, 31.

l) Slogan used by Sheba in rebellion against David [II Sam. 20:1].

m) Probably to negotiate with dissatisfied Israel.

n) That Jerusalem was mostly located in Benjamin enhanced the loyalty of that tribe to the house of David. For them the worship in the temple remained a vital element of true living.



Judah and Benjamin. <sup>11</sup>He reinforced the strongholds, stationing commanders in them, along with food supplies, oil, and wine. <sup>12</sup>With shields and spears in every city he strengthened them greatly; so Judah and Benjamin remained his.

<sup>13</sup>Furthermore the priests and Levites throughout all Israel took their stand with him from all their localities. <sup>14</sup>For the Levites abandoned their suburban lands and property and came to Judah and Jerusalem, because Jeroboam and his sons had rejected them from ministering to the LORD, <sup>15</sup>and he had ordained for himself priests for the high places and the goat idols and the calves he had made. <sup>16</sup>Laymen, too, out of all the tribes of Israel who had made up their minds to seek the LORD, the God of Israel, followed them to Jerusalem to sacrifice to the LORD, the God of their fathers. <sup>17</sup>During three years they strengthened the kingdom of Judah and upheld Rehoboam, Solomon's son; for they walked in the way of David and Solomon for three years.<sup>o</sup>

<sup>18</sup>Rehoboam married Mahalath daughter of David's son Jerimoth and of Abihail daughter of Jesse's son Eliab. <sup>19</sup>She bore sons to him: Jeush, Shemariah, and Zaham. <sup>20</sup>Later he took Maacah daughter<sup>p</sup> of Absalom, who bore him Abijah, Attai, Ziza, and Shelomith. <sup>21</sup>Rehoboam loved Maacah, Absalom's daughter,<sup>p</sup> more than any of his other wives or concubines (for he took 18 wives and 60 concubines, and had 28 sons and 60 daughters). <sup>22</sup>Rehoboam appointed Abijah son of Maacah as head and prince among his brothers so as to make him king. <sup>23</sup>He displayed wisdom<sup>q</sup> in distributing his sons throughout all the districts of Judah and Benjamin and all the fortified cities, giving them ample provisions and seeking a large number of wives.<sup>r</sup>

926 B.C.

**12** WHEN REHOBAM'S ROYAL POWER became established and he

had become strong, he and all Israel forsook the Law of the LORD. <sup>2</sup>Then, because of their unfaithfulness to the LORD, Shishak Egypt's king <sup>3</sup>marched against Jerusalem in the fifth year of King Rehoboam with 1200 chariots, 60,000 cavalry, and innumerable troops, who came with him from Egypt — Lubians, Sukkiites, and Ethiopians. <sup>4</sup>He captured the stronghold cities of Judah, advancing as far as Jerusalem. <sup>5</sup>Meanwhile, Shemaiah the prophet met with Rehoboam and the princes of Judah who had gathered into Jerusalem for fear of Shishak, and said to them, "This is what the LORD has spoken: You have abandoned Me, so I, now, do abandon you into Shishak's hands." <sup>6</sup>Then the princes of Israel and the king humbled themselves and acknowledged, "The LORD is righteous."<sup>s</sup> <sup>7</sup>Accordingly, when the LORD saw that they humbled themselves, this message came to Shemaiah from the LORD: They have humbled themselves. Therefore I will not bring them to ruin but will shortly give them an escaped remnant, and My anger shall not be poured out against Jerusalem by the hand of Shishak. <sup>8</sup>But they will become his servants and recognize the difference between servitude to Me and to the kingdoms of the lands.

<sup>9</sup>So Shishak king of Egypt advanced against Jerusalem and confiscated the treasure of the LORD's temple and of the king's palace, taking it all, including the shields of gold which Solomon had made.<sup>t</sup> <sup>10</sup>In their place King Rehoboam made bronze shields and committed them to the hands of the captains of the guard, who kept the gate of the king's palace. <sup>11</sup>Whenever the king came to the temple of the LORD, this guard would present itself to carry them and then would replace them in the guardroom. <sup>12</sup>Because he had humbled himself, the LORD's anger was turned aside from him, so that

<sup>o</sup>) Until he became strong and self-reliant [ch. 12:1].

<sup>p</sup>) General term meaning female descendant, here granddaughter. Almost certainly Absalom's daughter surpassed all others in beauty.

<sup>q</sup>) Perhaps a lesson learned from David's sad experience [II Sam. 13, esp. vss. 26,27].

<sup>r</sup>) For these sons.

<sup>s</sup>) Acknowledgment of God's justice in punishment is a leading factor in genuine repentance.

<sup>t</sup>) Ch. 9:15,16.

## II CHRONICLES 12, 13

the LORD did not send total destruction; in fact, there remained good things in Judah.

<sup>13</sup>So King Rehoboam established himself in Jerusalem and reigned. Rehoboam was forty-one years old when he became king and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel in which to place His name. His mother's name was Naamah the Ammonitess. <sup>14</sup>Nevertheless, he did wrong in that he did not fix his heart<sup>u</sup> to seek the LORD. <sup>15</sup>As for the activities of Rehoboam, both first and last, are they not recorded in the words of Shemaiah the prophet and Iddo the seer in the register of genealogy? There were hostilities between Rehoboam and Jeroboam constantly. <sup>16</sup>So Rehoboam slept with his fathers and was buried in the city of David, and Abijah his son became king in his place.

913 B.C.

**13** ABIJAH BECAME KING OVER Judah in the eighteenth year of King Jeroboam, <sup>2</sup>and he reigned for three years in Jerusalem. His mother's name was Micaiah<sup>v</sup> daughter of Uriel from Gibeah. When war broke out between Abijah and Jeroboam, <sup>3</sup>Abijah engaged in battle with an army of mighty warriors—400,000 picked troops, whereas Jeroboam ordered the battle against him with 800,000 picked troops—strong, courageous men.<sup>w</sup> <sup>4</sup>Then Abijah stood up on Mount Zemaraim<sup>x</sup> which lies in the Ephraim hill country and called, "Listen to me, Jeroboam and all Israel! <sup>5</sup>Should you not understand that the LORD, the God of Israel, has given the monarchy over Israel to David forever, to him and his sons by a salt covenant?<sup>y</sup> <sup>6</sup>Yet Jeroboam,<sup>z</sup> Nebat's son, and servant to David's son Solomon, turned and rebelled against his master. <sup>7</sup>And certain good-for-nothing ne'er-do-wells joined

## Abijah Invokes God's Help for Judah

him and defied Rehoboam, Solomon's son—for Rehoboam was immature<sup>a</sup> and faint-hearted and failed to assert himself against them. <sup>8</sup>Now you plan on using your strength against the LORD's kingdom in the hand of David's sons, and you are a huge multitude, but you have with you the calves of gold which Jeroboam made as gods for you. <sup>9</sup>Have you not driven out the LORD's priests, Aaron's son and the Levites, and like the people of the nations made your own priests out of anyone who came with a young bullock and seven rams to consecrate himself, to become a priest to no god?

<sup>10</sup>"But as for us, the LORD is our God, and we have not forsaken Him. We have priests from Aaron's descendants ministering to the LORD, and the Levites carrying on their service, <sup>11</sup>sacrificing burnt offerings to the LORD every morning and evening, burning incense of spices, and caring for the rows of bread on the pure table,<sup>b</sup> and the golden lampstand that its lamps may be burning every evening. We are observing the injunction of the LORD our God; but you—you have forsaken Him. <sup>12</sup>See here! God is with us at our head as are His priests with the alarm bugles to signal the advance against you. O sons of Israel! Do not fight against the LORD, the God of your fathers, for you shall not win."

<sup>13</sup>Nevertheless, Jeroboam sent an ambush around to come at them from behind;<sup>c</sup> in this way they were in front of Judah and at the same time had the ambush at their rear. <sup>14</sup>When Judah faced about, look! the battle was both in front of and behind them. They cried out to the LORD, and the priests blew their bugles. <sup>15</sup>The men of Judah shouted, and when the men of Judah shouted, then it was that God defeated Jeroboam and all Israel before Abijah and Judah. <sup>16</sup>For the men

u) Example of O.T. emphasis on the heart. See also I Sam 16:7.

v) Called Maacah in ch. 11:20, where her relationship is given to Absalom, whose only daughter Tamar (II Sam. 14:27) married Uriel.

w) Entirely plausible figures in view of David's census (II Sam. 24:9).

x) A scene reminiscent of Jotham's fable (Judg. 9:7).

y) Since unbreakable friendship was signified by eating salt together, and salt's preservative use made it an appropriate symbol for eternity, the immutability of the covenant is stressed, [as in Num. 18:19]. z) Mentioned in I Kings 11:28.

a) Heb., "youth"; in view of the fact that Rehoboam was 41 [Ch. 12:13] at that time, Abijah probably refers to inexperience. b) Called such in Lev. 24:6.

c) Tactics also of Joshua [Josh. 8:4,5].

of Israel fell back before Judah, and God gave them over into their hand. <sup>17</sup>Abijah and his people struck them down with a great slaughter, fatally wounding 500,000 picked troops of Israel. <sup>18</sup>At that time the men of Israel were subdued, but the men of Judah were strengthened, because they relied on the LORD, the God of their fathers. <sup>19</sup>So Abijah pursued Jeroboam and captured some cities from him: Bethel with its suburbs, Jeshanah with its surrounding territories, and Ephraim with its suburbs. <sup>20</sup>Neither could Jeroboam regain power during Abijah's lifetime, and at length the LORD smote him and he died. <sup>21</sup>But Abijah built up his strength. Moreover, he took fourteen wives for himself; he had twenty-two sons and sixteen daughters. <sup>22</sup>The rest of Abijah's affairs, his ways and his words, are recorded in the exposition of the prophet Iddo.

910 B.C.

**14** <sup>1</sup>ABIJAH SLEPT WITH HIS FATHERS,<sup>d</sup> and they buried him in the city of David. Then Asa his son became king in his place and during his days the land had ten years of peace, <sup>2</sup>for Asa<sup>e</sup> did what was good and right in the eyes of the LORD his God. <sup>3</sup>He removed the foreign altars and the high places; he shattered the pillars and chopped down the Asherahs.<sup>f</sup> <sup>4</sup>He ordered Judah to seek the LORD, the God of their fathers, and to keep the law and the commandment. <sup>5</sup>He removed the high places and incense altars out of all the cities of Judah.<sup>g</sup> Therefore the kingdom was peaceful under him. <sup>6</sup>He also built fortified cities in Judah while the land lay undisturbed—for he had no war during those years, the LORD having given him peace. <sup>7</sup>He instructed Judah, "Let us build these cities and surround them with walls having towers, gates, and bars, while we are still in possession of the land by reason of our hav-

ing sought the LORD our God. We have sought Him; therefore He has given us rest on all sides."<sup>h</sup> So they built and thrived. <sup>8</sup>And Asa commanded an army of 300,000 from Judah bearing light shields and spears and 280,000 from Benjamin armed with larger shields and bows; these were all strong and mighty men.

About 899 B.C.

<sup>9</sup>Now Zerah<sup>i</sup> the Ethiopian came up against them with an army of a million and 300 chariots, advancing as far as Mareshah. <sup>10</sup>Asa marched against him, drawing up the battle lines in the valley of Zephathah by Mareshah. <sup>11</sup>Then Asa called on the LORD his God, praying, "O LORD, there is none but Thee to help the powerless against the mighty;<sup>j</sup> help us, O LORD our God, for we rely on Thee, and in Thy name do we come against this horde. O LORD, Thou art our God, do not let man hold out against Thee!" <sup>12</sup>Then the LORD struck down the Ethiopians before Asa and Judah so that the Ethiopians fled. <sup>13</sup>Asa and the people with him chased them as far as Gerar, and there fell so many of the Ethiopians that none were left alive, for they were beaten before the LORD and His army. They collected a large amount of plunder. <sup>14</sup>They also overthrew all the cities around Gerar,<sup>k</sup> because the awe of the LORD had come over them;<sup>l</sup> and because there was abundant booty they plundered these cities. <sup>15</sup>They went so far as to attack the cattle tents, capturing many sheep and camels; but finally they returned to Jerusalem.

895 B.C.

**15** <sup>1</sup>NOW THE SPIRIT OF GOD CAME on Azariah, Oded's son, <sup>2</sup>and he went out to meet Asa, saying to him, "Listen to me, Asa and all Judah and Benjamin! The LORD is with you while you are with Him; if you seek Him, He will be found by you; but

d) Ch. 13:23 in Heb. e) Ch. 14:1 in Heb.

f) Pillars were stone monuments dedicated to Baal worship; Asherahs were wooden poles or tree trunks dedicated to the worship of the nature goddess, Astarte. On one pole or stump the likeness of the female secret organ was carved, and on another that of the male; a Baal altar was between the two. g) A reform suggesting that of Josiah [Ch. 34:3,4].

h) Excellent illustration of Prov. 16:7.

i) Probably Osorkon I, successor to Sheshenk I [Shishak of Ch. 12:2] and second ruler of the 22nd dynasty of Egypt, a period of revived power.

j) See Jonathan's conviction [I Sam. 14:6]. k) In the Philistine country about six miles south of Gaza.

l) As over Jericho [Josh. 2:9,11], and foretold by Moses [Ex. 15:16].

if you forsake Him, He will forsake you.<sup>m</sup> <sup>3</sup>For some time Israel has been without the true God, without a teaching priest, and without law. <sup>4</sup>But in their extremity they returned to the LORD, the God of Israel;<sup>n</sup> when they sought Him, He was found by them. <sup>5</sup>During those times there was no security for anyone who went out or came in, because many disturbances came to all the inhabitants of the lands. <sup>6</sup>Nation dashed against nation, and city against city, for God plagued them with all sorts of adversity. <sup>7</sup>But you, be strong, and do not lose heart, for your efforts shall be rewarded.<sup>o</sup> <sup>8</sup>When Asa heard these words and this prophecy coming from the prophet Oded, he gained courage to remove the detestable things<sup>p</sup> from all the land of Judah and Benjamin and from the cities which he had taken from the Ephraim hill country, and he renewed the LORD's altar which stood in front of the porch of the LORD.

<sup>9</sup>Then he brought together all Judah and Benjamin, and those from Ephraim, Manasseh, and Simeon who lived among them. For a large number came over to him from Israel when they saw that the LORD his God was with him. <sup>10</sup>These were assembled at Jerusalem in the third month of the fifteenth year of Asa's reign. <sup>11</sup>That day they sacrificed to the LORD some of the plunder they had brought — 700 cattle and 7000 sheep — <sup>12</sup>and entered into the covenant<sup>q</sup> to seek the LORD God of their fathers with all their heart and with all their soul.<sup>r</sup> <sup>13</sup>Indeed, anyone who would not seek the LORD God of Israel was to die, whether small or grown, man or woman. <sup>14</sup>They made this oath to the LORD with a loud voice and a cheer, with trumpets and horns. <sup>15</sup>All Judah was glad for the oath, because they had sworn with all their heart and sought

Him with all their will; He was found by them, and the LORD gave them rest all around.

<sup>16</sup>King Asa even deposed Maacah his mother from being queen,<sup>s</sup> for she had made a repulsive Asherah image.<sup>t</sup> This image Asa cut down, smashing and burning it at the brook Kidron. <sup>17</sup>Although the high places were not removed from Israel, yet Asa retained his integrity of heart all his lifetime. <sup>18</sup>He also brought the dedicated articles belonging to his father and himself to the temple of God — silver, gold, and utensils. <sup>19</sup>No war occurred until the thirty-fifth year<sup>u</sup> of Asa's reign.

894 B.C.

**16** IN THE THIRTY-SIXTH YEAR OF Asa's reign, Baasha, Israel's king advanced against Judah and built Ramah, to prevent anyone from going out or coming in to Asa king of Judah. <sup>2</sup>Then Asa withdrew silver and gold from the treasures of the LORD's temple and from the king's palace and sent it to Ben-hadad king of Syria, who lived at Damascus, saying, <sup>3</sup>"There is a treaty between me and you, as there was between my father and your father. Note that I have sent you silver and gold. Go, break your treaty with Baasha Israel's king, that he may withdraw from me."<sup>v</sup> <sup>4</sup>So Ben-hadad listened to King Asa and sent the commanders of his armies to the cities of Israel, and they overpowered Ijon, Dan, and Abel-maim, along with all the storage cities of Naphtali. <sup>5</sup>When Baasha heard this, he quit building Ramah and gave up his enterprise. <sup>6</sup>Then King Asa brought all Judah, and they carried away the stones and timbers of Ramah with which Baasha had been building, and with these he built Geba and Mizpah.

<sup>7</sup>At that time Hanani the seer came to Asa king of Judah and said to him, "Because you relied on the king of

m) Clear statement of the proportionate relationship between consecration and God's fellowship and blessing. Compare I Sam. 2:30.

n) How often distress is used by God to turn us to Him! o) Cf. I Cor. 15:58. Reward is sure. p) Presumably images, particularly the carved poles at which the people indulged in lewd practices under cover of religion. q) Renewal of covenant of Ex. 19:5-8.

r) Thus fulfilling conditions listed in Deut. 4:29.

s) Grandmother of King Asa; daughter or granddaughter of Absalom.

t) See explanation of Asherah of ch. 14:3.

u) Dated from the division of Israel from Judah of 930 B.C.

v) An ungodly move that cost him and his people dearly.

Syria and did not rely on the LORD your God, therefore the army of the king of Syria has escaped out of your hand. <sup>8</sup>Were not the Ethiopians and Lubians a large horde with a great many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your hand." <sup>9</sup>For the eyes of the LORD flash back and forth over the whole earth to display His strength on behalf of those whose heart is full of integrity toward Him.<sup>x</sup> In this you acted foolishly, for from now on you will be engaged in wars." <sup>10</sup>But Asa was angered at the seer and threw him into prison stocks, for he was enraged at him over this. Also at this time Asa cruelly oppressed certain of the people. <sup>11</sup>Note that the affairs of Asa from first to last are recorded in the book of the kings of Judah and Israel.

872-870 B.C.

<sup>12</sup>In the thirty-ninth year of his reign, Asa became diseased in his feet, and this illness grew severe; yet even in his sickness, he did not seek the LORD but rather the physicians. <sup>13</sup>Asa slept with his fathers, expiring in the forty-first year of his reign, <sup>14</sup>and they buried him in the vault which he had chiseled out for himself in the city of David, laying him on a bed that was filled with sweet spices and various kinds of ointments mixed by the perfumer's skill, and a very impressive burning<sup>y</sup> was held for him.

872-869 B.C.

**17** HIS SON JEHOSEPHAT BECAME king in his place and strengthened himself against Israel. <sup>2</sup>He quartered troops in all the fortified cities of Judah and stationed garrisons throughout all the land of Judah and in the cities of Ephraim, which Asa his father had taken. <sup>3</sup>The LORD was with Jehoshaphat because he walked in the old paths of David his father<sup>z</sup> and did not seek the Baalim.<sup>a</sup> <sup>4</sup>Instead he followed the God of his father and walked in His commandments — not according to the doings of Israel. <sup>5</sup>So

the LORD established the kingdom in his hand, and all Judah presented gifts to Jehoshaphat so that he attained great riches and honor. <sup>6</sup>He took heart in the ways of the LORD and went on to remove the high places and shame images<sup>b</sup> from Judah. <sup>7</sup>Also in the third year of his reign he sent out his princes — Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah — to teach in the cities of Judah, <sup>8</sup>accompanied by the Levites — Shemaiah, Nathaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, Levites — and by Elishama and Jehoram, priests. <sup>9</sup>So these taught throughout Judah, taking with them the book of the Law of the LORD, and they went around into all the cities of Judah, teaching among the people.

<sup>10</sup>The awe of the LORD had come over all the kingdoms of the lands which surrounded Judah so that they did not make war against Jehoshaphat.<sup>c</sup> <sup>11</sup>In fact, some of the Philistines did regularly bring gifts and silver as tribute to Jehoshaphat; even the Arabians brought him flocks: 7700 rams and 7700 he-goats. <sup>12</sup>So Jehoshaphat grew greater, outstandingly so, building fortresses and store cities throughout Judah. <sup>13</sup>He had much construction work in the cities of Judah and mighty, courageous warriors in Jerusalem. <sup>14</sup>Now this is how they were enrolled by their clans: In Judah the commanders of thousands were: Adnah, commander, accompanied by 300,000 strong and brave men; <sup>15</sup>next to him, Jehohanan, commander, accompanied by 280,000; <sup>16</sup>next to him, Amasiah, Zichri's son, who willingly offered himself to the LORD,<sup>d</sup> accompanied by 200,000 strong and brave men. <sup>17</sup>From Benjamin: Eliada, a strong and brave man, and with him 200,000 equipped with bow and shield; <sup>18</sup>next to him Jehoazabad, with 180,000 fitted out for war. <sup>19</sup>These were the king's officers besides the ones whom the king had stationed in the fortified cities throughout all Judah.

w) Related in Ch. 14:9-13. x) Quality of heart noted of Asa in Ch. 15:17.

y) A kindling of fragrant spices in honor of the generally good King Asa.

z) Term here applies broadly to a male ancestor; refers to faithfulness of David, especially prior to II Sam. 11. a) General term for all false gods. b) See note on Ch. 14:3.

c) Again illustrates Prov. 16:7. d) A willing heart produces devotion which calls forth this brief commendation of an otherwise unknown leader.

853 B.C.

**18** WHEN JEHOSEPHAT HAD AMPLE riches and honor, he made a marriage alliance with Ahab.<sup>e</sup> <sup>2</sup>After a few years he visited Ahab in Samaria. Ahab butchered a large number of sheep and cattle for him and his company and persuaded him to march against Ramoth-gilead. <sup>3</sup>For Ahab king of Israel inquired of Jehoshaphat king of Judah, "Will you go to Ramoth-gilead with me?" To this he responded, "I am as you, and my people as your people, we will be with you in the war. <sup>4</sup>But first of all," requested Jehoshaphat of the king of Israel, "let me ask that you seek the word of the LORD." <sup>5</sup>So the king of Israel called together the prophets, <sup>6</sup>400 men, and said to them, "Shall we advance against Ramoth-gilead for battle or shall I desist?" "Go up," they replied, "and God will deliver it into the king's hand." <sup>6</sup>But Jehoshaphat queried, "Isn't there another prophet of the LORD around here that we may inquire from him?" <sup>7</sup>The king of Israel responded to Jehoshaphat, "There is still one man by whom to seek the LORD,<sup>f</sup> but I hate him, for he never prophesies good about me, but always bad.<sup>h</sup> He is Micaiah, Imla's son." Then Jehoshaphat said, "Oh, let not the king say so!" <sup>8</sup>So the king of Israel summoned an officer and ordered, "Hurry and get Micaiah, Imla's son."

<sup>9</sup>The king of Israel and Jehoshaphat king of Judah were sitting each on his throne dressed in his robes. This was in the threshing area of the entrance gate to Samaria, where all the prophets were prophesying before them. <sup>10</sup>Then Zedekiah, Chenaanah's son, made iron horns for himself and said, "This is what the LORD says: With these you will gore Syria until they are destroyed." <sup>11</sup>And all the prophets were prophesying the same way, saying, "Go against Ramoth-gilead and win, for the

LORD will give it into the king's hand."

<sup>12</sup>Meanwhile, the messenger who had gone to call Micaiah informed him, "Listen, the prophets' messages to the king are unanimously good. How about making your message like one of theirs and speaking favorably?" <sup>13</sup>Micaiah replied, "As the LORD lives, whatever my God shall say, that will I proclaim."<sup>i</sup> <sup>14</sup>When he came to the king, the king inquired of him, "Micaiah,<sup>j</sup> shall we march against Ramoth-gilead to battle or should I give it up?" He retorted, "Go on up and win, that they may be delivered into your hands!" <sup>15</sup>But the king took him to task, "How many times have I adjured you never to speak to me anything except the truth in the name of the LORD?"<sup>k</sup> <sup>16</sup>Then he responded, "I saw all Israel scattered out over the hills like sheep without a shepherd. And the LORD said: These have no master. Let everyone of them return to his own house in safety." <sup>17</sup>"What did I tell you?" remarked the king of Israel to Jehoshaphat. "He does not prophesy good about me, but rather calamity!" <sup>18</sup>"That being so," he<sup>l</sup> continued, "listen to the LORD's word: I saw the LORD sitting on His throne with all the throngs of heaven standing around Him at His right and left." <sup>19</sup>The LORD said: Who will persuade Ahab, Israel's king, to go up and fall at Ramoth-gilead? As one said one thing, and another said something else, <sup>20</sup>one spirit<sup>m</sup> moved forward, stood before the LORD, and said, 'I will persuade him.' The LORD quizzed him: In what way? <sup>21</sup>He replied, 'I will go out and become a lying spirit in the mouth of all his prophets.' You will succeed in persuading him, He answered; go ahead and do this. <sup>22</sup>Now notice, the LORD has put a lying spirit in the mouths of these your prophets, for the LORD has decreed evil against you."

e) Of his son Jehoram with Athaliah, Ahab's daughter [Ch. 21:6]. An unwise alliance rebuked in Ch. 19:2, and illustrating Amos 3:3 and II Cor. 6:14.

f) Probably prophets connected with the calf worship established by Jeroboam in Dan and Bethel, carried on under the name of the LORD [I Kings 12:28]. g) God has His man for each generation.

h) Typical attitude of considering, not ourselves, but the preacher, wrong.

i) Baalam so resolved, too [see Num. 22:18-20,38; 24:13].

j) Short form of the prophet's name, as Silas for Silvanus in I Thess. 1:1.

k) Ahab hesitated Micaiah's sarcasm. l) Micaiah.

m) Reference here to one spirit may indicate current familiarity with a specific angelic being, possibly "the accuser" (Satan) of Job 1:6,7.

<sup>23</sup>Then Zedekiah, Chenaanah's son, stepped up and struck Micaiah on the cheek, saying, "Which way did the Spirit of the LORD cross over from me to speak to you?" <sup>24</sup>"Look," said Micaiah, "you will see in that day, when you enter an inside room to hide yourself!" <sup>25</sup>The king of Israel ordered, "Take Micaiah and remand him to Amon, officer of the city, and to Joash, the king's son, <sup>26</sup>with orders, 'The king commands this, Put this man in prison and feed him prison fare of bread and water until I return safely.'" <sup>27</sup>Micaiah rejoined, "If you actually return safely, the LORD has not spoken by me! Hear this, all you peoples!" he called.

<sup>28</sup>Even so, the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead. <sup>29</sup>The king of Israel, moreover, proposed to Jehoshaphat, "I will disguise myself and go into battle, but you wear your own regalia." So the king of Israel disguised himself, and they entered the battle. <sup>30</sup>Now the king of Syria had ordered his chariot captains, "Do not fight against small or great, but only against the king of Israel." <sup>31</sup>So it happened that when the chariot captains saw Jehoshaphat, they concluded, "That is the king of Israel," and encircled him to fight against him. But Jehoshaphat cried out, and the LORD helped him; God drew them away from him. <sup>32</sup>When the chariot captains realized he was not the king of Israel, they retired from pursuing him. <sup>33</sup>But one of the men took a shot with his bow at random and hit the king of Israel between the layers of breastplate and body armor. He ordered his driver, "Turn your hand and take me out of the front line, for I am wounded." <sup>34</sup>Through that day the battle raged, while the king of Israel kept himself standing in his chariot opposite Syria until evening; but about sundown he died.

853 B.C.

**19** THEN JEHOSEPHAT, JUDAH'S king, returned safely to his palace in Jerusalem. <sup>2</sup>But Jehu son of Hanani the seer, went out to meet him,

and said to King Jehoshaphat, "Should you give help to the wicked and love those who hate the LORD? Because of this, indignation from the LORD shall come upon you. <sup>3</sup>Even so, there are good things found in you, for you have destroyed the shame images out of the land and have set your heart to seek God."

<sup>4</sup>Jehoshaphat then settled down in Jerusalem and went out again among the people from Beer-sheba to the Ephraim hill country, turning them back to the LORD, the God of their fathers. <sup>5</sup>He appointed judges throughout the land, in all the fortified cities of Judah, city by city, <sup>6</sup>and instructed these judges: "Watch what you do, for you are not judging for men, but for the LORD who will be beside you in judicial affairs. <sup>7</sup>Now may reverence for the LORD come over you; pay attention and perform this, for with the LORD our God there is no injustice, partiality, or bribe-taking."

<sup>8</sup>In Jerusalem Jehoshaphat also stationed some of the Levites and priests along with clan leaders of Israel for the judgment of the LORD and for disputes, after they had returned to Jerusalem. <sup>9</sup>These he charged, "So shall you do, in reverence for the LORD, in faithfulness, and with a heart of integrity. <sup>10</sup>Regarding every case which may come before you from your brothers living in the cities, which involves blood versus blood, law, commandment, regulations or ordinances, you shall warn them not to be guilty before the LORD, lest anger should come on both you and your brothers. This you shall do so as not to incur guilt. <sup>11</sup>Note also: Amariah is high priest over you in all matters regarding the LORD, and Zebadiah, Ishmael's son, ruler of the house of Judah, in all matters regarding the king; the Levites are officials before you. Deal fearlessly, and the LORD be with the good."

853 B.C.

**20** LATER THIS HAPPENED: THE men of Moab and Ammon, together with some Ammonites, came against Jehoshaphat in battle. <sup>2</sup>Men came to inform Jehoshaphat, saying, "A

n) Bringing God's message beyond their own boundaries.

huge multitude has come against you from beyond the sea,<sup>o</sup> from Syria; and note this, they are at Hazazon-tamar" (which is Engedi). <sup>3</sup>In fear, Jehoshaphat set his face to seek the LORD and proclaimed a fast throughout Judah. <sup>4</sup>And Judah came together to seek the LORD; indeed they came to seek the LORD out of all the cities of Judah.

<sup>5</sup>Then, in the house of the LORD in front of the new court, Jehoshaphat stood up in the congregation of Judah and Jerusalem <sup>6</sup>and said: "LORD God of our fathers, art Thou not God in heaven, and dost Thou not rule over all the kingdoms of the nations? There is both strength and might in Thy hand, and there is none who can stand up against Thee. <sup>7</sup>Didst Thou not, O, our God, dispossess the inhabitants of this land in favor of Thy people Israel, giving it to the descendants of Thy friend Abraham forever? <sup>8</sup>Later they settled in it and built a sanctuary in it for Thy name, saying, <sup>9</sup>'If calamity, sword, judgment, pestilence, or famine come on us,<sup>p</sup> we will stand before this house and before Thee—for Thy name is in this house—and cry to Thee out of our distress, and Thou wilt hear and save.'<sup>10</sup>See, now! The men of Ammon and Moab and Mount Seir, whom Thou didst not let Israel invade as they came out of the land of Egypt<sup>q</sup>—instead they turned away from them and did not destroy them—<sup>11</sup>see how they are repaying us by coming to drive us out from Thy possession, which Thou didst cause us to inherit. <sup>12</sup>O our God, wilt Thou not judge them? For we have not power against this huge array which has come against us, and we are at a loss what to do; but our eyes are on Thee."<sup>r</sup> <sup>13</sup>All Judah was standing before the LORD, including their infants, wives, and children.

<sup>14</sup>Then the Spirit of the LORD came on Jahaziel<sup>s</sup> in the midst of the congregation—he was the son of Zechariah the son of Benaiah, Jeiel's son, a son of the Levite Mattaniah, one of Asaph's sons—<sup>15</sup>and he said, "Pay attention, all Judah and Jerusalem residents and King Jehoshaphat. The LORD has said to you: Be not afraid, neither be discouraged on account of this great horde, for the battle is not yours but God's.<sup>t</sup> <sup>16</sup>Go down against them tomorrow. Surely now they are going up by the upward slope of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. <sup>17</sup>But you will not need to fight in this; just hold your place, stand still, and see<sup>u</sup> the victory of the LORD who is with you, O Judah and Jerusalem. Fear not; be not perplexed; tomorrow go out before them, and the LORD be with you."<sup>18</sup>Then Jehoshaphat bowed with his face to the ground, and all Judah and the residents of Jerusalem fell before the LORD to worship the LORD. <sup>19</sup>The Levites, of the sons of the Kohathites and of the sons of the Korahites, on their part, arose to praise the LORD, the God of Israel, with a very loud voice.<sup>v</sup>

<sup>20</sup>Early the next morning they got up and marched out to the wilderness of Tekoa. When they were setting out, Jehoshaphat stood to say, "Hear me, O Judah and you residents of Jerusalem! Trust in the LORD your God, and you will be established. Trust in His prophets, and you will be successful."<sup>21</sup>He took counsel with the people, appointing those who were to sing to the LORD and those who were to give praise in sacred vestments as they advanced in front of the troops, saying, "Praise the LORD, because His loving-kindness is everlasting!"<sup>w</sup>

<sup>22</sup>When they began the ringing

o) Dead Sea; "from beyond the sea" [Edom] and "from Syria."

p) Summary of part of Solomon's prayer [ch. 6:28-30]. From this occasion the 46th Psalm may have been inspired. q) Cited from Deut. 2:4,5,9,19. r) Compare Ps. 123:2.

s) This inspired descendant of the psalmist Asaph may be the specific author (referred to by family name in the title) of Psalm 83 wherein the military situation seems similar to that in this text. t) So said David when facing Goliath [I Sam. 17:47].

u) The same advice God had given Moses at the Red Sea [Ex. 14:13].

v) As our LORD on earth taught us and practiced — and so did Paul — they gave thanks for answered prayer before the battle had begun.

w) In 1632 A.D., when Gustaf Adolph of Sweden faced Wallenstein, who had brought the Austrian forces to bring Northern Europe back to the Roman Church, 20,000 Swedes joined their king in singing, "A mighty fortress is our God," and gained a mighty victory.



shout and praise, the LORD set an ambush against the sons of Ammon, Moab, and Mount Seir who had come against Judah, and they were beaten. <sup>23</sup>For the men of Ammon and Moab stood up against the inhabitants of Mount Seir to destroy and annihilate them, and when they had wiped out the inhabitants of Seir, they helped to destroy one another. <sup>24</sup>When Judah arrived at the lookout in the wilderness and faced toward the horde, what were they but corpses, lying on the ground, none having escaped! <sup>25</sup>Jehoshaphat and his people proceeded to collect the plunder and found much among them, including goods with the bodies and precious articles. They stripped off for themselves more than they could carry, spending three days collecting the loot; for it was enormous.<sup>x</sup> <sup>26</sup>On the fourth day they assembled in the valley of Berachah;<sup>y</sup> for there they blessed the LORD, and as a result they have called the name of that place the valley of Berachah to this day. <sup>27</sup>Then they turned—all the men of Judah and Jerusalem, headed by Jehoshaphat—to go back with joy to Jerusalem, for God had made them rejoice over their enemies. <sup>28</sup>So they went into Jerusalem to the house of the LORD with harps, lyres, and trumpets. <sup>29</sup>Again the awe of God came over all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel. <sup>30</sup>The kingdom of Jehoshaphat had peace, for his God gave him rest on all sides.

<sup>31</sup>So Jehoshaphat ruled over Judah; he was thirty-five years old when he became king, and he reigned in Jerusalem twenty-five years. His mother's name was Azubah the daughter of Shilhi. <sup>32</sup>He walked in the way of his father Asa and did not turn aside from it, doing right in the eyes of the LORD—<sup>33</sup>except that the high places were not removed and the people still would not fix their heart on the God of their fathers. <sup>34</sup>Now the rest of Jehoshaphat's affairs, both first and last, see, they are written in the words of Jehu the son

of Hanani, which he inscribed in the book of the kings of Israel. <sup>35</sup>Later on, Jehoshaphat king of Judah made an alliance with Ahaziah king of Israel, who acted wickedly; <sup>36</sup>he joined with him in making ships to go to Tarshish.<sup>z</sup> They made the ships in Ezion-geber.<sup>a</sup> <sup>37</sup>But Eliezer, Dodavahu's son, from Mareshah, prophesied against Jehoshaphat, saying, "Because you allied yourself with Ahaziah, the LORD has broken up your efforts." So the ships were so damaged that they could not sail to Tarshish.

848 B.C.

**21** JEHOSEPHAT WENT TO REST with his fathers, was buried with his fathers in the city of David, and Jehoram his son became king in his place. <sup>2</sup>His brothers, other sons of Jehoshaphat, were Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat, Judah's king. <sup>3</sup>Now their father gave to each of them large gifts of silver, gold, and valuable items, together with fortified cities in Judah, but he gave the kingdom to Jehoram because he was the first-born.

<sup>4</sup>When Jehoram took over his father's kingdom and had strengthened his position, he killed<sup>b</sup> all his brothers with the sword and even some of the princes of Judah. <sup>5</sup>Jehoram was thirty-two years old when he became king, and he remained king in Jerusalem for eight years. <sup>6</sup>But he walked in the way of the kings of Israel, doing as the dynasty of Ahab had done, for Ahab's daughter had become his wife.<sup>c</sup> He did wrong in the eyes of the LORD. <sup>7</sup>However, the LORD was unwilling to destroy the dynasty of David because of the covenant<sup>d</sup> which He had made with David, in which He had promised to give a lamp<sup>e</sup> both to him and to his sons for all time.

<sup>8</sup>During his time, the Edomites revolted from being under Judah's control and set up their own king. <sup>9</sup>Then Jehoram, accompanied by his captains and all his chariotry, crossed over and, attacking by night, struck down the

x) Because they had been coming to settle in the land [vs. 11]. y) Means "blessing."

z) Phoenician colony in Spain, or possibly Sardinia. a) On the Red Sea.

b) This may indicate the character difference cited in vs. 13, as well as jealous protection for his throne rights. c) Mentioned in ch. 18:1. d) II Sam. 7. e) Right to the throne.

Edomites and their chariot captains who had surrounded him. <sup>10</sup>Nevertheless, Edom revolted from the domination of Judah to this day. At that time, because he had left the LORD, the God of his fathers, Libnah also revolted from his sway.

<sup>11</sup>He also made high places in the hill country of Judah, causing the inhabitants of Jerusalem to become unfaithful and turning Judah astray.

<sup>12</sup>Then a writing came to him from the prophet Elijah, warning him, "The LORD, the God of your father David, has said this: Because you have not walked in the ways of your father Jehoshaphat, nor in the ways of Asa king of Judah, <sup>13</sup>but have rather followed in the way of the kings of Israel, causing Judah to be unfaithful and making the inhabitants of Jerusalem commit harlotry like that of the dynasty of Ahab,<sup>f</sup> and because you have killed your brothers, your father's own family, who were better than you, <sup>14</sup>now listen! The LORD is going to strike a great blow to your people, including your sons, your wives, and all your goods. <sup>15</sup>You also will become severely ill from an intestinal disease until your vitals fall out because of the day-after-day disease."

<sup>16</sup>Moreover the LORD stirred up against Jehoram the spirit of the Philistines and of the Arabians who are located beside the Ethiopians. <sup>17</sup>Advancing against Judah, they invaded it and captured all the property they found there belonging to the king's household, including his sons and his wives. Thus no son was left to him, except Jehoahaz,<sup>g</sup> his youngest.

<sup>18</sup>After all this, the LORD struck him with an incurable intestinal disease. <sup>19</sup>So it came about as time passed, that by the end of two years his intestines came out because of his sickness, and he died in intense suffering. His people made no burning for him

like the burning for his fathers.<sup>h</sup> <sup>20</sup>He was thirty-two years old when he became king and he reigned in Jerusalem for eight years, expiring without being mourned. They buried him in the city of David, but not in the tombs of the kings.

841 B.C.

**22** THEN THE INHABITANTS OF Jerusalem made Ahaziah, his youngest son, king in his place; for all his older sons had been killed by the band of marauders that had come with the Arabians against the camp. So Ahaziah, Jehoram's son, reigned as king of Judah. <sup>2</sup>Ahaziah was forty-two<sup>i</sup> years old when he became king, and he reigned in Jerusalem for one year; his mother's name was Athaliah, Omri's granddaughter.<sup>j</sup> <sup>3</sup>He too, walked in the ways of the house of Ahab, for his mother was counselor to him in his doing what was wrong. <sup>4</sup>So he did evil in the eyes of the LORD as the dynasty of Ahab had done, because, after his father's death, they became his advisors, leading him to ruin.

<sup>5</sup>Following their advice, he joined with Ahab's son, Joram the king of Israel, to make war against Hazael the king of Syria, at Ramoth-gilead. The Syrians wounded Joram.<sup>k</sup> <sup>6</sup>and he returned to Jezreel to recuperate from the wounds he had received while fighting at Ramah against Hazael king of Syria. So, because of this illness, Azariah, Jehoram's son, king of Judah, went down to Jezreel to visit Joram.

<sup>7</sup>The downfall of Ahaziah — his visiting Joram — was of God; for after he had arrived, he went out with Joram to meet Jehu, Nimshi's son, whom the LORD had anointed to put an end to the dynasty of Ahab.<sup>l</sup> <sup>8</sup>It came about that while Jehu was executing judgment against the house of Ahab, he encountered the princes of Judah and the sons of Ahaziah's brothers who

f) Given in greater detail in I Kings 16:31-33.

g) More frequently called Ahaziah [Ch. 22:1]. Both mean "The Lord holds," differing only in last. Somewhat parallel is our Dorothy and Theodore; both mean "God's gift," differing only in whether "dor(e)" (meaning "gift") is first or last.

h) Recorded in ch. 16:14. i) Should probably read "22." The miscopying of one letter could cause the apparent disagreement with II Kings 8:26. j) And daughter of Ahab and Jezebel.

k) Joram is a shortened form of Jehoram, as is Silas of Silvanus. Though the longer form (Jehoram) is that actually used in vs. 5, 6b, and 7b, the spelling Joram has been adopted so as to keep distinct the Jehoram of Judah from the Jehoram (Joram) of Israel.

l) Told in II Kings 9:6,7.

served Ahaziah,<sup>m</sup> and he killed them. <sup>9</sup>He then made search for Ahaziah, who was captured while hiding in Samaria; he was brought before Jehu, who had him killed. Even so they buried him, for they reasoned, "He was the son of Jehoshaphat who sought the LORD with all his heart." But there was no one from the house of Ahaziah who was able to exercise control over the kingdom.

<sup>10</sup>When Athaliah, Ahaziah's mother, saw that her son was dead, she set out and killed all the royal descendants of the house of Judah.<sup>n</sup> <sup>11</sup>But Jehoshabeath, the king's daughter, took Joash, Ahaziah's son, stole him away from among the king's sons, who were put to death, and placed both him and his nurse in the storeroom for beds. This Jehoshabeath, being Ahaziah's own sister as well as the daughter of King Jehoram and wife of the priest Jehoiada, hid him away from Athaliah, so that she could not kill him. <sup>12</sup>He stayed with them, hidden in the house of God for six years, while Athaliah was queen over the land.

835 B.C.

**23** IN THE SEVENTH YEAR JEHOIADA took courage and brought into a mutual agreement the captains of hundreds: Azariah, Jeroham's son; Ishmael, Jehohanan's son; Azariah, Obed's son; Maasciah, Adaiah's son; and Elishaphat, Zichri's son. <sup>2</sup>They toured through Judah, called together the Levites out of all the cities of Judah, also Israel's clan leaders, and these came to Jerusalem. <sup>3</sup>This whole assembly made a covenant with the king in the temple of God. He<sup>o</sup> told them, "See, the king's son is to reign as the LORD promised concerning David's sons. <sup>4</sup>This is the thing for you to do: a third of you priests and Levites who come in on the Sabbath will serve at the entrance as gatekeepers. <sup>5</sup>Another third will be at the king's palace, and a third at the foundation gate, while all the people will stay in the courts of the LORD's temple.

<sup>6</sup>Let no one enter the LORD's house, except the priests and the ministering Levites; they may enter, for they are holy; but all the people must observe the LORD's injunction.<sup>p</sup> <sup>7</sup>The Levites are to encircle the king completely, each with his weapon in hand, and anyone who enters the house is to be executed. Stay with the king as he enters and as he leaves."

<sup>8</sup>So the Levites and all Judah did according to all that Jehoiada the priest had commanded and each took his men, both those entering on the Sabbath and those leaving on the Sabbath, for Jehoiada the priest had not dismissed the divisions. <sup>9</sup>Then Jehoiada the priest gave the captains of hundreds the spears, shields and the smaller shields that were in the temple of God and had been King David's. <sup>10</sup>He had all the people stand around the king, weapons in hand, from the south side of the house to the north side by the altar and the temple itself. <sup>11</sup>Then they brought out the king's son, placed the crown on him, and presenting him with the testimony,<sup>q</sup> they made him king. Jehoiada and his sons then anointed him and proclaimed, "Long live the king!"

<sup>12</sup>When Athaliah heard the noise of the people running and cheering the king, she came in to the people at the LORD's house. <sup>13</sup>She looked, and there was the king standing by his pillar at the entrance, the princes and the trumpeters near the king, all the people of the land rejoicing and blowing horns, and the musicians leading the praise with musical instruments. Athaliah tore her clothes and cried out, "Treason! Treason!" <sup>14</sup>At that, Jehoiada the priest sent out the captains of hundreds, army officers, having instructed them, "Take her out from the inner ranks and have anyone who follows her killed with the sword." This was because the priest had insisted, "She is not to be killed in the LORD's house." <sup>15</sup>So they laid hands on her

m) Apparently young nephews and cousins who called themselves "brothers" (male relatives) of Ahaziah in II Kings 10:13.

n) This account is also given in II Kings 11:1-3 with slight variations as, for instance, in spelling, o) Jehoiada the high priest. p) No lay people were allowed to enter the temple proper, which means the holy place and the Holy of Holies [Num. 3:10].

q) That is, the Law [Ex. 25:21], which was to be his constant guide [Deut. 17:18-20].

as she came to the entrance of the horse gate of the king's palace, and there they executed her.

<sup>16</sup>Then Jehoiada made a covenant between himself and all the people and the king to be the LORD's people. <sup>17</sup>All the people went to the temple of Baal, broke it down with its altars, and smashed its images; they executed Mattan the priest of Baal in front of the altars. <sup>18</sup>Jehoiada placed the administrative officers of the LORD's house under direction of the Levitical priests, whom David had assigned to be over the LORD's house. Their task was to offer burnt offerings to the LORD, as is written in the law of Moses, with joy and singing, as ordered by David. <sup>19</sup>He stationed the doorkeepers near the doors of the LORD's temple, so that no one who was unclean for any cause could enter in. <sup>20</sup>Then taking the captains of hundreds, the nobles, the rulers among the people, and all the people of the land, he escorted the king down from the LORD's temple. They came through the upper gate to the king's palace where they set the king on the throne of the kingdom. <sup>21</sup>So all the people of the land rejoiced, and the city had quiet because Athaliah had been put to death with the sword.

835 B.C.

**24** JOASH WAS SEVEN YEARS OLD when he became king, and he reigned in Jerusalem forty years; his mother's name was Zibiah from Beersheba. <sup>2</sup>Joash, too, did right in the eyes of the LORD during the priest Jehoiada's lifetime. <sup>3</sup>Jehoiada obtained two wives for him,<sup>r</sup> and he had sons and daughters.

<sup>4</sup>Later on it came into the heart of Joash to restore the LORD's temple. <sup>5</sup>Gathering the priests and Levites together, he said to them, "Go out into the cities of Judah and collect money from all Israel for the repairing of the temple of your God year by year — and you are to hurry the matter!" But the Levites did not hurry it. <sup>6</sup>Then

the king summoned Jehoiada the high priest and said to him, "Why is it that you have not required the Levites to bring from Judah and Jerusalem the assessment<sup>s</sup> of Moses the LORD's servant, which was levied on the congregation of Israel for the tent of testimony?"<sup>t</sup> <sup>7</sup>For the sons of that wicked Athaliah had broken into God's house and had even turned over to the Baalim all the dedicated articles of the LORD's house.

<sup>8</sup>So the king ordered them to make a chest<sup>u</sup> and place it outside at the gate of the LORD's temple. <sup>9</sup>Then they issued a proclamation in Judah and in Jerusalem to bring in to the LORD what was assessed on Israel in the wilderness by Moses, God's servant. <sup>10</sup>All the princes and all the people were glad and brought it in, dropping it into the chest until all had given. <sup>11</sup>Whenever the chest was brought to the king's officers by the Levites and they saw that it contained much money, the king's secretary and the high priest's deputy would empty the chest, take it up, and return it to its place. This they did daily and collected money abundantly. <sup>12</sup>The king and Jehoiada passed it on to those in charge of the service of the LORD's temple, who, in turn, were hiring masons and carpenters to renew the LORD's house, and iron-workers and coppersmiths to restore the temple of the LORD. <sup>13</sup>So these workers labored, and the restoration work progressed under them; they restored the house of God to its proper condition and made it strong. <sup>14</sup>When they had finished, they brought in to the king and to Jehoiada what was left of the silver, and it was made into utensils for the LORD's temple — instruments for serving and for making sacrifices, bowls, and gold and silver items. They continued sacrificing burnt offerings in the LORD's house regularly throughout Jehoiada's lifetime.

<sup>15</sup>Jehoiada, however, grew old and advanced in years and died. He was

<sup>r</sup>) More wives than God had arranged for, but less than kings were accustomed to take.

<sup>s</sup>) See Ex. 30:15,16. <sup>t</sup>) Because the tabernacle housed the tables of the Law or Testimony [Ex. 25:16], it was sometimes called "the tent of testimony" [Num. 9:15].

<sup>u</sup>) From this comes the "Joash chest" custom, for contributions in some churches.

130 years old at his death, <sup>16</sup>and they buried him with the kings in the city of David, for he had done noble things in Israel, both toward God and toward His temple. <sup>17</sup>Nevertheless, after Jehoiada's death the princes of Judah came and bowed down to the king, and at that time the king began to listen to them. <sup>18</sup>They disregarded the temple of the LORD, the God of their fathers, serving the shame images and idols instead, and because of their guilt in this, anger came on Judah and Jerusalem. <sup>19</sup>He<sup>v</sup> sent prophets among them to turn them back to the LORD, and these bore witness among them, but they would not listen.<sup>w</sup>

<sup>20</sup>Then the Spirit of God came on<sup>x</sup> Zechariah son of Jehoiada the priest, who went and stood above the people, saying to them, "This is what God has said: Why are you transgressing the commandments of the LORD so that you cannot succeed? Because you have left the LORD, He has left you." <sup>21</sup>But they conspired against him, and at the king's command they stoned him in the court of the LORD's temple.<sup>y</sup> <sup>22</sup>Thus King Joash did not bear in mind the loving faithfulness which Jehoiada his father had practiced in his behalf, but killed his son. As he was dying, he cried, "Observe, O LORD, and pay back!"

<sup>23</sup>So it came about that, at the year's end, the army of Syria advanced against him,<sup>z</sup> reaching Judah and Jerusalem. They destroyed all the people's leaders from among them, and they shipped all their plunder to the king of Damascus. <sup>24</sup>Though the Syrian army advanced with but few men, yet the LORD delivered a very large army into their hand, because they<sup>a</sup> had left the LORD, their fathers' God. So they executed judgment against Joash.

<sup>25</sup>Then after these had gone from him—for they did leave him, though with many wounds—his servants plotted against him, because of his murder of the priest Jehoiada's son,

and killed him on his bed. He died and was buried in the city of David, but not in the royal tombs. <sup>26</sup>Now those who conspired against him were Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess. <sup>27</sup>Concerning his sons, the many prophecies against him, and the restoration of God's house, note, these are written in the exposition of the book of the kings. Amaziah his son became king in his place.

796 B.C.

**25** AMAZIAH WAS TWENTY-FIVE years old when he became king, and he ruled in Jerusalem for twenty-nine years; his mother's name was Jehoaddan, from Jerusalem. <sup>2</sup>He did what was right in the LORD's eyes, but not wholeheartedly. <sup>3</sup>When the kingdom had become established under him, he killed those servants of his who had assassinated his father the king; <sup>4</sup>but he did not put their children to death, because he did what was written in the Law, in the book of Moses<sup>b</sup> where God commanded, "Fathers shall not be executed for children, neither shall children be executed for fathers; each may be executed only for his own sin."

<sup>5</sup>Amaziah called Judah together and assigned them by their clans to leaders of groups of thousands and of hundreds for all Judah and Benjamin.<sup>c</sup> He then took a census of those from twenty years old and above and found them to be 300,000 capable men who could go out to war and handle a spear and shield. <sup>6</sup>In addition, he hired 100,000 strong and courageous men from Israel for \$218,000 in silver.<sup>d</sup> <sup>7</sup>But a man of God came to him and said, "O king, do not let the army of Israel go with you, because the LORD is not with Israel and all these men of Ephraim! <sup>8</sup>But if you do go, carry on! Act strong in battle. God will yet make you fall before your enemy, for God has the power to help or to overthrow." <sup>9</sup>Then replied Amaziah to the man of God, "But what shall I do

v) God. w) Compare II Chron. 30:6,10. x) Lit. "clothed Himself with."

y) Referred to by Jesus in Matt. 23:35 where an ancestor Barachiah is mentioned; this priest should not be confused with the prophet Zechariah son of Berechiah [Zech. 1:1].

z) Joash. a) The Jews. b) In Deut. 24:16.

c) Most of Benjamin had remained with Judah when the northern tribes separated. Simeon had already been absorbed with Judah, and the tribe of Levi was mostly in the southern section.

d) Heb., "100 talents"; one talent—92 lbs. Troy, or about \$2176.

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about the \$200,000 which I have given to the troops from Israel?" The man of God responded, "God is able to give you far more than that."<sup>e</sup> <sup>10</sup>So Amaziah dismissed them to return home, those troops which had come to him from Ephraim; but they were highly incensed at Judah and returned home burning with rage.

<sup>11</sup>Amaziah, however, took courage, led his forces out, and marched to the Valley of Salt where he struck down 10,000 men of Seir. <sup>12</sup>The men of Judah also captured 10,000 alive, brought them to the top of a cliff, and there pushed them over the cliff's top so that all of them were dashed to pieces. <sup>13</sup>Meanwhile the men of the troops, which Amaziah had sent back from accompanying him to war, made raids on the cities of Judah from Samaria to Beth-horon. They killed 3000 of the inhabitants and took much loot.

<sup>14</sup>After Amaziah had come back from the slaughter of the Edomites, he brought in the gods of those men of Seir and set them up as his own gods, bowing before them and burning sacrifices to them. <sup>15</sup>Therefore the LORD became angry with Amaziah and sent a prophet to him, who said to him, "Why do you look to the gods of these people, who did not deliver their own people out of your hand?"<sup>f</sup> <sup>16</sup>But as he was speaking, he<sup>g</sup> broke in, "Have you been appointed counselor to the king? Quiet! Why should you be killed?"<sup>h</sup> So the prophet stopped with, "I notice that God has determined to destroy you, because you have done this and have not given heed to my advice."

790 B.C.

<sup>17</sup>After consultation, Amaziah, Judah's king, sent a challenge to Joash son of Jehoahaz, Jchu's son, king of Israel, "Come, let us face each other in battle!" <sup>18</sup>But Joash, Israel's king, sent this answer<sup>i</sup> back to Amaziah king of Judah, "A bramble bush on Lebanon sent to a cedar which was

## Amaziah's Idolatry; Israel Defeats Judah

on Lebanon, saying, 'Give your daughter to be my son's wife.' But a wild animal that was on Lebanon passed by and trampled that bramble down. <sup>19</sup>You have said to yourself, 'See, I have beaten Edom,' so you have the audacity to boast! Stay at home now; why ask for trouble which will only make you fall, both you and Judah with you?"

<sup>20</sup>But Amaziah would not listen, for it was of God, so that He might turn them over into the hand of their enemies, because they had looked to the gods of Edom. <sup>21</sup>So Joash, Israel's king, marched up and he and Amaziah, Judah's king, faced each other in battle at Beth-shemesh which belongs to Judah. <sup>22</sup>But Judah was defeated before Israel, and each man fled to his own tent. <sup>23</sup>At Beth-shemesh Israel's King Joash even captured Amaziah, Judah's king, the son of Joash, Jehoahaz<sup>j</sup> son, and brought him to Jerusalem where he demolished 200 yards of the Jerusalem wall, from the Ephraim gate to the corner gate. <sup>24</sup>He returned to Samaria with all the gold, silver, and utensils found with Obbed-edom<sup>k</sup> in the house of God, with the treasures of the king's palace, and with hostages.

<sup>25</sup>Amaziah son of Joash king over Judah, lived fifteen years after the death of the king of Israel, Joash the son of Jehoahaz. <sup>26</sup>The rest of Amaziah's affairs, first and last, see, are they not written in the book of the kings of Judah and Israel? <sup>27</sup>From the time that Amaziah turned away from the LORD, they conspired against him at Jerusalem; he fled to Lachish, but they sent after him to Lachish and assassinated him there. <sup>28</sup>They then brought him by horse and buried him with his fathers in Judah's capital.

790 B.C.

**26** ALL THE PEOPLE OF JUDAH took Uzziah who was sixteen years old and made him king in place

c) Beautiful O.T. combination of Matt. 6:33 and Eph. 3:20.

f) The unanswerable argument against Israel's idolatry. g) The king, Amaziah.

h) Amaziah affords an illustration of the pagan idea that the king stood superior even to God's law; the attitude of Jezebel showed in bringing about the death of Naboth to obtain his property [I Kings 21]. Only in God-fearing Israel were kings, as well as commoners, made accountable to the Law of God. i) By use of a fable; comp. Judg. 9:7 ff.

j) Same as Ahaziah [see ch. 21:17 note]. k) See I Chron. 26:15.

of his father Amaziah. <sup>2</sup>He was the one who, after the king slept with his fathers, built up Eloth and won it back for Judah. <sup>3</sup>Uzziah was sixteen years old when he became king, and he ruled in Jerusalem for fifty-two years; his mother's name was Jechiliah, from Jerusalem. <sup>4</sup>He did right in the eyes of the LORD in all the ways that Amaziah his father had done. <sup>5</sup>He made a point of seeking God during the lifetime of Zechariah, who had insight in divine visions, and while he sought the LORD, God made him thrive.

<sup>6</sup>He went out and fought against the Philistines, demolishing the walls of Gath, Jabneh, and Ashdod, and building cities near Ashdod and among the Philistines. <sup>7</sup>God helped him against the Philistines; also against the Arabians who lived in Gurbaal, and against the Meunites.<sup>1</sup> <sup>8</sup>The Ammonites, too, paid tribute to Uzziah, and his fame spread even to the entrance of Egypt, because he strengthened himself still more. <sup>9</sup>For Uzziah built towers in Jerusalem on the corner gate, on the valley gate and at the corner buttress, thus strengthening each. <sup>10</sup>He built lookouts in the wilderness and dug out many cisterns, for he had much cattle, both in the lowlands and in the plain. He also had plowmen and vinekeepers in the hill country and in the garden land, for he loved the soil. <sup>11</sup>Uzziah, moreover, had a combat army for waging war by regiments according to the number of their levy as directed by Jeiel the scribe and Maaseiah the adjutant, and as ordered by Hananiah, one of the king's commanders. <sup>12</sup>The total number of the clan leaders, strong and courageous men, was 2600. <sup>13</sup>Under these was the army corps, 307,500 with great power for making war and for aiding the king against his enemies. <sup>14</sup>Uzziah prepared shields, spears, helmets, coats of armor, bows, and slingstones for these men who made up the entire army. <sup>15</sup>In Jerusalem also he made machines devised by inventors, to stand on the towers and corners for

shooting arrows and heavy stones. Thus his fame spread for a great distance, because he received exceptional help so that he grew strong.

751 B.C.

<sup>16</sup>But when he was mighty, his heart grew haughty to his own destruction;<sup>m</sup> for he transgressed against the LORD his God by entering the LORD's temple to make an offering on the incense altar.<sup>n</sup> <sup>17</sup>Azariah the priest came in after him with eighty priests of the LORD who were courageous men. <sup>18</sup>They stood up to Uzziah the king and said to him, "It is not for you, Uzziah, to offer sacrifice to the LORD, for that is the right of the priests, Aaron's descendants, who have been consecrated for such offering.<sup>o</sup> Get out of the holy place, for you have transgressed! This will bring you no glory from the LORD God."

<sup>19</sup>Uzziah was indignant, but in his very rage at the priests, while holding the censer for burning incense in his hand, leprosy broke out on his forehead<sup>p</sup> in front of the priests in the LORD's house near the incense altar. <sup>20</sup>The high priest Azariah stared at him, as did all the priests, and as they watched, he became leprous in his forehead. Then they lephed him out of there; indeed, he himself lost no time in getting out, for the LORD had struck him. <sup>21</sup>To the day of his death King Uzziah remained a leper and lived in a separate house as a leper, for he was excluded from the LORD's house, and Jotham his son had charge of the royal palace, judging the people of the land. <sup>22</sup>The rest of Uzziah's affairs, first and last, were written by the prophet Isaiah the son of Amoz. <sup>23</sup>So Uzziah went to rest with his fathers, and they buried him with his fathers in the burial field which belonged to the kings, "because," they said, "he was a leper." Jotham his son became king in his place.

751 B.C.

**27** JOTHAM WAS TWENTY-FIVE years old when he became king,

1) A people, probably living in Edom, several times enemies of Israel. Apparently some of these captives and their descendants served about the temple; therefore "Nethinim" [Neh. 10:28].

m) Success has ruined many a useful life, when God's help was forgotten and self-glorification set in.

n) Belonging to the Holy of Holies for ministrations by the high priest. o) In Num. 16:40.

p) Compare the punishments of Gehazi [II Kings 5:27], and of Miriam [Num. 12:10].

and he reigned sixteen years in Jerusalem; his mother's name was Jerushah, Zadok's daughter. <sup>2</sup>He did right in the eyes of the LORD according to all that Uzziah his father had done; however, he did not enter the temple of the LORD. Nevertheless the people were still corrupt.<sup>a</sup> <sup>3</sup>He was the one who constructed the upper gate of the LORD's temple, and on the walls of the citadel hill he built extensively. <sup>4</sup>He also built cities in the hill country of Judah, and on the wooded heights he erected fortresses and towers. <sup>5</sup>He fought the king of the Ammonites, whom he overpowered. The men of Ammon that year gave him \$200,000<sup>r</sup> in silver, 10,000 measures<sup>s</sup> of wheat, and 10,000 of barley. The men of Ammon brought this to him in the second and third years, too. <sup>6</sup>So Jotham became mighty, for he established his ways before the LORD his God. <sup>7</sup>The rest of Jotham's affairs and all his wars and his ways, see, they are written in the book of the kings of Israel and Judah. <sup>8</sup>He was twenty-five years old when he became king and he reigned sixteen years in Jerusalem. <sup>9</sup>Then Jotham went to rest with his fathers, and they buried him in the city of David. Ahaz his son became king in his place.

736 B.C.

**28** <sup>1</sup>HAZ WAS TWENTY YEARS OLD when he became king, and he remained king in Jerusalem for sixteen years. He failed to do what was right in the LORD's eyes as David his father had done; <sup>2</sup>for he walked in the ways of the kings of Israel in that he made molten images to the Baalim,<sup>t</sup> <sup>3</sup>made sacrifices in the valley of the son of Hinnom, and burned his sons in the fire," according to the detestable practices of the nations which the LORD had dispossessed before the children of Israel. <sup>4</sup>He also killed and offered sac-

rifices on the high places and hills and under every leafy tree.

734 B.C.

<sup>5</sup>Therefore the LORD his God gave him over into the hand of the king of Syria, who defeated him, captured a large number of prisoners from him, and deported them to Damascus. He was also delivered into the hand of the king of Israel, who inflicted heavy casualties on him. <sup>6</sup>Indeed, because they had left the LORD, the God of their fathers, Pekah<sup>v</sup> the son of Remaliah killed 120,000 in Judah in one day, all able men. <sup>7</sup>Zichri, a hero of Ephraim, killed Maasiah, the king's son,<sup>w</sup> Azrikam the palace official, and Elkanah second to the king.

<sup>8</sup>The men of Israel took from their kindred people 200,000 wives, sons, and daughters as captives; they plundered much booty from them and brought the booty to Samaria. <sup>9</sup>But a prophet of the LORD was there, Oded by name, who went out to meet the army as it was coming to Samaria. He said to them, "Observe! Because the LORD, the God of your fathers, was angry with Judah, He has delivered them into your hands; but you have gone and killed them in fury that reaches to heaven. <sup>10</sup>Despite that, you are now thinking to oppress these people of Judah and Jerusalem as male and female slaves! Do you not have enough transgressions of your own against the LORD your God? <sup>11</sup>Now listen to me! Send back these prisoners whom you have captured from your kindred people, for the heat of the LORD's indignation is on you."

<sup>12</sup>So certain of the chiefs of the men of Ephraim: Azariah son of Johanan, Berechiah son of Meshillemoth, Jehiskiah son of Shallum, and Amasa son of Hadlai, took a stand against those returning from the battle. <sup>13</sup>They said to them, "You should not have brought

q) Given in more detail in II Kings 15:35.

r) Heb., "100 talents"; one talent = 116.4 lbs. Troy, or about \$2,000.

s) Heb., "cors"; one cor = 10.5 bushels. t) See Note on ch. 17:3.

u) Human sacrifice was forbidden by the Law [Deut. 18:10], condemned by the prophets [Ezek. 23:37,39]. Though deemed the greatest of sacrifices by many cultures of Biblical (and present) times, as reflected in Micah 6:7, God clearly implied His disapproval as early as Abraham's time [Gen. 22:12,13].

v) The king of northern Israel.

w) Son here means "close male relative"; Ahaz was scarcely old enough to have a son of military age.



these captives here, for thereby you are proposing to bring on us guilt before the LORD, adding still more to our sins and to our trespasses! Our guilt is already great so that His anger is on Israel." <sup>14</sup>So the armed men left the prisoners and the loot in front of the princes and the whole gathering. <sup>15</sup>Then the men already mentioned by name got up and took charge of the prisoners, giving clothing from the loot to the naked. They clothed them and gave them sandals, fed them, and gave them water. They anointed<sup>x</sup> them and led the feeble on donkeys. So they took them back to the side of their fellow tribesmen at Jericho, the city of palm trees, and then returned to Samaria.

<sup>16</sup>At that time King Ahaz sent for the king of Assyria to help him, <sup>17</sup>for the Edomites had again invaded and attacked Judah, carrying captives away with them. <sup>18</sup>The Philistines,<sup>y</sup> too, had invaded cities in the lowlands and in the south country of Judah, had captured Beth-shemesh, Aijalon, Gederoth, Soco and its suburbs, Timnah and its suburbs, Gimzo and its suburbs, and had settled down there. <sup>19</sup>For the LORD humbled Judah on account of Ahaz king of Israel,<sup>z</sup> who had fostered lack of restraint in Judah and had transgressed greatly against the LORD. <sup>20</sup>But when Tilgathpileses<sup>a</sup> king of Assyria arrived, he afflicted him, rather than strengthening him; <sup>21</sup>for after Ahaz had stripped the LORD's temple, the king's palace, and the princes to pay off the king of Assyria, it still helped him not at all.

<sup>22</sup>Even so, in the time of his distress he — that same king Ahaz — transgressed yet more against the LORD; <sup>23</sup>for he offered sacrifice to the gods of Damascus, which had attacked him, reasoning, "Because the gods of the kings of Syria are those who have helped them, it is to them I will sacrifice, so they may help me."<sup>b</sup> But they proved, in fact, to be the cause of his

downfall and of all Israel. <sup>24</sup>Moreover, after Ahaz had collected the utensils of God's temple, he cut up those utensils from the house of God and closed up the doors of the LORD's temple. He also made altars in every corner of Jerusalem. <sup>25</sup>Indeed, in every city throughout Judah he made high places for sacrificing to other gods, provoking the LORD, the God of his fathers. <sup>26</sup>Now the rest of his affairs, and all his ways, from first to last, see, they are recorded in the book of the kings of Judah and Israel. <sup>27</sup>So Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they did not bring him to the tombs of the kings of Israel. Then his son Hezekiah became king in his place.

725 B.C.

**29** HEZEKIAH BECAME KING WHEN he was 25 years old, and he remained king in Jerusalem for 29 years; his mother's name was Abijah daughter of Zechariah. <sup>2</sup>He did what was right in the eyes of the LORD according to all that David his father had done.

<sup>3</sup>In his first year as king, in the first month, he opened the doors of the LORD's house and repaired them. <sup>4</sup>He also brought in the priests and the Levites, assembling them at the open space to the east, <sup>5</sup>and said to them, "Listen to me, O Levites! Sanctify yourselves now, and sanctify the temple of the LORD, the God of your fathers, taking away the unclean things from the holy place. <sup>6</sup>For our fathers have broken faith and have done wicked things in the eyes of the LORD our God by leaving Him. They have turned away their faces from the LORD's dwelling place and have turned their backs. <sup>7</sup>They have even closed the doors of the porch and extinguished the lamps; they have failed to burn incense offerings and to offer the burnt offering in the holy place to the God of Israel. <sup>8</sup>Consequently, the LORD's

x) For medicinal purposes, as oil [Isa. 1:6], or wine [Luke 10:34], or salve [Rev. 3:18] could be used. y) The situation described here, Israel suffering defeat at the hands of Edom and the Philistines, fits the prophecies of Joel 3:4 and Obadiah:10. These two prophets could then be dated at 735 B.C. Isaiah warned Ahaz to trust God [Isa. 7:9], but Ahaz relied on Assyria, to his own regret. z) Not of the northern kingdom, but as in vs. 27, of Israelites in Judah.

a) Supposed to be an ally [vs. 16], spelled Tiglath-pileser [III, 745-727 B.C.], in II Kings 15:29; 16:7). b) Purely selfish reasoning which purposely ignores God's conditions of righteousness, prerequisite to blessing.

anger has come down on Judah and Jerusalem, and He has made them an object of horror, of astonishment, and of hissing, as you see with your own eyes. <sup>9</sup>Look! It is because of this that our fathers have fallen by the sword and our sons, our daughters, and our wives are in captivity. <sup>10</sup>Now then, it is in my heart to enter into a covenant with the LORD, the God of Israel, that His fierce anger may be diverted from us. <sup>11</sup>So now, my sons, be not negligent, for the LORD has chosen you to stand before Him to serve Him, to be His ministers and to offer sacrifice."

<sup>12</sup>Then these Levites stood up, from the descendants of the Kohathites: Mahath son of Amasai and Joel son of Azariah; from the sons of Merari: Kish the son of Abdi and Azariah the son of Jehallelel; and from the Gershonites: Joah the son of Zimmah and Eden the son of Joah. <sup>13</sup>From the sons of Elizaphan: Shimri and Jeuel; from the sons of Asaph: Zechariah and Mattaniah; <sup>14</sup>from the sons of Heman: Jehuel and Shimei; and from the sons of Jeduthun: Shemaiah and Uzziel.<sup>c</sup> <sup>15</sup>These, in turn, summoned their brothers, sanctified themselves, and went in to cleanse the LORD's temple according to the king's command by the words of the LORD. <sup>16</sup>The priests went into the inside of the LORD's house to cleanse it, bringing all that was unclean which they found in the temple of the LORD out into the court of the LORD's house, from which place the Levites took it out to the brook Kidron. <sup>17</sup>Having begun to sanctify it on the first day of the first month, they reached the porch of the LORD on the eighth day of the month, a total of eight days for sanctifying the house of the LORD, finishing on the sixteenth day of the first month.<sup>d</sup> <sup>18</sup>Then they went in to King Hezekiah and reported, "We have cleansed the entire house of the LORD, including the altar for the burnt offerings with all its utensils and the table

for the showbread with all its utensils. <sup>19</sup>All the utensils, too, which King Ahaz in his unfaithfulness had set aside while he was king, we have put in order and sanctified. There they are in front of the LORD's altar."

<sup>20</sup>Early in the morning King Hezekiah called together the princes of the city and went up to the LORD's temple. <sup>21</sup>They brought seven bulls, seven rams, seven lambs,<sup>e</sup> and seven he-goats as a sin offering for the kingdom, for the sanctuary, and for Judah. He ordered the sons of Aaron, the priests, to offer these on the LORD's altar.<sup>f</sup> <sup>22</sup>So they killed the cattle, and the priests took the blood and sprinkled it toward the altar; then they killed the rams and sprinkled the blood toward the altar; then they killed the lambs and sprinkled that blood toward the altar. <sup>23</sup>Next, they brought the he-goats near for the sin offering before the king and the assembly and laid their hands on them. <sup>24</sup>The priests then killed them and made a sin offering with their blood on the altar to atone for all Israel, because the king had ordered that the burnt offering and the sin offering should be for all Israel.

<sup>25</sup>He had stationed the Levites at the LORD's temple with cymbals, with lyres, and with harps, according to David's orders,<sup>g</sup> together with Gad the king's seer and Nathan the prophet, for the order had come from the LORD's hand through His prophets.<sup>h</sup> <sup>26</sup>So as the Levites stood with the Davidic instruments and the priests with the trumpets, <sup>27</sup>Hezekiah gave orders to offer up the burnt offering on the altar. At the time of the commencement of the burnt offering, the song of the LORD began, with the trumpets and on the instruments of David king of Israel. <sup>28</sup>Thus, as all the congregation worshiped, the song was pouring forth and the trumpeters were sounding; all this continued until the burnt offering had been completed.

c) The first six men are listed according to their descent from Kohath, Merari, and Gershom, Levi's three sons. Elizaphan is of the Kohath line [Num. 3:30], and Asaph, Heman, and Jeduthun [Ethan] are the leaders of the Levitic musicians from the families of Gershom, Korah, and Merari, respectively.

d) Both the temple and the porch (court). e) For burnt offerings.

f) Not on any false altars as those of Ahaz [ch. 28:24].

g) Refers to I Chron. 15:16.

h) This states a principle of inspiration: God, the primary source, speaks through an agent—prophet, writer, king, etc. [as in Amos 3:7; Acts 1:16; Heb. 1:1].

<sup>29</sup>Again at the conclusion of the burnt offering, the king and all those present with him bowed down and worshiped. <sup>30</sup>Then King Hezekiah and the princes ordered the Levites to sing praises to the LORD in the words of David, and of Asaph<sup>i</sup> the seer; so they sang joyful praises while they<sup>j</sup> bowed down and worshiped.

<sup>31</sup>Then Hezekiah spoke out, "Now that you have consecrated yourselves to the LORD, come near and bring sacrifices and thank offerings to the LORD's temple." So the congregation brought sacrifices and thank offerings, and everyone so inclined brought burnt offerings. <sup>32</sup>The number of burnt offerings which the congregation brought was 70 cattle, 100 rams, and 200 lambs; all these were for burnt offerings to the LORD. <sup>33</sup>The consecrated items, moreover, totaled 600 cattle and 3000 sheep. <sup>34</sup>But there were not enough priests, so that they could not skin all the burnt offerings; therefore their fellow tribesmen, the Levites, came to their aid until the work was accomplished, or until more priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests were.<sup>k</sup> <sup>35</sup>With the many burnt offerings was the fat of the peace offerings, also the liquid offerings which accompanied the burnt offerings. Thus the service in the LORD's temple was re-established. <sup>36</sup>And Hezekiah rejoiced with all the people over God's preparation of the people; for the thing happened suddenly.

725 B.C.

**30** HEZEKIAH SENT WORD TO ALL Israel and Judah and even wrote letters to Ephraim and Manasseh inviting them to come to the LORD's temple at Jerusalem for the observance of the Passover to the LORD, the God of Israel. <sup>2</sup>The king, his princes, and the whole assembly at Jerusalem, had decided to keep the Passover in the sec-

ond month,<sup>l</sup> <sup>3</sup>for they had not been able to observe it in its time because not enough priests had sanctified themselves and the people had not assembled at Jerusalem. <sup>4</sup>This decision seemed proper in the king's eyes and in the eyes of the whole assembly. <sup>5</sup>So they decreed to dispatch heralds through all Israel, from Beer-sheba to Dan, that they come and keep the passover to the LORD God of Israel in Jerusalem; for they had not, in any number, observed it as it was prescribed.

<sup>6</sup>So the couriers went throughout all Israel and Judah with the letters from the hand of the king and his princes, and according to the king's command they proclaimed, "Sons of Israel! Return to the LORD, the God of Abraham, Isaac, and Israel! Then will He return to the remainder of you who have been left by the hand of the kings of Assyria. <sup>7</sup>Be not like your fathers or like your brothers, who transgressed against the LORD, the God of their fathers. For, as you can see, He turned them over to desolation. <sup>8</sup>Now then, do not stiffen your necks like your fathers did, but yield to the LORD and attend His sanctuary which He has sanctified forever. Serve the LORD your God, that His fierce anger may be diverted from you. <sup>9</sup>If you return to the LORD, your brothers and sons will gain favor with their captors so that they may return to this land. For the LORD your God is gracious and compassionate and will not turn away His face from you, if you return to Him."

<sup>10</sup>So the couriers traveled from city to city in the land of Ephraim and Manasseh, and on to Zebulun. But people made fun of them and mocked them. <sup>11</sup>Even so, certain men from Asher, Manassah, and Zebulun did humble themselves<sup>m</sup> and came to Jerusalem. <sup>12</sup>God's hand also moved in Judah to give them one heart to observe the orders of the king and of the princes by the word of the LORD.

i) The two chief authors of our book of Psalms. Asaph was David's appointee for the regular praising of God with music [I Chron. 16:5,37]. j) Everyone else.

k) Neither the Levites nor the priests had for long periods received sufficient support from tithes to sustain their lives and that of their families.

l) Rather than the first month, as prescribed in the law [Ex. 12:18], because the temple was in process of being cleansed [ch. 29:17]. Such an exception was allowed by Num. 9:9-11.

m) Access to God's fellowship always involves self-humbling; note Isa. 57:15; Luke 18:13,14.

<sup>13</sup>So there assembled at Jerusalem a huge throng to keep the feast of unleavened bread in the second month — it was an exceptionally large assembly. <sup>14</sup>They set out and did away with the altars that had stood in Jerusalem,<sup>n</sup> and they removed all the incense altars, dumping them in the brook Kidron. <sup>15</sup>On the fourteenth day of the second month, they killed the Passover. The priests and the Levites, having been put to shame, sanctified themselves and brought burnt offerings into the LORD's temple. <sup>16</sup>They stood at their posts according to their assignment prescribed by the Law of Moses, the man of God, and the priests sprinkled the blood received from the hand of the Levites. <sup>17</sup>Since there were many in the congregation who had not sanctified themselves, the Levites took over the killing of the Passover for all who were not clean, to sanctify them to the LORD. <sup>18</sup>For many of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves. Nevertheless, because Hezekiah had prayed on their behalf, they ate the Passover — though not as written. He had prayed, "The good LORD pardon everyone <sup>19</sup>who has set his heart to seek God, the LORD, the God of his fathers, though it be not according to the purification rules of the sanctuary."<sup>o</sup> <sup>20</sup>The LORD listened to Hezekiah and healed the people.

<sup>21</sup>The people of Israel who were present at Jerusalem kept the feast of unleavened bread for seven days with great joy. The Levites and the priests were also giving praise to the LORD day after day on loud instruments to the LORD, <sup>22</sup>and Hezekiah spoke encouragingly to all those Levites who displayed good skill for the LORD. So they ate that appointed feast for seven days,<sup>p</sup> sacrificing peace offerings and making confession to the LORD God of their fathers.

<sup>23</sup>Then all the congregation decided to observe seven more days, and they

did observe those seven days joyfully. <sup>24</sup>For Hezekiah king of Judah had made 1000 young bulls and 7000 sheep available for the congregation; the princes too had donated 1000 bulls and 10,000 sheep for the congregation, and a large number of the priests had sanctified themselves. <sup>25</sup>So they rejoiced, the whole congregation of Judah, the priests and Levites, all the congregation who had come from Israel, and the foreign residents,<sup>q</sup> both those who came from the land of Israel and those who resided in Judah. <sup>26</sup>The rejoicing<sup>r</sup> in Jerusalem was great indeed; for there had not been anything like this in Jerusalem since the day of Solomon son of David, king of Israel. <sup>27</sup>In conclusion, the Levitical priests stood up and blessed the people, and their voice was heard, for their prayer reached to His holy dwelling place, to heaven.

725 B.C.

**31** AFTER ALL THIS WAS ENDED, all the Israelites who had been present went out to the cities of Judah, demolished the pillars, chopped down the shame images, tore down the high places and altars from all Judah and Benjamin, and even in Ephraim and Manasseh until they had finished; then all the men of Israel went home, each to his own property and city.

<sup>2</sup>Hezekiah then re-established the divisions of the priests and Levites according to their groupings, each man in accordance with his service, both of the priests and of the Levites: that is, for burnt offerings and peace offerings, and to minister and give thanks and praise in the gates of the LORD's camp.<sup>s</sup> <sup>3</sup>The king's portion from his private fortune for the burnt offerings, namely for the morning and evening sacrifices, and the burnt offerings for the Sabbaths, new moons, and set feasts, was according to that written in the Law of the LORD.<sup>t</sup> <sup>4</sup>And he ordered the people who lived in Jerusalem to contribute their portion<sup>u</sup> for the priests

n) Set up by King Ahaz [ch. 28:24], as were most other objects of Hezekiah's cleanup.

o) Clearly stressing the "spirit of the law," — not merely the letter; a picture of the future King's constant emphasis [as in Matt. 23:23; Luke 14:1-6].

p) As specified in Ex. 12:16-18. q) Sanctioned since the very first Passover [Ex. 12:49].

r) Genuine joy accompanies right relationship to God [note Ps. 16:11; Acts 8:8, 39].

s) An old phrase, applied to God's dwelling as in I Chron. 9:19, here also refers to the temple.

t) In Num. 28 and 29. u) Prescribed in the Law [as in Ex. 23:19 and Lev. 27:30-33].

and Levites, that they might stand firm<sup>v</sup> in the Law of the LORD. <sup>5</sup>When this order had been circulated, the men of Israel brought generously of the first fruits of grain, new wine, oil, honey, and all their field crops; indeed, they brought an abundant tithe of everything. <sup>6</sup>The children of Israel and Judah who resided in the cities of Judah also brought their tithe of cattle and sheep and the tithe of the holy things consecrated to the LORD their God; they brought and piled them up in heaps. <sup>7</sup>In the third month they began to pile up the heaps, and in the seventh month they were finished. <sup>8</sup>When Hezekiah and his princes came and saw the heaps, they blessed the LORD and His people Israel; <sup>9</sup>and Hezekiah inquired of the priests and Levites about the heaps. <sup>10</sup>Azariah the high priest of the house of Zadok answered him, "Since contributions began to come in to the LORD's temple, we have eaten to the full,<sup>w</sup> and there has been great superabundance; for the LORD has blessed His people, and this large quantity is left over."

<sup>11</sup>Hezekiah then ordered that they prepare rooms in the LORD's house; and when they had made them ready, <sup>12</sup>they scrupulously brought in the contributions, tithes, and dedicated things. Conaniah the Levite was appointed as officer over them, with Shimei his brother as assistant. <sup>13</sup>Appointed under charge of Conaniah and his brother Shimei, by order of King Hezekiah and Azariah prince of God's temple, were Jchiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah. <sup>14</sup>Kore son of Imnah the Levite, the doorkeeper toward the east, was appointed over the voluntary offerings that were presented to God, to distribute those contributions of the LORD and the most holy things. <sup>15</sup>Under him were Eden, Miniamin, Ieshua, Shemaiah, Amariah, and Shecaniah, faithful men for making allo-

cations in the priests' cities to their brothers by divisions, to great and small, <sup>16</sup>with the exception of all those males on the genealogical register from three years old and above, who went to the LORD's temple for their daily portions, while serving by their assignments according to their divisions.

<sup>17</sup>In the genealogical register the priests were listed according to their clans and the Levites from twenty years old and above, according to their ministries by their divisions. <sup>18</sup>The allocations were for the rest of those of the register, including all their little ones, wives, sons, and daughters, for the whole congregation. For by their faithful service they were sanctifying themselves in this matter of the holy things. <sup>19</sup>As regards the sons of Aaron, the priests, in their city-suburb fields, men were appointed by name for each city to give out portions to every male of the priests, and to all those registered of the Levites.

<sup>20</sup>Hezekiah acted in like manner throughout all Judah and did the good, the right, and the faithful thing before the LORD his God. <sup>21</sup>In every task which he undertook for the service of the house of God, for the Law, and for the commandment in seeking his God, he did it with all his heart and was successful.

701 B.C.

**32** AFTER THESE EVENTS AND these acts of faithfulness, Sennacherib king of Assyria came and invaded Judah,<sup>x</sup> encamping against the fortified cities, which he proposed to take for himself. <sup>2</sup>When Hezekiah saw that Sennacherib had come with intentions of waging war against Jerusalem, <sup>3</sup>he consulted with his princes and brave men to stop up the waters of the springs that were outside the city. They aided him <sup>4</sup>by getting together many people who stopped up all the springs and the stream which ran

v) Subsistence for the priests and Levites depended on the gifts of the people [Num. 18:12, 21, 24]. Therefore, in time of backsliding, the priests and Levites were tempted to use other means to gain a living; for example, by hiring out to a family or clan [Judg. 17:10; 18:19]. A call for proper tithing was a near essential for a consecrated priesthood.

w) Note on vs. 4 indicates close connection of the offering with the priests' subsistence.

x) The siege by Sennacherib and Hezekiah's sickness and pride are mentioned in detail in II Kings 18-20 and Isa. 36-39; much corresponds verbatim.

through the middle of the land, saying, "Why should the kings of Assyria come and find good water supplies?"<sup>y</sup> <sup>5</sup>He augmented his strength by rebuilding all the wall that had been broken down and adding to the towers and outer wall. He also reinforced the Millo<sup>z</sup> in the city of David and provided a good supply of weapons and shields. <sup>6</sup>He set combat leaders over the people and, gathering them at the open place near the city gate, he spoke encouragingly to them, <sup>7</sup>"Be strong! Stand firm! Be not afraid or disheartened because of the king of Assyria, or in the face of all the throng that is with him, for there are more with us than with him."<sup>a</sup> <sup>8</sup>With him is an arm of flesh, but with us is the LORD our God to help us and to fight our battles." And the people relied on the words of Hezekiah king of Judah.

<sup>9</sup>After this, Sennacherib king of Assyria while he himself remained at Lachish with all his imperial force, sent men to Jerusalem to Hezekiah king of Judah and to all Judeans who were at Jerusalem, saying, <sup>10</sup>"This is what Sennacherib the king of Assyria has said: 'On what are you relying, that you remain in this besieged Jerusalem?' <sup>11</sup>Has not Hezekiah deceived you, only to give you over to death through famine and thirst, by saying, 'The LORD our God will deliver us from the hand of the king of Assyria.'?" <sup>12</sup>Is not this same Hezekiah the very one who got rid of His high places and His altars<sup>b</sup> and ordered Judah and Jerusalem, "Before one altar you are to worship, and on it you are to offer sacrifice."?" <sup>13</sup>Do you not realize what I have done, both I and my fathers, to all the people of the lands? Were the gods of the nations of those countries able by any means to deliver their land out of my hand? <sup>14</sup>Who, among all the gods of those nations which my fathers

wiped out, could save his people from my hand, that your God should be able to deliver you from my hand? <sup>15</sup>Now then, do not let Hezekiah deceive you or persuade you this way. Do not believe him, for there is not a god of any nation or kingdom able to deliver his people from my hand, or from the hand of my fathers. Surely then, your God cannot deliver you from my hand."

<sup>16</sup>His servants raged still more against the LORD God and against Hezekiah His servant. <sup>17</sup>In addition, he wrote letters reproaching the LORD, the God of Israel, speaking against Him, "Just as the gods of the nations of other lands could not deliver their people from my hand, so also Hezekiah's God cannot deliver His people from my hand." <sup>18</sup>They also shouted loudly in the Jewish language to the people of Jerusalem who were on the wall, to frighten and demoralize them, so that they might capture the city. <sup>19</sup>In this way they made reference to the God of Jerusalem as being like the gods of the people of the earth, the work of men's hands.<sup>c</sup>

<sup>20</sup>On this account both Hezekiah the king and the prophet Isaiah son of Amoz prayed and cried out to heaven. <sup>21</sup>Therefore the LORD sent an angel who annihilated all the strong fighting men, the officers and commanders of the camp of the king of Assyria, so that he returned to his home country in disgrace. There, as he entered the temple of his god, certain of his own offspring assassinated him with the sword. <sup>22</sup>So it was that the LORD saved Hezekiah and the residents of Jerusalem from the hand of Sennacherib king of Assyria and from the hand of all; for He gave them rest on all sides. <sup>23</sup>Many were then bringing gifts to Jerusalem for the LORD, along with valuable presents for Hezekiah king of

y) Excellent military strategy in arid terrain.

z) A particular stronghold within Jerusalem used by David [II Sam. 5:9] and Solomon [I Kings 11:27], and apparently part of the old Jebusite stronghold [II Sam. 5:7].

a) Elisha voiced similar assurance in II Kings 6:16; applied for the individual Christian in I John 4:4.

b) The God-inspired reforms of Hezekiah, although according to Deut. 12:2-11, were considered iconoclastic and "narrow" by pagan Sennacherib.

c) Since such "gods" are only man's handicraft [Deut. 4:28], Scripture heaps devastating ridicule on idols and idol-worshippers [as in Ps. 115:4-8; Isa. 44:9-17; Jer. 10:3-5].

Judah, for he was exalted in the eyes of all nations from then on.<sup>d</sup>

711 B.C.

<sup>24</sup>Now in those days Hezekiah became critically ill, but after praying to the LORD, He spoke to him and gave him a sign.<sup>e</sup> <sup>25</sup>Ilezekiah, however, failed to respond adequately to the benefits that had been shown him; for his heart grew proud. Therefore indignation came on him and on Judah and Jerusalem. <sup>26</sup>Then Hezekiah humbled himself regarding his heart's pride, both he and the residents of Jerusalem; consequently, the LORD's indignation did not come on them during Hezekiah's lifetime.

<sup>27</sup>Hezekiah had so much wealth and honor that he made himself treasuries for silver, gold, precious stones, spices, shields, and all sorts of precious articles, <sup>28</sup>as well as storage places for crops of grain, wine, and oil; stalls for all kinds of cattle and herds and flocks for the stalls. <sup>29</sup>Ile procured cities for himself and abundant possessions, in flocks and herds, for God gave him much property. <sup>30</sup>This same Hezekiah stopped the upper outlet of the waters of the Gihon and turned them straight down along the west side of the city of David.<sup>f</sup> Indeed, Hezekiah was successful in all his undertakings. <sup>31</sup>So, then, when ambassadors from the princes of Babylon were sent to him to enquire about the sign which had occurred in the land,<sup>g</sup> God left him to test him, to find out all that was in his heart.

<sup>32</sup>Now the rest of Hezekiah's affairs and his acts of faithful love, see, they are recorded in the vision of the prophet Isaiah<sup>h</sup> son of Amoz, in the book of the kings of Judah and Israel. <sup>33</sup>So Hezekiah went to rest with his fathers, and they buried him in the slope of the tombs of the sons of David. All Judah and the residents of Jerusalem honored him at his death. His son

Manasseh became king in his place. 696 B.C.

**33** MANASSEH WAS TWELVE YEARS old when he became king, and he remained king in Jerusalem for fifty-five years. <sup>2</sup>But he did what was wicked in the eyes of the LORD, like the detestable practices of the nations which the LORD had dispossessed before the children of Israel. <sup>3</sup>For he built again the high places which Hezekiah his father had torn down; he reared up altars to the Baalim and constructed shame images;<sup>i</sup> he rendered worship to all the host<sup>j</sup> of heaven and served them. <sup>4</sup>He built altars in the very temple of the LORD about which the LORD had said: My name shall be in Jerusalem forever.<sup>k</sup> <sup>5</sup>He constructed altars to all the host<sup>j</sup> of heaven in the two courts of the LORD's house. <sup>6</sup>He made his sons pass through the fire<sup>l</sup> in the valley of the son of Hinnom; he practiced spiritism, fortune-telling, and sorcery, as well as encouraging mediums and wizards. He multiplied evil practices in the LORD's eyes and thus provoked Him to anger. <sup>7</sup>He even set up the image of the idol he had made inside the temple of God, of which God had stated to David and Solomon, his son: In this house, here in Jerusalem, which I chose from all the tribes of Israel, I will place My name forever<sup>m</sup> <sup>8</sup>and I will not again cause the foot of Israel to stir from the land that I have appointed for your fathers, provided they observe to do all that I have commanded them in all the Law and regulations and judgments by the hand of Moses.<sup>n</sup> <sup>9</sup>But Manasseh led Judah and the residents of Jerusalem astray into evil beyond that of the nations which the LORD had destroyed before the people of Israel.

648 B.C.

<sup>10</sup>The LORD spoke to Manasseh and to his people, but they would not

d) Practical example that "righteousness exalts a nation," [Prov. 14:34].

e) The sickness and the sign of the sundial are recorded in Isa. 38.

f) This and the "conduit" of II Kings 20:20 refer to the remarkable tunnel which connects the Virgin's Well with the Pool of Siloam. This tunnel has provided us with an interesting piece of archaeological evidence. "The Siloam Inscription," on the right wall of the tunnel, tells the story of the boring through to complete the conduit.

g) The sign of the sundial, recorded in Isa. 38:7-8; II Kings 20:8-11.

h) The portion of Isaiah is here spoken of as being in the frequently alluded to [ch. 16:11], but now lost "book of the kings of Judah and Israel." i) Explained in ch. 14:3 note.

j) Multitude of stars, as in "starry host of heaven"; such worship was expressly forbidden in Deut. 4:19; 17:3. k) Cited from ch. 6:6. l) See ch. 28:3 note. m) See ch. 7:16. n) II Sam. 7:10.

listen. <sup>11</sup>So the LORD brought against them the commanders of the army of the king of Assyria. They seized Manasseh with hooks, binding him in double fetters, and carried him off to Babylon. <sup>12</sup>There in his distress, he appealed to the LORD his God and humbled himself greatly before the God of his fathers. <sup>13</sup>Because he prayed to Him, He<sup>o</sup> was entreated by him and granted his request by restoring him to Jerusalem and to his kingdom. Then Manasseh acknowledged that the LORD indeed is God.

<sup>14</sup>Afterwards he built up the outer wall of the city of David westward to Gihon in the valley and toward the fish gate, and he surrounded the citadel hill, making it very high. He stationed combat leaders in all the fortified cities of Judah. <sup>15</sup>He removed the foreign gods and the image from the LORD's temple, all the altars too which he had built on the hill of the LORD's temple and in Jerusalem; he dumped them outside the city. <sup>16</sup>He further set up the LORD's altar and sacrificed on it peace offerings and thank offerings and ordered Judah to serve the LORD, the God of Israel. <sup>17</sup>Nevertheless the people still continued sacrificing at the high places,<sup>p</sup> although it was only to the LORD their God.

<sup>18</sup>Now the rest of the affairs of Manasseh, his prayer to his God<sup>q</sup> and the words of the prophets who spoke to him in the name of the LORD God of Israel, notice, they are in the records of the kings of Israel. <sup>19</sup>His prayer, His being entreated of him,<sup>r</sup> all his sin and rebellion, and the locations where he built high places and erected shame images<sup>s</sup> and idols before he humbled himself — see, these are written among the words of the seer. <sup>20</sup>So Manasseh slept with his fathers and was buried in his own house. Amon his son became king in his place.

641 B.C.

<sup>21</sup>Amon was twenty-two years old

when he became king and remained king in Jerusalem for two years. <sup>22</sup>He did what was wrong in the eyes of the LORD, as Manasseh his father had done; for Amon sacrificed to all the images which his father Manasseh had made<sup>t</sup> and served them. <sup>23</sup>He, however, did not humble himself before the LORD as Manasseh his father had humbled himself; instead, Amon multiplied his guilt. <sup>24</sup>His servants conspired against him and assassinated him in his palace. <sup>25</sup>But the people of the land executed all the conspirators against King Amon, and the people of the land made his son Josiah king in his place.

639 B.C.

**34** JOSIAH WAS EIGHT YEARS OLD when he became king, and he remained king in Jerusalem thirty-one years. <sup>2</sup>He did what was right in the eyes of the LORD, for he walked in

631 B.C.

the ways of David his father, not deviating to the right or to the left. <sup>3</sup>In the eighth year of his reign, while he was still young, he began seeking the

627 B.C.

God of his father David. In the twelfth year he began to clean up Judah and Jerusalem from the high places, shame images, and carved and molten images. <sup>4</sup>In his presence they tore down the altars to the Baalim; the incense stands set high above them he chopped down and the shame images and the carved and molten images he broke in pieces and ground up, scattering them over the graves of those who had sacrificed to them. <sup>5</sup>He burned the bones of the priests on their own altars;<sup>u</sup> so he cleaned up Judah and Jerusalem. <sup>6</sup>Even in the cities of Manasseh, Ephraim, Simeon, and as far as Naphtali, in their surrounding ruins,<sup>v</sup> he broke down the altars and shame images. <sup>7</sup>When he had beaten the images to powder and chopped down all the incense stands in all the land of

<sup>o</sup>) God.

<sup>p</sup>) The pitfall also of better kings, for example Asa [I Kings 15:14], and Solomon [I Kings 3:3].

<sup>q</sup>) This verse suggested the "Prayer of Manasses," a later false writing found in the Apocrypha.

<sup>r</sup>) That is, how God heard his prayer. <sup>s</sup>) See ch. 14:3 note.

<sup>t</sup>) Re-erected after Manasseh's reform which, it seems, was not thoroughgoing; sin leaves scars which cannot be removed.

<sup>u</sup>) So was fulfilled the prophecy to Jeroboam, the founder of the false altars [I Kings 13:2].

<sup>v</sup>) The cities of the northern kingdom were, to a large extent, allowed to go to ruin after the fall of Israel to Assyria.



Israel, he returned to Jerusalem.

621 B.C.

<sup>8</sup>In the eighteenth year of his reign, as he was cleaning up the land and the temple, he sent Shaphan son of Azaliah, Maaseiah, mayor of the city, and Joah son of Joahas, the recorder, to repair the temple of the LORD his God. <sup>9</sup>They went to Hilkiah the high priest and turned over the money brought to the house of God which the doorkeepers, the Levites, had gathered from the hand of Manasseh and Ephraim and from the whole remnant of Israel, and from all Judah, Benjamin, and the residents of Jerusalem. <sup>10</sup>They, in turn, gave it to those doing the supervisory work in the temple of the LORD; and those doing the work, who were at work in the house of the LORD, put it toward repairing and strengthening the house. <sup>11</sup>That is, they handed it to the carpenters and builders to purchase quarried stones and lumber for couplings and to furnish beams for the buildings which the kings of Judah had abandoned to ruin. <sup>12</sup>The men worked on the job conscientiously. Over them as foremen were Jahath and Obadiah, Levites of the descendants of Merari, and Zechariah and Meshullam of the descendants of the Kohathites, to supervise. All the Levites skilled on musical instruments <sup>13</sup>were both in charge of the burden bearers and assigned as foremen over all the workers for each job. Some of the Levites served as scribes, as officers and as doorkeepers.

<sup>14</sup>Now as they were bringing out the money which had been brought to the LORD's temple, Hilkiah the priest found the book of the Law of the LORD given through Moses. <sup>15</sup>Hilkiah brought it to the attention of Shaphan the scribe, "I have found the book of the Law in the LORD's house." So Hilkiah turned the book over to Shaphan. <sup>16</sup>Shaphan in turn brought the book to the king when he reported to the king again, saying, "Everything that was made your servants' responsibility, they have accomplished; <sup>17</sup>for they have taken

out the money found in the LORD's house and have turned it over to the supervisors and the workers on the job." <sup>18</sup>It was then that Shaphan the scribe told the king, "Hilkiah the priest gave me a book," and Shaphan read from it to the king.

<sup>19</sup>When the king heard these words of the Law,<sup>w</sup> he tore his robes. <sup>20</sup>The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah the king's servant, <sup>21</sup>"Go, inquire of the LORD for me and for the remnant of Israel and Judah concerning the words of the book which has been found. For the LORD's indignation is great which is poured out on us, because our fathers have not kept the word of the LORD to do according to all that is written in this book."

<sup>22</sup>So Hilkiah and the others who were from the king went to Huldah the prophetess, the wife of Shallum son of Tokhath, Ilasrah's son, keeper of the wardrobe. She lived in the second quarter<sup>x</sup> of Jerusalem, and they spoke to her as instructed. <sup>23</sup>She answered them, "This is what the LORD, the God of Israel, has said: Tell this to the man who sent you to me. <sup>24</sup>The LORD has spoken: See, I am bringing calamity against this place and against its residents, even all the curses written in the book which was read before the king of Judah. <sup>25</sup>Because they have abandoned Me and have sacrificed to other gods so as to provoke Me with all the works of their hands,<sup>y</sup> therefore My indignation will be poured out on this place and will not be quenched. <sup>26</sup>But concerning the king of Judah, who sent you to inquire of the LORD, this you shall tell him. This is what the LORD, the God of Israel, has said: About these words which you have heard, <sup>27</sup>because your heart was receptive and you humbled yourself before God when you heard His words against this place and against its residents and because you humbled yourself before Me and tore your robes and wept before Me, there-

<sup>w</sup>) This illustrates "by the law is the knowledge of sin", [Rom. 3:20]. From Shaphan's reading of the Mosaic Law [Gen. through Deut.], it was probably Deut. 28-30 which brought about Josiah's immediate reaction. <sup>x</sup>) District.

<sup>y</sup>) A phrase often used to refer with contempt to idols [as in Deut. 4:28; ch. 32:19].

fore I also have heard you. The LORD has spoken. <sup>28</sup>See, I will gather you to your fathers, and you shall be gathered to your grave in peace; surely, your eyes shall not see all the punishment which I will bring on this place and on its inhabitants." So they brought back word to the king.

<sup>29</sup>Then the king sent, and summoning all the elders of Judah and Jerusalem, <sup>30</sup>the king went up to the LORD's temple accompanied by all the men of Judah, the residents of Jerusalem, the priests, the Levites, and all the people, great and small. There he read in their hearing all the words of the book of the covenant, which had been found in the LORD's temple. <sup>31</sup>Then the king stood at his place and renewed the covenant before the LORD: to follow the LORD and to keep His commandments, testimonies, and statutes with all his heart and with all his soul; to observe the words of the covenant written in this book. <sup>32</sup>Also he had all who were present in Jerusalem and Benjamin accept it; and the residents of Jerusalem did according to this covenant with God, the God of their fathers. <sup>33</sup>So Josiah got rid of all the detestable things from the lands belonging to the people of Israel. He also led all who were in Israel to serve the LORD their God. During his lifetime they did not turn away from following the LORD, the God of their fathers.

620 B.C.

**35** JOSIAH KEPT THE PASSOVER TO the LORD in Jerusalem, and they killed the Passover on the fourteenth day of the first month. <sup>2</sup>He set the priests at their tasks and encouraged them for the service of the LORD's temple. <sup>3</sup>Then he ordered the Levites who taught in all Israel and were dedicated to the LORD, "Put the holy ark in the temple which Solomon, David's son, king of Israel, built. It is no longer your responsibility to carry it on your shoulders. Minister now to the LORD your God and to His people Israel, <sup>4</sup>and prepare yourselves by your clans,

according to your divisions as written by David<sup>a</sup> king of Israel and as written by Solomon his son. <sup>5</sup>Stand in the holy place with the Levitical clan divisions corresponding to the groupings of the clans of your fellow tribesmen, the lay people, <sup>6</sup>and then kill the Passover. Sanctify yourselves and prepare for your brothers to do according to the word of the LORD by the agency of Moses."

<sup>7</sup>Josiah made a contribution of flocks of lambs and kids for the people. The entire amount was for the Passover sacrifices in behalf of all those present and numbered 30,000<sup>a</sup> besides 3000 cattle; these were from the king's own property. <sup>8</sup>His officials also donated willingly for the people, priests, and Levites. Hilkiah, Zechariah, and Jehiel, leaders in God's temple, contributed 2600<sup>a</sup> for the Passover sacrifice of the priests, as well as 300 cattle. <sup>9</sup>Conaniah, with Shemaiah and Nethanel his brothers, and Hashabiah, Jeiel, and Jozabad, princes of the Levites, donated for the Levites 5000 Passover lambs, as well as 500 cattle.

<sup>10</sup>The service, therefore, having been made ready, the priests stood at their posts and the Levites by their divisions according to the king's orders. <sup>11</sup>These killed the Passover; the priests sprinkled blood as it was passed to them, and the Levites did the skinning. <sup>12</sup>Then they separated the burnt offerings to distribute them by divisions to the clans of the lay people, so they might offer them to the LORD as it is written<sup>b</sup> in the book of Moses. They did this also with the cattle. <sup>13</sup>So they roasted the Passover in the fire according to the ordinance, and the other consecrated offerings they boiled in the pots, kettles, and pans, and then brought them speedily to the whole group of the people. <sup>14</sup>After that they made preparation both for themselves and for the priests, because the priests, Aaron's sons, were offering up burnt offerings and fat offerings until nighttime; therefore the Levites prepared both for themselves and for the priests,

<sup>a</sup>) Preserved, at least partially, in I Chron. 23-26.

<sup>a</sup>) Lambs and goats as distinguished from cattle — calves, heifers, and bullocks.

<sup>b</sup>) Compare Hezekiah's Passover [ch. 30:18].

the sons of Aaron. <sup>15</sup>Also the singers, the sons of Asaph, stayed at their posts according to the orders of David, Asaph, Heman, and Jeduthun the king's seer; and the doorkeepers stayed by each door; they did not need to leave their stations because their fellow tribesmen, the Levites, made preparation for them.

<sup>16</sup>So all the service of the LORD was prepared on that day according to the command of King Josiah; that is, the observance of the Passover and the offering up of burnt offerings on the LORD's altar. <sup>17</sup>The men of Israel who were present there observed the Passover at that time together with the feast of unleavened bread for seven days. <sup>18</sup>There had never been held such a Passover in Israel since the days of Samuel the prophet; for none of the kings of Israel had kept such a Passover as Josiah did, involving the priests and Levites, all Judah and Israel who were present, and the residents of Jerusalem. <sup>19</sup>It was in the eighteenth year of Josiah's reign that this Passover was held.

608 B.C.

<sup>20</sup>After all this, when Josiah had prepared the temple, Neco king of Egypt came for battle at Carchemish on the Euphrates, and Josiah went out to engage him. <sup>21</sup>He<sup>c</sup> sent messengers to him saying, "What do I have to do with you, king of Judah, for it is not against you that I have come up this day, but against the power with which I am at war,<sup>d</sup> and God has commanded me to hurry. Quit interfering with God, who is with me, that He may not destroy you." <sup>22</sup>However, Josiah did not turn away from him, but went to battle against him disguised,<sup>e</sup> for he did not listen to the words of Neco which really were from the mouth of God but went to fight in the valley of Megiddo. <sup>23</sup>The archers shot at King

Josiah with the result that the king called out to his servants, "Take me away, for I am gravely wounded." <sup>24</sup>So his servants took him out of the chariot and put him into the second chariot which he had and brought him to Jerusalem. There he died and was buried in the tombs of his fathers, and all Judah and Jerusalem mourned for Josiah. <sup>25</sup>Jeremiah composed a lament over Josiah and all the men and women singers spoke about Josiah in their lamentations as they do to this day, for they made them a standing custom in Israel. Note that they are written in the lamentations.<sup>f</sup> <sup>26</sup>Now the rest of the affairs of Josiah and his acts of faithful love in accord with what is written in the Law of the LORD,<sup>g</sup> and his affairs, from first to last, see, they are written in the book of the kings of Israel and Judah.

608 B.C.

**36** THEN THE PEOPLE OF THE LAND took Jehoahaz son of Josiah and made him king in Jerusalem in the place of his father. <sup>2</sup>Johaz<sup>h</sup> was twenty-three years old when he became king, and he remained king in Jerusalem for three months. <sup>3</sup>Then the king of Egypt deposed him at Jerusalem and put the land under tribute for \$200,000 in silver and \$30,000 in gold.<sup>i</sup> <sup>4</sup>The king of Egypt made his brother Eliakim<sup>j</sup> king over Judah and Jerusalem, changing his name to Jehoiakim; and Neco took his brother Jehoahaz and brought him to Egypt.

<sup>5</sup>Jehoiakim was twenty-five years old when he became king, and he remained king in Jerusalem for eleven years, but he did what was wrong in the eyes of the LORD his God. <sup>6</sup>Nebuchadnezzar king of Babylon advanced against him and bound him in brass chains to take him to Babylon.<sup>j</sup> <sup>7</sup>Nebuchadnezzar also took part of the utensils of the LORD's temple to Babylon,

c) Neco. d) Neco was attempting to defeat Babylon, chief contender for world power following the decline of Assyrian supremacy.

e) Ahab also went disguised into his final and fatal battle [ch. 18:29].

f) These lamentations, or dirges, were well known at the time this account was written, but should not be confused with our book of Lamentations which was composed after the captivity of Judah and Jerusalem.

g) Short form of Jehoahaz, as Joram is of Jehoram [ch. 22:5 note], and Micah of Micaiah [ch. 18:14 note].

h) Heb., "100 talents of silver and a talent of gold," 1 talent of silver equals \$2,000; 1 talent of gold equals \$30,000. i) Older brother of Jehoahaz; compare vs. 2 and 5.

j) Neco was defeated at Carchemish by Nebuchadnezzar who, as part of his tactics against occupied Judah, took Daniel and others captive to Babylon.

depositing them in his temple in Babylon. <sup>8</sup>Now the rest of the affairs of Jehoiakim, his detestable practices and the things found against him, see, they are written in the book of the kings of Israel and Judah. Jehoiachin his son became king in his place.

597 B.C.

<sup>9</sup>Jehoiachin was eighteen<sup>k</sup> years old when he became king, and he remained king in Jerusalem for three months and ten days; but he did what was wrong in the eyes of the LORD.

<sup>10</sup>At the turn of the year, King Nebuchadrezzar sent to bring him to Babylon, with the precious utensils from the LORD's temple. He appointed his uncle<sup>l</sup> Zedekiah as king over Judah and Jerusalem.

<sup>11</sup>Zedekiah was twenty-one years old when he became king, and he remained king in Jerusalem for eleven years.

<sup>12</sup>But he did what was wrong in the eyes of the LORD his God; he did not humble himself before Jeremiah the prophet who spoke from the mouth of the LORD. <sup>13</sup>Besides, he rebelled against King Nebuchadrezzar, who had made him swear by God. He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. <sup>14</sup>All the leaders too of the priests and people acted most unfaithfully by taking part in all the detestable practices used by the nations; and they desecrated the LORD's temple which He had consecrated in Jerusalem.

<sup>15</sup>Nevertheless the LORD God of their fathers sent to them by the hand of His messengers, rising early and sending them,<sup>m</sup> for He had compassion on His people and on His dwelling place. <sup>16</sup>But they repeatedly mocked the messengers of God, despised His words, and made sport of His prophets

until the LORD's indignation was stirred up against His people beyond remedy. 586 B.C.

<sup>17</sup>Accordingly He sent up against them the king of the Chaldeans who killed their young men with the sword in the house of their sanctuary and did not spare young man or maiden, old man or very aged. He gave them all into his hand. <sup>18</sup>All the utensils of God's temple, large and small, and the treasures of the LORD's temple and of the king and his princes—all these he took to Babylon. <sup>19</sup>They burned the temple of God and broke down the wall of Jerusalem, setting fire to all the palaces and destroying all its precious utensils. <sup>20</sup>As for the rest, who were spared from the sword, he took them captive to Babylon, where they became servants to him and to his sons until the kingdom of Persia came to power. <sup>21</sup>This was to fulfil the word of the LORD by the mouth of Jeremiah,<sup>n</sup> until the land had enjoyed its Sabbaths; for as long as it lay desolate it had a Sabbath-rest, fulfilling seventy years.

538 B.C.

<sup>22</sup>In the first year of Cyrus, king of Persia, to fulfil the word of the LORD by the mouth of Jeremiah,<sup>o</sup> the LORD stirred up the spirit of Cyrus king of Persia that he should proclaim in all his kingdom and even by writing: <sup>23</sup>"This is what Cyrus king of Persia has said, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has commissioned me to build Him a temple in Jerusalem, which is in Judah. Whoever is among you of any of His people, may the LORD his God be with him, and let him go up.'"<sup>p</sup>

k) "Eighteen" is given by several manuscripts and agrees with II Kings 24:8, though the majority of manuscripts read "eight."

l) Heb., "brother" in the sense of male relative; in this case, it means "uncle," according to II Kings 24:17.

m) We would say, early and late, or time and again. Jeremiah repeatedly uses the phrase to describe the urgency of God's warning through the prophets [as in Jer. 25:4; 44:4]; a brief summary of the message may be seen in Jer. 35:15. n) See Jer. 29:10.

o) See Jer. 25:12.

p) These last two verses appear again almost identically as the introduction to the book of Ezra, which continues the same narrative. Is Ezra perhaps the writer of the books of Chronicles?

## THE BOOK OF

# EZRA

538-537 B.C.

**1** IN THE FIRST YEAR<sup>a</sup> OF CYRUS, king of Persia, in order that what the LORD had predicted through Jeremiah might be accomplished, the LORD aroused the spirit of Cyrus, king of Persia, to proclaim throughout all his kingdom, both orally and in writing: <sup>2</sup>"Thus has Cyrus, king of Persia, declared: 'The LORD, the God of heaven, who has given me all the kingdoms of the earth, has directed me to build a house for Him in Jerusalem in Judah. <sup>3</sup>Therefore anyone among you belonging to His people, let him return to Jerusalem in Judah and let him build the house for the LORD, the God of Israel—He is God<sup>b</sup>—in Jerusalem; and may his God be with him! <sup>4</sup>Also let assistance be rendered to every survivor,<sup>c</sup> wherever he may be located, by his neighbors in the granting to him of silver, gold, animals, and miscellaneous articles in addition to a free-will offering for the house of God in Jerusalem.'"

<sup>5</sup>So the heads of the fathers' houses of Judah and Benjamin, also the priests and the Levites, all from these whom God so inclined, made preparations for going up to build the house of the LORD in Jerusalem. <sup>6</sup>And all their neighbors assisted them with articles of silver and gold, with animals, with precious things and with miscellaneous items in addition to a free-will offering. <sup>7</sup>Also Cyrus

the king brought out the vessels of the house of the LORD which Nebuchadnezzar had taken from Jerusalem and had placed in the house of his gods; <sup>8</sup>these did Cyrus, king of Persia, direct Mithredath, the treasurer, to bring forward and count out to Sheshbazzar,<sup>d</sup> prince of Judah. <sup>9</sup>And this is their number: 30 gold and 1000 silver dishes, 29 knives, <sup>10</sup>30 gold bowls,<sup>e</sup> 410 silver bowls of another type, and 1000 other vessels. <sup>11</sup>All the vessels of gold and of silver were 5400.<sup>f</sup> All of these did Sheshbazzar take along when they of the captivity trekked from Babylon to Jerusalem.

537 B.C.

**2** NOW THESE ARE THE SONS OF THE province<sup>g</sup> who came out of the captivity to Babylonia which Nebuchadnezzar, king of Babylon, had imposed upon them, and who returned to Jerusalem and Judah, each to his own city. <sup>2</sup>They came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

The number of the men of the people of Israel: <sup>3</sup>The sons of Parosh, 2172; <sup>4</sup>the sons of Shephatiah, 372; <sup>5</sup>the sons of Arah, 775; <sup>6</sup>the sons of Pahath-moab, of the children of Jeshua and Joab, 2312; <sup>7</sup>the sons of Elam, 1254; <sup>8</sup>the sons of Zattu, 945; <sup>9</sup>the sons of Zaccai, 760; <sup>10</sup>the sons of Bani,

a) Recent findings show Cyrus took Babylon in the fall, 539 B.C. b) Or, "He is the God who is in Jerusalem." c) Those, or descendants of those, who had been taken captive. d) Babylonian name for Zerubbabel, cf. 5:14,16.

e) Covered vessels, cf. I Chron. 28:17 and Ezra 8:27 for same word.

f) These fifty-four hundred must include many articles not definitely mentioned. g) Jews.

## EZRA 2, 3

642; <sup>11</sup>the sons of Bebai, 623; <sup>12</sup>the sons of Azgad, 1222; <sup>13</sup>the sons of Adonikam, 666; <sup>14</sup>the sons of Bigvai, 2056; <sup>15</sup>the sons of Adin, 454; <sup>16</sup>the sons of Ater of Hezekiah, 98; <sup>17</sup>the sons of Bezai, 323; <sup>18</sup>the sons of Jorah, 112; <sup>19</sup>the sons of Hashum, 223; <sup>20</sup>the sons of Gibbar, 95; <sup>21</sup>the sons of Bethlehem, 123; <sup>22</sup>the men of Netophah, 56; <sup>23</sup>the men of Anathoth, 128; <sup>24</sup>the sons of Azmaveth, 42; <sup>25</sup>the sons of Kiriatharim, Chephirah, and Beeroth, 743; <sup>26</sup>the sons of Ramah and Geba, 621; <sup>27</sup>the men of Michmas, 122; <sup>28</sup>the men of Bethel and Ai, 223; <sup>29</sup>the sons of Nebo, 52; <sup>30</sup>the sons of Magbish, 156; <sup>31</sup>the sons of the other Elam, 1254; <sup>32</sup>the sons of Iiarim, 320; <sup>33</sup>the sons of Lod, Hadid, and Ono, 725; <sup>34</sup>the sons of Jericho, 345; <sup>35</sup>the sons of Senaah, 3630.

<sup>36</sup>The priests: The sons of Jedaiah, of the house of Jeshua, 973; <sup>37</sup>the sons of Immer, 1052; <sup>38</sup>the sons of Pashhur, 1247; <sup>39</sup>the sons of Iiarim, 1017.

<sup>40</sup>The Levites: The sons of Jeshua and Kadmiel of the sons of Hodaviah, 74. <sup>41</sup>The singers were the sons of Asaph,<sup>h</sup> 128. <sup>42</sup>The sons of the gatekeepers were the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, in all 139.

<sup>43</sup>The temple attendants: The sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>44</sup>the sons of Keros, the sons of Siaha, the sons of Padon, <sup>45</sup>the sons of Lebanah, the sons of Hagabah, the sons of Akkub, <sup>46</sup>the sons of Hagab, the sons of Shamlai, the sons of Hanan, <sup>47</sup>the sons of Giddel, the sons of Gahar, the sons of Reaiah, <sup>48</sup>the sons of Rezin, the sons of Nekoda, the sons of Gazzam, <sup>49</sup>the sons of Uzza, the sons of Paseah, the sons of Besai, <sup>50</sup>the sons of Asnah, the sons of Meunim, the sons of Nephisim, <sup>51</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harnur, <sup>52</sup>the sons of Bazluth, the sons of Mchida, the sons of Iiarsha, <sup>53</sup>the sons of Barkos, the sons of Sisera, the sons of Temah, <sup>54</sup>the sons of Neziah, and the sons of Hatipha.

## List of Leaders; Description of Classes

<sup>55</sup>The sons of Solomon's servants:<sup>1</sup> The sons of Sotai, the sons of Hassophereth, the sons of Peruda, <sup>56</sup>the sons of Jaalah, the sons of Darkon, the sons of Giddel, <sup>57</sup>the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, and the sons of Ami. <sup>58</sup>All of the temple attendants and the sons of Solomon's servants were 392.

<sup>59</sup>Those who also went out of Tel-melah, Tel-harsha, Cherub, Addan, and Immer, but who could not show their ancestral houses nor their race to prove that they were of Israel: <sup>60</sup>The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, 652. <sup>61</sup>Those of the sons of the priests: The sons of Iiabai, the sons of Hakkoz, and the sons of Barzillai, who married one of the daughters of Barzillai<sup>i</sup> the Gilcadite and then took her family name. <sup>62</sup>These sought their names among those recorded in the register, but as they were not found, they were considered polluted and were barred from the priesthood. <sup>63</sup>Moreover, the governor<sup>k</sup> ordered them to refrain from eating of the most holy things until the priest should stand up with Urim and Thummim.<sup>l</sup>

<sup>64</sup>The total number of the group was 42,360 <sup>65</sup>besides 7337 servants, both men and women, and 200 singers, both men and women. <sup>66</sup>They had 736 horses, 245 mules, <sup>67</sup>435 camels, and 6720 asses.

<sup>68</sup>Some of the heads of father's houses, upon their arrival at the house of the LORD in Jerusalem, gave willingly for the house of God, so as to erect it again on its site; <sup>69</sup>according to their ability they gave a total of 305,000 dollars of gold, 170,000 dollars of silver and 100 priests' garments.

<sup>70</sup>So the priests, the Levites, the common people, the singers, the gatekeepers, and the temple attendants dwelt in their cities, even all Israel in their cities.

537-536 B.C.

**3** IN THE SEVENTH MONTH<sup>m</sup>, THE children of Israel, now being in their cities, gathered as one man to

h) A chief musician under David. i) A division of temple custodians similar to the temple attendants, cf. v. 43, often mentioned along with them.

j) Cf. II Sam. 17:27; 19:31 f; I Kings 2:7. k) Hebrew "Tirshatha" referring to Zerubbabel.

l) For determining the will of God. m) October, likely the first year of the return, 537 B.C.

Jerusalem. <sup>2</sup>Then Jeshua the son of Jozadak, with his fellow-priests, and Zerubbabel the son of Shealtiel, with his brothers, arose and built the altar of the God of Israel so that they might offer burnt-offerings upon it as directed in the law of Moses, the man of God. <sup>3</sup>They erected the altar on its base, being afraid of the people of the neighboring lands, after which they offered on it burnt-offerings to the LORD both in the morning and in the evening. <sup>4</sup>Then they kept the Feast of Tabernacles, as it is prescribed,<sup>n</sup> and the number of daily burnt-offerings as set forth in the law for each day of the Feast,<sup>o</sup> <sup>5</sup>and afterwards the continual burnt-offerings and the (offerings) at the new moon and at all the appointed feasts of the LORD that were dedicated, and of all who willingly offered a free-will offering to the LORD. <sup>6</sup>Beginning with the first day of the seventh month<sup>p</sup> they offered the burnt-offerings to the LORD, even though they had not yet laid the foundation of the LORD's temple.

<sup>7</sup>Then they hired masons and carpenters<sup>q</sup> and they paid the people of Sidon and Tyre with food, drink, and oil so that they would bring cedar trees from Lebanon to the sea and down to Joppa in accordance with the permission which Cyrus, king of Persia, had given. <sup>8</sup>In the second month of the 536-535 B.C.

year following that of their return to the house of God in Jerusalem, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brothers, the priests and the Levites, along with all who returned from the captivity to Jerusalem, began to build the house of the LORD, having first appointed the Levites who were at least twenty years of age, to superintend the work. <sup>9</sup>Jeshua with his sons and his brothers and Kadmiel with his sons, all of whom were descendants of

Judah,<sup>r</sup> along with the sons of Henedad<sup>s</sup> with their sons and their brothers, all Levites, together took the oversight of the workmen of the house of God.

<sup>10</sup>When the builders had laid the foundation of the temple of the LORD, they<sup>t</sup> appointed the priests, officially clothed, with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the LORD in accordance with the direction of David, king of Israel.

<sup>11</sup>They sang responsively in praise and thanksgiving to the LORD, saying that He is good because His lovingkindness endures forever toward Israel. Indeed, all the people shouted resoundingly in their praise to the LORD because the foundation of the house of the LORD had been laid. <sup>12</sup>But many of the priests and Levites and heads of fathers' houses, who were old enough to have seen the first temple, as they looked upon the foundation of this new temple now laid, wept sorely;<sup>u</sup> while others raised their voices in shouting for joy. <sup>13</sup>However, the people could not distinguish between the sound of the shouts of joy and the sound of those who wept because the shouting was so loud that it was heard for a great distance.

535-534 B.C.

**4** WHEN THE ENEMIES<sup>v</sup> OF JUDAH and Benjamin<sup>w</sup> heard that those who had recently returned from captivity were building the temple of the LORD, the God of Israel, <sup>2</sup>they came to Zerubbabel and the heads of fathers' houses and said to them, "We would like to help you build, because we also worship your God and have sacrificed to Him since the day when Esarhaddon,<sup>x</sup> king of Assyria, brought us to this country." <sup>3</sup>But Zerubbabel, Jeshua, and the heads of fathers' houses replied to them, "We cannot permit you to help us build the house of our God, but we, ourselves together, will build to the LORD, the God of Israel, in ac-

n) Cf. Lev. 23:34-42; Deut. 16:13-15. o) Cf. Numt. 29:12-38. p) Feast of Tabernacles not beginning until the fifteenth day, some fourteen days of burnt-offerings must have preceded it. q) "Masons" here may refer to rougher workmen in both wood and stone, and "carpenters" to finishers in both. r) Not Judah, the son of Jacob, but one called Hodaviah, 2:40. Notice, this Jeshua is another person than mentioned in v. 8. s) Probably three families here, though possibly Henedad was a common ancestor of Jeshua and Kadmiel. t) Refers not to the builders but to Zerubbabel and Jeshua, v. 8'. u) This temple would be far less majestic than the earlier one. v) Samaritans, who became enemies. w) Includes all who returned, with most being of these two tribes. x) Reigned 730-668 B.C., son and successor of Sennacherib.

cordance with the order of Cyrus, king of Persia." <sup>4</sup>Then the inhabitants of the land began to hinder and to bring trouble<sup>7</sup> upon the people of Judah in their building; <sup>5</sup>even hiring counselors to work against them by frustrating their plans, which they continued to do all the days of Cyrus,<sup>2</sup> king of Persia, and until the reign of Darius,<sup>a</sup> king of Persia.

About 480-460 B.C.

<sup>b6</sup>Later on, shortly after Ahasuerus<sup>c</sup> began to reign, a letter of accusation was written against the inhabitants of Judah and Jerusalem. <sup>7</sup>Also in the days of Artaxerxes,<sup>d</sup> king of Persia, a letter was sent by Bishlam, Mithredath, Tabeel and their companions, written in the Aramaic language using Aramaic characters. <sup>8</sup>Rehum, the governor, and Shimshai, the secretary, penned the letter, it also being against Jerusalem, to Artaxerxes the king. <sup>9</sup>In addition to Rehum, the governor, and Shimshai, the secretary, others having a part were their companions, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites <sup>10</sup>and peoples of the other nations whom the famous and honored Asnapper<sup>e</sup> brought to and made live in the city of Samaria and neighboring lands west of the River<sup>f</sup> and so forth.<sup>g</sup>

<sup>11</sup>This is a copy of the letter which they sent to Artaxerxes the king: "Your servants, the men on this side of the River, and so forth.<sup>h</sup> <sup>12</sup>Be it known to the king that the Jews which came from you to our territory, to Jerusalem, are building that rebellious and bad city. They are erecting its walls and digging<sup>i</sup> its foundations. <sup>13</sup>Also be it known to the king that if this city is built and its walls are completed, the people will not pay tax of any kind and consequently you as king will suffer loss.

<sup>14</sup>Now because we receive sustenance from the king, it does not seem proper for us to see the king suffer such a dishonor; we, therefore, send this letter that the king may be informed, <sup>15</sup>and that a search be made in the records of your predecessors wherein shall be found that this city has been rebellious and unprofitable to kings and countries, against whom, in past days, it has continually revolted and for which it was finally destroyed. <sup>16</sup>We are informing the king that if this city is built and its walls are completed, as a result he will lose his control over all territory west of the River."

<sup>17</sup>Then the king sent a reply to Rehum, the governor, and Shimshai, the secretary, and their companions who lived in Samaria and the neighboring lands west of the River;<sup>j</sup> "Peace, and so forth. <sup>18</sup>The letter which you sent to us has been plainly read to me. <sup>19</sup>I gave direction, search was made, and it was found that this city in days past did rise up against kings with rebellion and revolution being made therein.<sup>k</sup> <sup>20</sup>Also there have been powerful kings in Jerusalem whose rule extended even over all the land west of the River and to whom taxes of various kinds were paid by the conquered people.<sup>l</sup> <sup>21</sup>Therefore, you are to order these people to cease building this city until further notice, <sup>22</sup>and beware of failure to do this, for the king does not wish to experience loss in this matter."

<sup>23</sup>So when the copy of King Artaxerxes' letter was read to Rehum and Shimshai, the secretary, and their companions, they went immediately to Jerusalem to the Jews and by strength and force<sup>m</sup> made them quit building.<sup>n</sup>

534 B.C.

<sup>24</sup>Then the work on the house of God in Jerusalem ceased and nothing further was done until the second year<sup>o</sup> of the reign of Darius, king of Persia.

y) Or "terror."

z) Cyrus died in 529 B.C. a) Darius began to reign, 522 B.C. b) Verses 6-23 give, parenthetically, events out of chronological order here, but involving similar opposition of later years.

c) Reigned 485-465 B.C. d) Reigned 465-425 B.C.

e) A shortened form of Ashurbanipal, 668-626 B.C., son and successor of Esarhaddon, v. 2.

f) Euphrates. g) Writer thus indicates an intended omission. h) Writer thus indicates an intended omission. i) Or "repairing." j) Euphrates.

k) A probable reference to rebellions under Jehoiaquim, Jehoiachin, and Zedekiah against Nebuchadnezzar. l) True especially of David and Solomon. m) Or "troops."

n) The close of the parenthetical section beginning with v. 6. o) 520 B.C., cf. Hag. 1:1 and Zech. 1:1.



520 B.C.

**5** THEN THE PROPHETS, HAGGAI THE prophet,<sup>p</sup> and Zechariah the son<sup>q</sup> of Iddo, began to preach to the Jews in Judah and Jerusalem in the name of the God of Israel, <sup>2</sup>with the result that Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, arose and, with the prophets of God helping them, began to build the house of God in Jerusalem. <sup>3</sup>About that time Tatnai, the governor west of the River,<sup>r</sup> and Shethar-bozenai, with their companions, came and asked them, "Who gave you official permission to build this house and to finish this wall?" <sup>4</sup>Then we told them<sup>s</sup> what the names of the men were who were doing the building. <sup>5</sup>The eye of God was watching over the elders of the Jews, however, for they were not made to cease work<sup>t</sup> while a letter was sent to Darius and he gave reply to it.

<sup>6</sup>This is a copy of the letter which Tatnai, the governor west of the River, and Shethar-bozenai and his companions, the Apharsachites who lived west of the River sent to Darius the king. <sup>7</sup>These jointly sent the letter in which they wrote: "Peace be to Darius the king. <sup>8</sup>Be it known to the king that we have gone into the province of Judah to the house of the great God and have found that it is being built with large<sup>u</sup> stones, that timbers are being joined into the walls and that the work is being done diligently with rapid progress being made. <sup>9</sup>Also we spoke with the elders asking them who had given them official permission to build the house and finish the wall. <sup>10</sup>In addition we asked of them the names of the leaders in this project, that you might have this information as well. <sup>11</sup>The following is the answer which we received from them:

"We are the servants of the God of heaven and earth and we are building this house which was first constructed many years ago, when a great king of Israel built and finished it.<sup>v</sup>

<sup>12</sup>But because our fathers provoked the God of heaven, He gave them into the hand of Nebuchadrezzar, king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon. <sup>13</sup>Then in the first year of Cyrus, king of Babylon, Cyrus decreed that this house of God should be rebuilt. <sup>14</sup>Moreover, in regard to certain gold and silver vessels of the house of God which Nebuchadrezzar took out of the temple in Jerusalem and put in a temple in Babylon, these did Cyrus the king take out again from that temple in Babylon and deliver to Sheshbazzar<sup>w</sup> whom he had appointed as our governor. <sup>15</sup>And he said to him, "Take these vessels and place them in the temple in Jerusalem and let the house of God be rebuilt on its site."<sup>x</sup> <sup>16</sup>Then this Sheshbazzar came and laid the foundation of the house of God in Jerusalem and from that time on it has been in building but still is not completed.<sup>y</sup>

<sup>17</sup>"So now, if the king is so pleased, let search be made in the treasure-house<sup>z</sup> of the king there in Babylon to see if Cyrus did thus decree that this house of God in Jerusalem should be rebuilt and then let the king communicate to us his pleasure in this matter."

**6** THEN DARIUS THE KING GAVE THE order and search was made in the house of records wherein also the treasures of Babylon were kept. <sup>2</sup>And in the palace at Ecbatana in the province of Media a book was found containing the following record:

<sup>3</sup>"In his first year, King Cyrus made a decree<sup>a</sup> concerning the house of God in Jerusalem: 'Let the house be built, a place for the offering of sacrifices, and let its foundation be strongly laid. Both its height and width shall be ninety feet, <sup>4</sup>with three courses of great stones and a course of new timber; and the expense shall be met out of the royal treasury. <sup>5</sup>Also let the gold and silver vessels of the house of God,

p) The common designation of Haggai, cf. 6:14 and Hag. 1:1.

q) Grandson, Zech. 1:1; word may be so used for later descendant. r) Euphrates.

s) Or "Then they asked what the names..." t) These officials could have required the work to cease. u) Literally "stones of rolling," i.e., too large to carry.

v) Solomon, who ruled forty years, about 970-930 B.C.

w) Babylonian name for Zerubbabel, cf. 1:8. x) On the site of the former temple.

y) A repository for important documents as well as treasure, cf. 6:1.

z) Cf. 1:1f. for a record of this decree.

**EZRA 6, 7** *Royal Order to Help; Temple Completed, Dedicated with Passover*

which Nebuchadrezzar took out of the temple in Jerusalem and brought to Babylon, be returned and put in their place in the temple in Jerusalem, the house of God.<sup>f</sup>

<sup>6</sup>"Now, therefore, Tatnai, governor west of the River,<sup>g</sup> Shethar-bozenai and your companions, the Apharsachites who live west of the River, keep away; <sup>7</sup>let the work on this house of God alone and allow the governor and elders of the Jews to build this house of God in its place. <sup>8</sup>Moreover, I hereby order how you shall give assistance to the Jews for the building of this house of God: That out of the king's tribute-money from west of the River the cost is to be paid to these men without delay so that they be not hindered. <sup>9</sup>Also whatever the priests in Jerusalem say they need for burnt-offerings to the God of heaven, such as young oxen, rams, lambs, wheat, salt, wine, or oil, let it be given to them daily without fail, <sup>10</sup>so that they may offer sacrifices well-pleasing to the God of heaven and pray for the welfare of the king and his sons. <sup>11</sup>Furthermore, I issue this order that, if anyone changes this command, let him be lifted up and impaled<sup>h</sup> upon a beam torn from his own house, and let his house be made a heap of refuse. <sup>12</sup>May the God, who caused His name to dwell there, overthrow every king or people who seeks to change this command so as to destroy this house of God in Jerusalem. I, Darius, have made this decree; let it be carried out in full."

520-516 B.C.

<sup>13</sup>Then Tatnai, the governor west of the River,<sup>g</sup> Shethar-bozenai and their companions, because of this which Darius the king had sent, did accordingly with all diligence.<sup>d</sup> <sup>14</sup>The elders of the Jews continued to build, being helped greatly by the preaching of Haggai, the prophet, and of Zechariah the son of Iddo. They built and also finished it in accordance with the

command of the God of Israel and according to the decrees of Cyrus, Darius, and Artaxerxes,<sup>e</sup> kings of Persia. <sup>15</sup>The house was completed on the third day of the month Adar in the sixth year of the reign of King Darius.<sup>f</sup> <sup>16</sup>Then the children of Israel, the priests, the Levites, and the others who had returned from the captivity, observed with joy the dedication of this house of God, <sup>17</sup>offering up at the dedication of this house of God 100 oxen, 200 rams, 400 lambs, and, as a sin-offering for all Israel, 12 male goats, one for each tribe of Israel. <sup>18</sup>Also the priests were arranged in their divisions and the Levites in their courses<sup>g</sup> for the service of God in Jerusalem as prescribed in the book of Moses.<sup>h</sup>

516 B.C.

<sup>19</sup>These who had returned from captivity kept the Passover on the fourteenth day of the first month;<sup>i</sup> <sup>20</sup>the priests and the Levites having purified themselves together, so that all were clean. They killed the Passover for all the children of the captivity, for their brothers, the priests, and for themselves. <sup>21</sup>Those who ate included the children of Israel who returned from captivity and also all who had separated themselves unto them from the sin of the nations of the country to follow after Jehovah, the God of Israel. <sup>22</sup>With joy they kept this feast of unleavened bread for the seven days, for the LORD had caused them to rejoice, having inclined the heart of the king of Assyria<sup>j</sup> in their favor so that he assisted them in the work on the house of the God of Israel.

458 B.C.

**7** <sup>LATER<sup>k</sup>, DURING THE REIGN OF</sup> Artaxerxes, king of Persia, Ezra the son of Seraiah,<sup>1</sup> son of Azariah, son of Hilkiah, <sup>2</sup>son of Shallum, son of Zadok, son of Ahitub, <sup>3</sup>son of Amariah, son of Azariah, son of Meraioth, <sup>4</sup>son of Zerahiah, son of Uzzi, son of

a) Euphrates. b) A common, though severe, form of punishment.

c) Euphrates, again. d) These leaders may not themselves have felt hostile to the Jews, but had acted for the Samaritans. e) Anticipation reference to Artaxerxes Longimanus, 465-425 B.C.

f) March, 516 B.C. g) Cf. Num. 3 and 8 and I Chron. 23 and 24.

h) Aramaic portion, which began at 4:8, closes here at 6:18.

i) April. j) Darius, who was king of Assyria in that he ruled over what had been Assyrian territory. k) Fifty-eight years later, from 516-458 B.C.

l) Son here means descendant, for Seraiah died 130 years prior, cf. II Kings 25:18-21.

Bukki, <sup>5</sup>son of Abishua, son of Phinehas, son of Eleazer, son of Aaron the chief priest,<sup>m</sup> went up from Babylon. <sup>6</sup>He was a scribe, well versed in the law of Moses which the LORD, the God of Israel, had given. Also the king gave him all that he requested, according to the favor of the LORD his God upon him.

<sup>7</sup>Others who went with him to Jerusalem in the seventh year of Artaxerxes the king, were priests, Levites, singers, gatekeepers, temple attendants, and some of the children of Israel. <sup>8</sup>He arrived in Jerusalem in the fifth month of the king's seventh year. <sup>9</sup>He had begun the trek from Babylon on the first day of the first month so that he arrived in Jerusalem on the first day of the fifth month,<sup>n</sup> in accordance with the good favor of the LORD his God, upon him. <sup>10</sup>For Ezra had disciplined himself to study the Law of the LORD, to practice it, and to teach its statutes and ordinances in Israel.

<sup>11</sup>This is a copy of the letter which King Artaxerxes gave to Ezra, priest and scribe, well versed in matters of the commandments of the LORD and His statutes to Israel:<sup>o</sup> <sup>12</sup>"Artaxerxes, king of kings, to Ezra, priest and scribe of the law of the God of heaven, and so forth.<sup>p</sup> <sup>13</sup>I make a decree that anyone of the people of Israel or their priests or Levites in my realm, who freely offers to go to Jerusalem with you, may go. <sup>14</sup>You are being sent by the king and his seven counselors<sup>q</sup> to inquire concerning Judah and Jerusalem, in accordance with the law of your God which is in your hand; <sup>15</sup>and to convey the silver and the gold which the king and his counselors have freely given to the God of Israel who dwells in Jerusalem, <sup>16</sup>in addition to all the silver and gold that you may be able to collect anywhere in the province of Babylon, and the freewill offerings of your people and priests, voluntarily

given, for the house of their God in Jerusalem. <sup>17</sup>You must be sure to use this money to buy oxen, rams, and lambs with their meat-offerings and drink-offerings,<sup>r</sup> that they may be offered upon the altar of the house of your God in Jerusalem; <sup>18</sup>and with whatever is left of this silver and gold you may do as you and your brothers believe is in accordance with the will of your God. <sup>19</sup>The vessels<sup>s</sup> that have been given to you for the service of the house of your God you are to deliver in the presence of the God of Jerusalem. <sup>20</sup>Also you may supply out of the king's treasure-house<sup>t</sup> whatever else you find necessary and have occasion to provide for the house of your God. <sup>21</sup>In accordance, I, Artaxerxes the king, do issue this order to all the treasurers west of the River<sup>u</sup>: that, whatever Ezra, priest and scribe of the law of the God of heaven, shall ask of you, you are assuredly to give, <sup>22</sup>up to 200,000 dollars<sup>v</sup> of silver, 1000 bushels<sup>w</sup> of wheat, 900 gallons<sup>x</sup> of wine, 900 gallons of oil, and as much salt as necessary. <sup>23</sup>Whatever is required by the God of heaven for the house of the God of heaven is to be completely provided, for we do not want His indignation to fall upon the realm of the king and his sons. <sup>24</sup>Furthermore, we inform you that the priests, Levites, singers, doorkeepers, temple attendants, and servants of this house of God shall not have to pay taxes of any kind. <sup>25</sup>And you, Ezra, in accordance with the wisdom which your God has given you, appoint judges and other officials to govern all the people west of the River, those who are familiar with the laws of your God, and instruct all who do not know them.<sup>y</sup> <sup>26</sup>Whoever disobeys the law of your God or of the king is surely to be punished by such means as death, banishment, confiscation of goods, or imprisonment."

<sup>27</sup>Blessed be the LORD, the God of

m) Abbreviated list showing Ezra's descent from Aaron; for other names to insert, see I Chron. 6:3-15; 9:10,11.

n) Departed in April, arrived in August, 458 B.C. o) Verses 12-26 are in Aramaic.

p) Writer thus indicates an intended omission. q) Cf. Esther 1:14.

r) Cf. Num. 15:1-16. s) Probably the same as in 8:25-27. t) Cf. 6:8. u) Euphrates.

v) One silver talent worth about \$2000; 100 talents here about \$200,000.

w) Hebrew, one hundred cors; one cor is about ten bushels.

x) Hebrew, one hundred baths; one bath is about nine gallons.

y) Refers primarily to Israelites unlearned in the law.

z) Ezra's consequent praise to God. The Hebrew is resumed here, cf. v. 12.

our fathers, who has put the thought into the heart of the king to beautify the house of the LORD in Jerusalem <sup>2a</sup>and who has given me favor with the king, his counselors, and all his mighty princes. Hence I took courage in view of the blessing of the LORD my God upon me, and I gathered leading men from Israel to make the return with me.

**8** THESE ARE THE HEADS OF THEIR fathers' houses, along with their genealogies, who made the trip with me from Babylon in the reign of King Artaxerxes: <sup>2a</sup>A descendant of Phinehas, <sup>a</sup>Gershom; a descendant of Ithamar, Daniel; a descendant of David, Hattush, a son of Shecanish; <sup>3a</sup>a descendant of Parosh, Zechariah, accompanied by 150 men of that family; <sup>b</sup> <sup>4a</sup>a descendant of Pahath-moab, Eliehoenai, the son of Zerahiah, accompanied by 200 men; <sup>5a</sup>a descendant of Shecaniah the son of Jahaziel, accompanied by 300 men; <sup>6a</sup>a descendant of Adin, Ebed the son of Jonathan, accompanied by 50 men; <sup>7a</sup>a descendant of Elam, Jeshai-ah the son of Athaliah, accompanied by 70 men; <sup>8a</sup>a descendant of Shephatiah, Zebadiah the son of Michael, accompanied by 80 men; <sup>9a</sup>a descendant of Joab, Obadiah the son of Jehiel, accompanied by 218 men; <sup>10a</sup>a descendant of Shelomith <sup>c</sup> the son of Josiphiah, accompanied by 160 men; <sup>11a</sup>a descendant of Bebai, Zechariah the son of Bebai, accompanied by 28 men; <sup>12a</sup>a descendant of Azgad, Johanan the son of Hakkatan, accompanied by 110 men; <sup>13</sup>descendants of Adonikam were Eliph-elet, Jeuel, and Shemaiah accompanied by 60 men; <sup>14</sup>and descendants of Bigvai were Uthai and Zabbud accompanied by 70 men.

<sup>15</sup>I assembled all these at the river that flows past Ahava <sup>d</sup> where we remained three days. I made a survey of the people and of the priests, but found no Levites among those who had gathered. <sup>16</sup>Consequently, I called Eliezer,

Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshulam, all of whom were leaders, and Joiarib and Elnathan, who were teachers, <sup>17</sup>and sent them all to Iddo, head man at the place Casiphia, telling them to ask Iddo and his brothers, the temple attendants, also at the place Casiphia, to bring to us those who could serve in the house of our God. <sup>18</sup>And, according to God's blessing upon us, they did bring to us Ish-sekel, <sup>e</sup> a descendant of Mahli, the son of Levi who was a son of Israel, and Sherebiah with eighteen of his sons and brothers; <sup>19</sup>also Hashabiah and Jeshaiah, a descendant of Merari, his brothers and their sons making twenty more. <sup>20</sup>Of the temple attendants, whom David and the princes had provided as servants to the Levites, 220 were brought, all listed by name.

<sup>21</sup>Following this I ordered a fast there at the Ahava River that we might humble ourselves before our God and ask of Him a safe journey for ourselves, our children, and our possessions. <sup>22</sup>For I was ashamed to ask for troops and horsemen from the king to protect us from enemies along the way, since we had told the king that the hand of our God protects all who seek Him and that His power and indignation are against all who forsake Him. <sup>23</sup>Consequently, we fasted and prayed to our God regarding this matter and He heard us.

<sup>24</sup>Then I chose twelve of the leaders among the priests along with Sherebiah, Hashabiah, and ten of their brothers, <sup>f</sup> <sup>25</sup>and weighed out to them the offering for the house of our God; namely the silver, gold, and vessels which the king, his counselors, and his princes, in addition to the Israelites living there, had given. <sup>26</sup>The value of the silver was 1,300,000 dollars, <sup>g</sup> of the silver vessels 200,000 dollars, of the gold 3,000,000 dollars, <sup>h</sup> <sup>27</sup>and of 20 gold bowls 5000 dollars. <sup>i</sup> Also there

a) First three names, not giving accompanying numbers, are distinct for being of priestly or royal descent. b) Women and children additional in each case, cf. ch. 2.

c) Another reading, "a descendant of Bani, Shelomith, the..."

d) Same name used for both city and river. e) Or "a man of understanding."

f) Altogether twelve priests and twelve Levites.

g) One silver talent worth about \$2000; 650 talents, total is about \$1,300,000.

h) One gold talent worth about \$30,000; 100 talents, total is about \$3,000,000.

i) One daric worth about five dollars; total here is about \$5,000.

were two vessels of fine, bright brass, precious as gold. <sup>28</sup>Then I said to them, "You are holy before the LORD, these vessels are holy, and the silver and the gold are a freewill offering to the LORD, the God of your fathers: <sup>29</sup>watch and guard them until you weigh them before the leaders of the priests, Levites and heads of father's houses in Israel at Jerusalem in the chambers of the house of the LORD." <sup>30</sup>Then the priests and Levites received the weight of the silver, the gold, and the vessels to bring them to the house of our God in Jerusalem.

<sup>31</sup>After this we departed from the Ahava River on the twelfth day of the first month<sup>j</sup> on our journey to Jerusalem, with the protection of our God upon us, delivering us from enemies lying in wait along the way. <sup>32</sup>When we arrived in Jerusalem, we remained for three days, <sup>33</sup>and then, on the fourth day, the silver, gold, and vessels were weighed in the house of our God under supervision of Meremoth, son of Uriah the priest accompanied by Eleazer son of Phinehas, and the Levites, Jozabad son of Jeshua, and Noadiah son of Binnui. <sup>34</sup>All was numbered and weighed and the weight recorded at that time.<sup>k</sup> <sup>35</sup>Then those who had just returned from exile, being descendants of those taken captive, offered up in burnt-offerings to the God of Israel twelve oxen for all Israel, ninety-six rams, seventy-seven lambs, and, as a sin-offering twelve male goats, all an offering to the LORD. <sup>36</sup>Then they delivered the written order<sup>l</sup> of the king to the king's presidents and governors west of the River<sup>m</sup> with the result that they helped the people in connection with the house of God.

**9** AFTER THESE MATTERS WERE COMPLETED,<sup>n</sup> the leaders came to me and told me that the people of Israel, including the priests and the Levites, had not separated themselves from the

people of the land, but were conducting themselves after the wicked practices of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites; <sup>2</sup>for they had taken their daughters as wives for themselves and for their sons<sup>o</sup> resulting in an intermingling between the holy offspring and the people of the land, the leaders and rulers being the first offenders in the sin. <sup>3</sup>When I heard this, I tore my garment<sup>p</sup> and covering robe, pulled hair from my head and beard, and sat down, confounded. <sup>4</sup>Soon all who revered the word of the God of Israel concerning the sin of the returned exiles, joined themselves to me; and I continued to sit, confounded, until the evening sacrifice. <sup>5</sup>Then, at the evening sacrifice, I arose from my humiliation and, with my garment and covering robe torn, fell upon my knees, spread out my hands to the LORD my God and said:

<sup>6</sup>"O my God, I am ashamed, greatly ashamed to raise my face to Thee, my God, because our<sup>q</sup> sin is increased over our head and our guilt is great, reaching to heaven. <sup>7</sup>Since the days of our fathers until now, our guilt has been great for which we, our kings, and our priests have experienced defeat by kings of various countries, by the sword, by captivity, and by plunder to our disgrace, even as it is this day." <sup>8</sup>Now for a short time the LORD our God has been merciful in permitting a remnant to return from captivity that we might have a nail<sup>r</sup> in His Holy Place, that our eyes might be enlightened by God, and that our life might be renewed a little in our bondage.<sup>t</sup> <sup>9</sup>For we are bondmen, but in bondage God has not forsaken us but rather has extended mercy to us in the presence of the Persian kings in that we have been granted the opportunity to erect the house of our God, to set up the ruins once again, and to have pro-

j) Cf. 7:9, evidently twelve days needed for preparations.

k) God's servants must keep accurate records of finances. l) Cf. 7:11-26. m) Euphrates.

n) About four months intervened, cf. 10:8,9.

o) Forbidden, cf. Ex. 34:16; Deut. 7:3. p) The outer garment over which was worn the robe.

q) Ezra includes himself even though having had no part.

r) Though in Jerusalem again, they were still under Persia. s) Part in and benefit from.

t) Notice how petition and testimony interchange in this prayer.

tection in Judah and Jerusalem. <sup>10</sup>But now, our God, what can we say in view of this, when we have forsaken Thy commandments <sup>11</sup>which Thou didst command through Thy servants, the prophets, when they said: <sup>11</sup>"The land which you are about to possess<sup>v</sup> is unclean due to the wicked practices of the peoples of the land, as they have filled it from one end to the other with their abominations. <sup>12</sup>Therefore, let there be no intermarrying between your daughters and their sons or their daughters and your sons, and never further their peace or their prosperity,<sup>w</sup> that you may be strong and eat the good of the land and leave it for an inheritance for your children forever." <sup>13</sup>Now after all that has come upon us for our wicked deeds and our great guilt, especially when Thou, our God, hast punished us less than our sin deserved, and hast given us this escaped remnant, <sup>14</sup>shall we break Thy commandments again by intermarrying with the people of these abominations? Wouldst Thou not be angry with us till Thou wouldst consume us completely, with none escaping? <sup>15</sup>O LORD, God of Israel, Thou art righteous, for we remain today merely an escaped remnant.<sup>x</sup> See, we are before Thee in our guilt realizing that no one can stand before Thee in view of this."

**10** AS EZRA PRAYED AND MADE CONFESSION, weeping and prostrating himself before the house of God, a large crowd of Israelites, men, women, and children, gathered themselves to him; for the people wept bitterly.<sup>y</sup> <sup>2</sup>Then Shecaniah, son of Jehiel, one of the sons of Elam, said to Ezra: "We have sinned against our God in that we have married foreign women from neighboring nations; but there is still hope for Israel in regard to this matter. <sup>3</sup>Let us make a covenant with our God to put away all these wives with their

children according to the counsel of the LORD and those who fear the commandment of our God, and let it be done according to the Law. <sup>4</sup>Rise up, have courage, and act, for it is your responsibility, and we will support you."

<sup>5</sup>Then Ezra did arise and he required the leaders of the priests, the Levites, and all Israel to swear to do this thing, and they swore.<sup>z</sup> <sup>6</sup>After this Ezra left the house of God and went to the room<sup>a</sup> of Jehohanan<sup>b</sup> son of Eliashib, but, having arrived, he would eat no bread nor drink any water, for he mourned over the sin of the returned exiles. <sup>7</sup>Then an announcement was sent throughout Judah and Jerusalem to all the children of the captivity that they should assemble themselves in Jerusalem, <sup>8</sup>and that any who did not come in three days, by order of the officials and the elders would forfeit<sup>c</sup> all his possessions and be banned from the congregation of the captivity.

<sup>9</sup>Accordingly, within three days all the men of Judah and Benjamin assembled in Jerusalem, it being the twentieth day of the ninth month, and all the people sat in the open square before the house of God, trembling because of the matter and because of the rain.<sup>d</sup> <sup>10</sup>Then Ezra the priest stood up and spoke to them: "You have sinned in that you have married foreign women, thus adding to the guilt of Israel. <sup>11</sup>Now render honor to the LORD, the God of your fathers, by doing what He wills: namely, the separation of yourselves from the people of the land by putting away the foreign women." <sup>12</sup>Then all those assembled replied with a loud voice: "We must do as you say. <sup>13</sup>However, inasmuch as the people are many, also that we are not able to remain outside due to the rainy season and that the work will take more than a day or two, since the sin in this matter is so great, <sup>14</sup>we suggest

u) A general quotation similar to Deut. 7:1-3.

v) Setting of this quotation is prior to occupation under Joshua. w) Cf. Deut. 23:6.

x) Their very fewness indicated that God had maintained His righteousness and justice, in that He had punished them. y) True repentance is often given such visible manifestation.

z) Ezra's prayer and urging receives a ready response.

a) Such rooms at the temple served as storerooms and meeting places for the priests, cf. I Kings 6:5; I Chron. 23:28. b) Possibly Jehohanan of Neh. 12:23, though very young here.

c) Literally, "devote his property," i.e., the proceeds from it would be given to the temple.

d) The ninth month, December, was a cold, rainy period of the year.

that our leaders stand for the whole assembly,<sup>e</sup> and that all from the cities who have married foreign women, along with the elders and judges from these cities,<sup>f</sup> come to them at an appointed time until the fierce anger of our God be turned from us regarding this matter.”<sup>15</sup> Only Jonathan son of Asahel, and Jahzeiah son of Tikvah, opposed this course of action, though they were encouraged by Meshullam and Shabbethai the Levite.

<sup>16</sup>Therefore, the children of the captivity carried out the plan. Ezra, the priest, and the family heads, all by name according to the house of their fathers, segregated themselves and began the work on the first day of the tenth month; <sup>17</sup>and on the first day of the first month they finished with all the men who had married foreign women.<sup>g</sup>

<sup>18</sup>From the sons of the priests, the following were found to have married foreign women: Of the sons of Jeshua the son of Jozadak, and his brothers, Maaseiah, Eliezer, Jarib, and Gedaliah <sup>19</sup>who pledged themselves to put away their wives and offered a ram of the flock for their guilt; <sup>20</sup>of the descendants of Immer: Hanani and Zebadiah; <sup>21</sup>of the descendants of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uz-ziah; <sup>22</sup>of the descendants of Pashhur: Elionai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

<sup>23</sup>From the Levites: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.

<sup>24</sup>From the singers: Eliashib. From the gatekeepers: Shallum, Telcm, and Uri.

<sup>25</sup>And from Israel: Of the sons of Parosh: Remiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah; <sup>26</sup>of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah; <sup>27</sup>of the sons of Zattu: Elieonai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza; <sup>28</sup>of the sons of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai; <sup>29</sup>of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth; <sup>30</sup>of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh; <sup>31</sup>of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, <sup>32</sup>Benjamin, Malluch, and Shemariah; <sup>33</sup>of the sons of Hashum: Mattenai, Mattattaah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei; <sup>34</sup>of the sons of Bani: Maadai, Amram, Uel, <sup>35</sup>Benaiah, Bedciah, Cheluh, <sup>36</sup>Vaniah, Meremoth, Eliashib, <sup>37</sup>Mattaniah, Mattenai, Jaasu, <sup>38</sup>Bani, Binnui, Shimei, <sup>39</sup>Shelemiah, Nathan, Adaiah, <sup>40</sup>Machnadebai, Shashai, Shairai, <sup>41</sup>Azarel, Shelemiah, Shemariah, <sup>42</sup>Shallum, Amariah, and Joseph; <sup>43</sup>of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah. <sup>44</sup>All these had married foreign women, and some of them had wives by whom they had children.

e) These alone remain for the purpose of judging the rest.

f) These elders and judges would furnish necessary explanations and evidence.

g) The work took exactly three months: January, February and March.

# THE BOOK OF NEHEMIAH

December, 445 B.C.

**1** I WAS IN SHUSHAN, THE PALACE,<sup>a</sup> in the month Chisleu, in the twentieth year,<sup>b</sup> when Hanani, one of my brothers,<sup>c</sup> came to me, accompanied by a few men from Judah, and I asked them concerning the escaped Jews, who were left from the captivity and concerning Jerusalem. <sup>3</sup>They answered me that the remnant in the province<sup>d</sup> who remained from the captivity were being severely afflicted and held in reproach, the wall of Jerusalem having been broken down and the gates destroyed by fire.<sup>e</sup>

<sup>4</sup>When I heard this report, I sat down and wept and I mourned for days, fasting and praying to the God of heaven. <sup>5</sup>I said, "I beseech Thee, O LORD, God of heaven, great and awful God who keeps His covenant and shows lovingkindness to those who love Him and obey His commandments, <sup>6</sup>let Thy ear be attentive and Thy eyes be open to the prayer of Thy servant which I offer to Thee now, day and night, concerning the children of Israel, Thy servants. I confess the sin of the children of Israel, which we, even I and my father's house, have committed against Thee. <sup>7</sup>We have acted very wickedly toward Thee, not obeying the commandments, statutes, and judgments which Thou didst give to

Moses Thy servant. <sup>8</sup>But remember now Thy word which Thou hast commanded to Moses, Thy servant, saying, 'If you sin, I will disperse you among the nations, <sup>9</sup>but if you return to Me and live according to My commandments, I will regather you, even from the farthest extremities under heaven if necessary, to the place where I have chosen to cause My name to dwell.'<sup>f</sup> <sup>10</sup>Now these are Thy servants and Thy people which Thou hast redeemed by Thy great power and by Thy strong hand. <sup>11</sup>I beseech Thee, O LORD, let Thy ear be attentive to the prayer both of Thy servant and of Thy servants who take pleasure in revering Thy name; prosper Thy servant today by granting him favor before this man."<sup>g</sup> For I was cupbearer<sup>h</sup> to the king.

March-April, 444 B.C.

**2** IN THE MONTH NISAN OF KING Artaxerxes' twentieth year, the king being at wine, as I brought the wine to him, never having been sad in his presence before, <sup>2</sup>the king said to me, "Why is your face sad? You do not seem to be ill, so this can only mean that you have sorrow of heart." Then I felt very frightened,<sup>h</sup> <sup>3</sup>but I answered the king: "May the king live forever! Have I not good reason for my sad appearance, when the city where my

a) Shushan or Susa, former capital of Elam, became capital of Persia.

b) Twentieth year of Artaxerxes (465-424 B.C.); month, December. c) Cf. 7:2.

d) Province of Judah, cf. Ezra 2:1; 5:8.

e) It remains unsubstantiated that a more recent destruction is referred to here than that of Nebuchadrezzar in 586 B.C.

f) King Artaxerxes.

g) The cupbearer, having to guard against any poisoning of the king, was considered of high office.

h) One duty of the cupbearer was to always look pleasant.



ancestors are buried lies waste and her gates are destroyed by fire?" <sup>4</sup>Then the king said, "What are you asking for?" I told the king, with first a prayer to God in heaven, <sup>5</sup>"If it should please the king, and if your servant finds favor in your presence, I would like to be sent to the Jews, to the city where my ancestors are buried, that I may rebuild it." <sup>6</sup>The king then inquired of me—the queen sitting beside him—"How long will you be gone, and when will you return?" After which, when I had indicated to him a time, he gave me permission to go. <sup>7</sup>Then I further asked of the king, if it should please him, to give me letters addressed to the governors west of the River,<sup>1</sup> that they should let me pass through their countries unhindered as far as Judah, <sup>8</sup>and a letter to Asaph, the king's forester,<sup>1</sup> that he should supply me with trees to make lumber for the gates of the fortress<sup>k</sup> near the temple, for the wall of the city and for the house which I would occupy. Then, according to God's hand of blessing upon me, not only did the king so grant me, <sup>9</sup>but in addition he sent with me officers of the army and cavalry to accompany me as I came to the governors west of the River,<sup>1</sup> to whom I gave the letters. <sup>10</sup>But Sanballat the Horonite, and Tobiah the Ammonite, a servant, were much displeased when they heard that someone had come to promote the welfare of the children of Israel.

Summer, 444 B. C.

<sup>11</sup>After arriving in Jerusalem and being there for three days,<sup>m</sup> <sup>12</sup>I went out in the night accompanied by only a few men; for I had not told anyone as yet what my God had inclined my heart to do in Jerusalem. I took no animals with me except the one on which I rode. <sup>13</sup>I went out while it was night, passed through the Valley Gate<sup>n</sup> and headed towards the Dragon Well,<sup>o</sup> then went on to the Dung Gate, viewing the walls of Jerusalem which

lay in their broken condition and the gates which had been destroyed by fire. <sup>14</sup>Going on, I passed the Fountain Gate and came to the King's Pool, but then there was not room enough for the animal I was riding to pass.<sup>p</sup> <sup>15</sup>So, it still being night, I took a course leading up the valley,<sup>q</sup> continuing to survey the walls. Then I turned back, reentered the Valley Gate, and came again to my starting point.

<sup>16</sup>The rulers did not know where I had been or what I had done, for I had not as yet told anything to the Jews, the priests, the nobles, the rulers, or those who did the work. <sup>17</sup>But I said to them, "You are aware of the distressing circumstances in which we find ourselves, how Jerusalem lies waste and her gates are destroyed by fire. Therefore, come, let us build the wall of Jerusalem, that we be no longer a reproach."<sup>18</sup>Further, I related to them how God's hand of blessing had been upon me, particularly in the privileges which the king had given me. Then they responded, "Let us rise up and build." So they prepared themselves for the good work.

<sup>19</sup>But when Sanballat the Horonite, Tobiah the Ammonite, a servant, and Geshem the Arabian heard what was planned, they jeered and made light of us, saying, "What do you think you are going to do? Would you rebel against the king?" <sup>20</sup>To which I gave answer, "We will begin and we will build, for the God of heaven, whose servants we are, will enable us to accomplish our aim; but you shall have no portion, right, or memorial in Jerusalem."

**3** THEN ELIASHIB, THE HIGH PRIEST, and his brothers, the priests, rose up, built the Sheep Gate,<sup>r</sup> dedicated it, and hung its doors, after which they dedicated the wall to the Tower of Hammeah and then to the Tower of Hananel. <sup>2</sup>Next to them the men of

i) Euphrates. j) A valuable wooded area over which the king had placed a guard.

k) An imposing structure north of the temple for defending it. l) Euphrates, again.

m) Notice a similar period in Ezra's case; cf. Ezra 8:32.

n) Nehemiah proceeds around the city counter-clockwise. o) Or, "Jackal's Well."

p) Evidently the destruction was worse along the east side.

q) The Kidron Valley; he is here outside the wall.

r) The Sheep Gate was located on the northeast, near the temple. The enumeration of the workers begins here and works counter-clockwise around the city.

## NEHEMIAH 3

Jericho built and next to them Zaccur the son of Imri built.

<sup>3</sup>The Fish Gate was constructed by the sons of Hassenaah who laid its beams and set up its doors with its locks and bars. <sup>4</sup>Next to them repaired Meremoth the son of Uriah, son of Hakkoz. Next to him repaired Meshullam the son of Berechiah, son of Meshezabel. Next to him repaired Zadok the son of Baana. <sup>5</sup>And next to him repaired the Tekoites, though without the help of their nobles, who would not condescend to serve their Lord in that fashion.

<sup>6</sup>Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate,<sup>s</sup> laying its beams and setting up its doors with its locks and bars. <sup>7</sup>Next to them Melatiah, the Gibeonite, and Jadon, the Meronothite, men of Gibeon and Mizpah repaired as far as the official seat of the governor west of the River.<sup>t</sup> <sup>8</sup>Next to them repaired Uzziel the son of Harhaiah of the goldsmiths. Next to him repaired Hananiah, one of the apothecaries. Then they omitted Jerusalem as far as the Broad Wall.<sup>u</sup> <sup>9</sup>Next repaired Rephaiah the son of Hur, ruler of a half district of Jerusalem. <sup>10</sup>Next to him repaired Jedaiah the son of Harumaph, opposite his own house. Next to him repaired Hattush the son of Hashabneiah. <sup>11</sup>Next to him repaired Malchijah the son of Harim and Hasshub the son of Pahath-moab who also repaired the Tower of Furnaces. <sup>12</sup>Next to them repaired Shallum the son of Halloresh, along with his daughters, who ruled a half district of Jerusalem.

<sup>13</sup>Hanun and Zanoah repaired the Valley Gate, building it and setting up its doors with its locks and bars; also they repaired 1500 feet of the wall to the Dung Gate. <sup>14</sup>Malchijah the son of Rechab, ruler of the district of Beth-haccherem repaired the Dung Gate, building it and setting up its doors with its locks and bars.

<sup>15</sup>Shallum the son of Colhozeh, ruler

## All Join in Rebuilding Walls and Gates

of the district of Mizpah, repaired the Fountain Gate, building and roofing it and setting up its doors with its locks and bars; also he repaired the wall by the Pool of Shelah<sup>v</sup> to the king's garden and as far as the stairs that descend from the city of David. <sup>16</sup>Next to him repaired Nehemiah the son of Azbuk, ruler of a half district of Beth-zur, to a place opposite the sepulchres of David, to the pool that was made, and to the house of the heroes. <sup>17</sup>Next to him repaired Levites under Rehum the son of Bani. Next to them repaired Hashabish, ruler of a half district of Keilah.<sup>w</sup> <sup>18</sup>Next to him repaired their brothers led by Bavvai the son of Henadad, ruler of the other half district of Keilah. <sup>19</sup>The adjoining portion, which was near the ascent to the armory at the angle in the wall was repaired by Ezer the son of Jeshua, ruler of Mizpah. <sup>20</sup>The next portion, from the angle in the wall to the door of the house of Eliashib the high priest was diligently repaired by Baruch the son of Zabbai. <sup>21</sup>The next portion was repaired by Meremoth the son of Uriah, son of Hakkoz.<sup>x</sup> <sup>22</sup>Next repaired the priests, men of the Plain.<sup>y</sup> <sup>23</sup>Next to them repaired Benjamin and Hasshub opposite their house. Next to them repaired Azariah the son of Maaseiah, son of Ananiah, opposite his house. <sup>24</sup>The adjoining portion was repaired by Binnui the son of Henadad, from the house of Azariah to the angle in the wall and to the corner. <sup>25</sup>Next to him repaired Palal the son of Uzai, opposite from the angle in the wall and the high tower which stands out from the king's house by the court of the prison. Next to him repaired Pedaiah the son of Parosh. <sup>26</sup>The temple attendants lived in Ophel as far as a place opposite the Water Gate toward the east and the tower that stands out. <sup>27</sup>The adjoining portion from the high tower that stands out as far as Ophel was repaired by the Tekoites.<sup>z</sup>

<sup>28</sup>Above the Horse Gate did the

s) Literally, "Gate of the Old," perhaps meaning either gate of the old city or gate of the old wall.

t) Euphrates. u) The wall here may have remained intact, not needing repair.

v) Often called pool of Siloam. w) David delivered Keilah from Philistines, while a fugitive from Saul, I Sam. 23:1-13. Evidently helpers came from other cities for the building of the wall.

x) This man had two portions to repair; cf. v. 4.

y) Plain of the Jordan Valley; cf. 12:28; Gen. 13:10.

z) Tekoa was the city of Amos, ten miles south of Jerusalem.

priests repair, each opposite his own house. <sup>29</sup>Next to them repaired Zadok the son of Immer opposite his own house. Next to him repaired Shemaiah the son of Sheccaniah, keeper of the East Gate. <sup>30</sup>The adjoining portion was repaired by Hananiah the son of Shelemiah and by Hanun, the sixth son of Zalah. Next to him repaired Meshulam the son of Berechiah, opposite his own house. <sup>31</sup>Next to him repaired Malchijah, one of the goldsmiths,<sup>a</sup> as far as the house of the temple attendants and of the merchants, opposite the Gate of Hammiphkad, and as far as the ascent<sup>b</sup> of the corner. <sup>32</sup>And between the ascent of the corner and the Sheep Gate did the goldsmiths and the merchants repair.

**4** WHEN SANBALLAT HEARD THAT WE were building the wall, he was furious and insulted and mocked the Jews <sup>2</sup>before his companions and the army of Samaria, saying, "What would these decrepit Jews do? Would they expect to build this by themselves? Would they sacrifice? Do they think this is a one-day's job? Do they hope to use over again the stones from the rubbish heaps that were burned?" <sup>3</sup>And Tobiah the Ammonite, who was nearby, added, "Even if they build their stone wall, it will tumble down if a fox should climb upon it."<sup>c</sup>

<sup>4</sup>"Hear,<sup>d</sup> O our God, because we are despised. Return their contempt upon their own heads and deliver them to be plundered in a land of captivity. <sup>5</sup>Do not cover their villainy nor blot out their sin from before Thee, for they have provoked Thee in the presence of the builders."<sup>e</sup> <sup>6</sup>So we built the wall to half its height around the entire city, for the people had a will to work.<sup>f</sup>

<sup>7</sup>But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites<sup>g</sup> heard that the walls began to be repaired, with all the broken

places filled in, they were very angry, <sup>8</sup>and they agreed together to make war on Jerusalem and to create disturbance in it. <sup>9</sup>However, we prayed to our God, and stationed a guard day and night as a protection against them. <sup>10</sup>Then Judah<sup>h</sup> reported that, due to the weariness of the workers and the large amount of rubbish needing to be moved, they were not able to continue building the wall. <sup>11</sup>At the same time, the enemy was planning that we should not know of nor see them until they were upon us, killing us, and causing the work to cease. <sup>12</sup>Also during this time, the Jews who lived near them kept coming to us and saying ten times, "Wherever you turn they will assail you."<sup>i</sup> <sup>13</sup>Then I placed the people by families, having their swords, spears, and bows behind the wall at its lowest, most open places.<sup>j</sup> <sup>14</sup>After which, having approved the stationing, I arose and encouraged the nobles, the rulers and the rest of the people, saying, "Do not fear them; remember the LORD is great and dreadful; so fight for your brothers, your sons, your daughters, your wives and your homes."

<sup>15</sup>The result was that when our enemies heard that their plan, which God had thus frustrated, was known to us, we were able to return in total force to our work upon the wall. <sup>16</sup>However, from that day on, only half of my servants<sup>k</sup> worked on the wall while the other half held the spears, the shields, the bows and the coats of mail. The rulers took up positions in support of all the people of Judah. <sup>17</sup>As for the builders of the wall, those who carried the materials did their work of carrying, using only one hand, while with the other they held a weapon; <sup>18</sup>and those who did the building proper worked with their swords strapped to their sides. The trumpeter remained close to me.

<sup>19</sup>Then I gave this order to the

a) Or "son of the goldsmiths." b) Or, "upper chamber."

c) Ridicule need not hurt, if the source is considered.

d) Nehemiah's prayer as a result of the enemy opposition.

e) They had made light of God in the presence of the builders.

f) Opposition is defeated when we are willing to work.

g) The most complete list given of the enemy's forces. h) Judean people at large.

i) Or, "From all places you must return to us," meaning that they wanted their own townspeople to return from Jerusalem. j) The lowest places required the most careful guarding.

k) Refers to his own private servants.

nobles, the rulers, and the rest of the people; "The work is great and extensive so that we are separated far from one another on the wall; <sup>20</sup>therefore, wherever you hear the trumpet, assemble yourselves there to us. Our God will fight for us!" <sup>21</sup>So we labored at the task, with half of them bearing spears,<sup>1</sup> from break of morning until the stars appeared. <sup>22</sup>Also I gave direction at that time to the people that every man with his servant should lodge in Jerusalem and so be with us as a guard at night as well as a workman during the day. <sup>23</sup>And neither I, nor my brothers, nor my servants, nor men of the guard which followed me took off our clothes, and each held his weapon in hand.

**5** THEN THE PEOPLE AND THEIR wives began to complain strongly against their own Judean countrymen.<sup>m</sup>

<sup>2</sup>Some said, "We, our sons and our daughters are many, and we must be given grain if we are to eat and live."

<sup>3</sup>Others said, "We have been mortgaging our fields, our vineyards and our houses and now we must be given grain for our hunger." <sup>4</sup>Still others said, "We have had to borrow money in order to pay the king's tax on our fields and vineyards, <sup>5</sup>and now, although our flesh is the same as that of our countrymen and our children as theirs, yet we are forced to sell our sons and our daughters into slavery, with some of our daughters having already been thus sold, and we are helpless to better ourselves, for our fields and vineyards belong to others."

<sup>6</sup>When I heard their complaints along with these facts, I was very angry, <sup>7</sup>and, having reflected upon the matter, I brought the charge directly to the nobles and rulers, saying, "You are exacting interest from your fellow-countrymen."<sup>n</sup> Then I appointed a large council on their account, <sup>8</sup>to whom I said, "We have redeemed our

Judean brothers, who were sold to the gentiles, as far as we have been able;<sup>o</sup> should you now be engaged in selling your brothers, and would you have them bought even by our own people?"

To this they were silent, finding nothing to answer, <sup>9</sup>and so I continued, "What you have been doing is not good. Ought you not to conduct yourselves in reverence for our God, lest reproach come from our enemy nations? <sup>10</sup>It is true that even my own brothers and servants have loaned out money and grain, but now let everyone of us forsake this practice. <sup>11</sup>Restore today, I earnestly ask of you, their fields, their vineyards, their oliveyards and their houses, as well as the hundredth<sup>p</sup> part of the money, the grain, the new wine and the oil which you have exacted from them." <sup>12</sup>They replied, "We will restore to them and seek nothing more from them; so will we do even as you have asked." Then I called the priests that they might be put under oath to carry out what they had promised. <sup>13</sup>In addition I shook out my lap, saying, "So shall God shake out every man from his house and his possessions who does not fulfil his promise, even thus shall he be shaken out and emptied." After this the council responded with, "Amen," and they gave praise to the LORD. Then the people put into practice what they had promised.<sup>q</sup>

<sup>14</sup>Moreover, from the day of my appointment as governor in the land of Judah, in the twentieth year of King Artaxerxes to his thirty-second year, twelve years in all, I and my brothers did not draw upon the governor's food allowance, <sup>15</sup>even though the governors before me had burdened the people in taking from them bread and wine besides forty shekels of silver, with even their servants oppressing the people. However, out of reverence for God, I did not do so, <sup>16</sup>and neither did I buy up land.<sup>r</sup> Instead, I pressed for-

l) Seems to refer again to his private servants.

m) These complaints are lodged while the walls are being built.

n) Lending money at interest to other Israelites was forbidden, Deut. 23:19,20.

o) Apparently Nehemiah and others had bought up Jews being sold in slavery in Persia. Selling of Israelites forbidden, Lev. 25:42.

p) Interest reckoned by month, making 12 per cent yearly.

q) Promises made should always be kept.

r) In his position, Nehemiah might easily have bought mortgaged land cheaply.

ward the work on the wall and so did all my servants busy themselves. <sup>17</sup>Further, some 150 men, Jews and rulers besides guests from surrounding nations, ate at my table, <sup>18</sup>so that it was necessary to prepare for a single day an ox and six choice sheep in addition to fowl and, once in ten days, a quantity of wine of all kinds. Yet for all this I did not require the governor's food allowance since the burden was already heavy upon the people. <sup>19</sup>O my God, remember me benevolently for everything I have done for this people.

**6** NOW WHEN SANBALLAT, TOBIAH, Geshem the Arabian and the rest of our enemies heard that I had completed the wall so there was no breach left in it, though at that time I had not yet hung the doors in the gates, <sup>2</sup>Sanballat and Geshem sent word to me to come and meet with them in one of the villages in the plain of Ono. However, they planned to harm me. <sup>3</sup>Realizing this, I sent a message to them, giving answer, "I am occupied with an important task so that I am unable to come down. Why should the work stop while I leave it and come down to you?" <sup>4</sup>However, they continued to send the same request to me four different times, to which I replied in the same way each time. <sup>5</sup>Finally, the fifth time, Sanballat sent his servant to me, bearing an open letter <sup>6</sup>in which was written, "It is reported among the nations, with Gashmu in particular asserting it, that you and the Jews have built the wall because you plan to rebel, and that you intend to make yourself king; <sup>7</sup>also that you have appointed prophets to spread about in Jerusalem that you should be king of Judah. Soon these reports will be made known to the king; therefore, come and we will counsel together." <sup>8</sup>But I sent a reply to him that these assertions which he had made were not true, being only fabrications out of

his own heart. <sup>9</sup>For they all thought they could frighten us so that our hands would cease from pursuing the work. Therefore, may God strengthen my hands!

<sup>10</sup>Some time later I went to the house of Shemaiah the son of Delaiah, son of Mehetabel, who was shut in. <sup>11</sup>He said, "Let us seclude ourselves in the house of God within the temple and close the doors of the temple, for they are coming to kill you—at night they are coming to kill you." <sup>12</sup>But I answered him, "Should a man in my position <sup>v</sup>flee? Moreover, can one such as I <sup>w</sup>enter into the temple and live? I will not go in." <sup>13</sup>And then I realized that God had not sent him, but that Tobiah and Sanballat had hired him to speak these words to me; <sup>14</sup>the intention being to cause me to follow this counsel out of fear, thus committing sin, which then would be for them an opportunity to bring an accusation against me. <sup>15</sup>My God, remember Tobiah and Sanballat according to these doings and Noadiah, the prophetess and the other prophets who have tried to frighten me.

September, 444 B. C.

<sup>15</sup>On the twenty-fifth day of the month Elul, <sup>x</sup> the wall was finished, having taken a total of fifty-two days. <sup>16</sup>And when all our enemies heard of it and realized that all the surrounding nations had been made to respect us, they came down considerably in their own estimation and began to understand that this work had been accomplished through our God. <sup>17</sup>Moreover, during those days many letters had been exchanged between Tobiah and influential men of Judah. <sup>18</sup>For many in Judah had pledged themselves to aid him, since he was a son-in-law of Shecaniah son of Arah, and also his son Jenohana had married the daughter of Meshullam the son of Berechiaiah. <sup>19</sup>These had been continually telling me that his actions were good, while at the same time passing on to him

s) Nehemiah was an excellent example for the people to follow.

t) An unsealed letter so that anyone could read it, as the enemy wanted.

u) Perhaps due to some defilement or sickness. v) As governor.

w) Nehemiah, not being a Levite, did not have a right to enter the holy place; cf. Num. 18:7.

x) September.

whatever I said, in keeping with which Tobiah had sent his letters to make me afraid.

**7** AFTER THE WALL WAS FINISHED and I had hung the doors, in addition to appointing the gatekeepers, the singers, and the Levites, <sup>21</sup>I placed in charge over Jerusalem Hanani, my brother,<sup>7</sup> and Hananiah, commandant of the fortress,<sup>2</sup> the latter likewise being a faithful person and revering God more than many others. <sup>3</sup>I gave directions to them that the gates of Jerusalem should not be opened until long after sunrise and that they should be closed and locked again while the guard was still on duty; also that guards should be selected from the inhabitants of Jerusalem for specified points, with all others guarding their own houses. <sup>4</sup>The city was large and widely spread out with the people of a comparatively small number and few houses having been built.

<sup>5</sup>Then my God inclined my heart to assemble the leading men of the city along with the people in order to register them. At that time I found a book recording the genealogies of those who had come at the first,<sup>a</sup> in which was written: <sup>6b</sup>These are the sons of the province<sup>c</sup> who came out of the captivity which Nebuchadrezzar, king of Babylon, had imposed upon them and who returned to Jerusalem and Judah, each to his city. <sup>7</sup>They came with Zerubbabel, Jeshua, Nehemiah,<sup>4</sup> Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel: <sup>8</sup>The sons of Parosh, 2172; <sup>9</sup>the sons of Shephatiah, 372; <sup>10</sup>the sons of Arah, 652; <sup>11</sup>the sons of Pahath-moab, of the sons of Jeshua and Joab, 2818; <sup>12</sup>the sons of Elam, 1254; <sup>13</sup>the sons of Zattu, 845; <sup>14</sup>the sons of Zaccai, 760; <sup>15</sup>the sons of Binnui, 648; <sup>16</sup>the sons of Bebai, 628; <sup>17</sup>the sons of Azgad, 2322; <sup>18</sup>the sons of Adonikam, 667; <sup>19</sup>the sons of Bigvai, 2067; <sup>20</sup>the sons of Adin, 655; <sup>21</sup>the sons of Ater of

Hezekiah, 98; <sup>22</sup>the sons of Hashum, 328; <sup>23</sup>the sons of Bezai, 324; <sup>24</sup>the sons of Hariph, 122; <sup>25</sup>the sons of Gibeon, 95; <sup>26</sup>the men of Bethlehem and Netophah, 188; <sup>27</sup>the men of Anathoth, 128; <sup>28</sup>the men of Bethazmavath, 42; <sup>29</sup>the men of Kirjath-jearim, Chephirah, and Beeroth, 743; <sup>30</sup>the men of Ramah and Geba, 621; <sup>31</sup>the men of Michmas, 122; <sup>32</sup>the men of Bethel and Ai, 123; <sup>33</sup>the men of the other Nebo, 52; <sup>34</sup>the sons of the other Elam, 1254; <sup>35</sup>the sons of Harim, 320; <sup>36</sup>the sons of Jericho, 345; <sup>37</sup>the sons of Lod, Hadid, and Ono, 721; <sup>38</sup>and the sons of Senaah, 3930.

<sup>39</sup>The priests: The sons of Jedaiah of the house of Jeshua, 973; <sup>40</sup>the sons of Immer, 1052; <sup>41</sup>the sons of Pashhur, 1247; <sup>42</sup>and the sons of Harim, 1017.

<sup>43</sup>The Levites: The sons of Jeshua and Kadmiel of the sons of Hodevah, 74. <sup>44</sup>The singers were the sons of Asaph, 148. <sup>45</sup>The gatekeepers were the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, in all 158.

<sup>46</sup>The temple attendants: The sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>47</sup>the sons of Keros, the sons of Sia, the sons of Padon, <sup>48</sup>the sons of Lebana, the sons of Hagaba, the sons of Shalmal, <sup>49</sup>the sons of Hanan, the sons of Giddel, the sons of Gahar, <sup>50</sup>the sons of Reaijah, the sons of Rezin, the sons of Nekoda, <sup>51</sup>the sons of Gazzam, the sons of Uzza, the sons of Paseah, <sup>52</sup>the sons of Besai, the sons of Meunim, the sons of Nephtis-hesim, <sup>53</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>54</sup>the sons of Bazlith, the sons of Mehida, the sons of Harsha, <sup>55</sup>the sons of Barkos, the sons of Sisera, the sons of Tamah, <sup>56</sup>the sons of Neziah, and the sons of Hatipha.

<sup>57</sup>The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, <sup>58</sup>the sons of Jaala, the sons of Darkon, the sons of Giddel, <sup>59</sup>the sons of Shephatiah, the sons of Hattai, the sons of Pochereth of Haz-

y) Cf. 1:2. z) Cf. 2:8. a) Under Zerubbabel in 536 B.C. b) Same list in Ezra 2. c) Jews.  
d) Not the author of this book.

zebaim, and the sons of Amon. <sup>60</sup>All of the temple attendants and the sons of Solomon's servants were 392.

<sup>61</sup>Those who also went out from Tel-melah, Tel-harsha, Cherub, Addon and Immer, but who could not show their ancestral houses nor their race to prove that they were of Israel: <sup>62</sup>The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, 642. <sup>63</sup>Those of the priests were the sons of Hobaiah, the sons of Hakkoz, and the sons of Barzillai, who married one of the daughters of Barzillai<sup>c</sup> the Gileadite and then took her family name. <sup>64</sup>These sought their names among those recorded in the register, but could not find them and so they were considered polluted and put out from the priesthood. <sup>65</sup>Moreover, the governor<sup>t</sup> ordered them to refrain from eating of the most holy things until a priest should stand up with Urim and Thummin.<sup>g</sup>

<sup>66</sup>The total number of the group was 42,360 <sup>67</sup>besides 7337 servants, both men and women, and 245 singers, both men and women. <sup>68</sup>They had 736 horses, 245 mules, <sup>69</sup>435 camels, and 6720 donkeys.

<sup>70</sup>Some of the heads of father's houses gave contributions for the work. Also the governor<sup>h</sup> gave to the treasury 5000 dollars of gold, 50 basins, and 530 priest's garments. <sup>71</sup>Other leading men together gave to the treasury of the work 100,000 dollars of gold and 77,000 dollars of silver. <sup>72</sup>The total given by the rest of the people was 100,000 dollars of gold, 70,000 dollars of silver, and 67 priest's garments.

<sup>73</sup>Thus the priests, the Levites, the gatekeepers, the singers, the common people, and the temple attendants, even all Israel, dwelt in their cities.

October, 444 B. C.

**8** NOW WHEN THE SEVENTH MONTH was come, the children of Israel being in their cities, all the people gathered as one man in the square<sup>i</sup> by the Water Gate and asked Ezra the

scribe to bring the book of the Law of Moses which the LORD had given Israel.<sup>j</sup> <sup>2</sup>So Ezra the priest brought the law to the assembly in which were both men and women—all who could understand what they heard. This was on the first day of the seventh month. <sup>3</sup>He read from it in the square by the Water Gate from early morning until the noon hour to the assembled men and women, all who could understand, and the ears of all the people were attentive to the book of the Law. <sup>4</sup>Ezra the scribe stood on a wooden platform which had been made for the purpose and beside him on his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah and Meshullam, <sup>5</sup>Ezra opened the book in the sight of all the people, he standing higher than they, and when he opened it, all the people stood up.<sup>k</sup> <sup>6</sup>Then Ezra blessed the LORD, the great God, to which all the people responded, "Amen, Amen," as they lifted up their hands, bowed their heads, and worshiped the LORD with their faces to the ground. <sup>7</sup>Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiiah and other Levites helped the people to understand the Law, the people remaining in their places. <sup>8</sup>They read out of the Law of God distinctly, and they explained the meaning so that they understood the reading.<sup>l</sup>

<sup>9</sup>Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who helped the people to understand, said to all the people, "This is a holy day to the LORD your God; do not mourn or weep." For all the people were weeping as they listened to the words of the law.<sup>m</sup> <sup>10</sup>Further he said to them, "Go, eat the fat, drink the sweet, and give a part to him for whom nothing is prepared; for this is a holy day to our LORD.<sup>n</sup> Do not grieve, for

e) Cf. II Sam. 17:27; 19:31 f; I Kings 2:7.

f) Hebrew "Tirshatha," referring to Zerubbabel.

h) Again referring to Zerubbabel. i) Literally

j) There is hope when people ask to hear the Word of God.

k) Evidently in respect for the Law. l) The God-appointed task of every minister of the Word.

m) True reading of God's Word effects response in the heart.

n) The blessings of God's Word should transform our lives.

g) To determine the will of God.

h) "broad place."

the joy of the LORD is your strength."

<sup>11</sup>Thus the Levites were able to quiet all the people, saying, "Cease weeping, for the day is holy; do not grieve."

<sup>12</sup>Then all the people departed to eat and drink and send portions, to enjoy a real celebration because they had understood what had been explained to them.<sup>o</sup>

<sup>13</sup>On the second day, the heads of fathers' houses of all the people, along with the priests and Levites, met again with Ezra the scribe to learn more about the words of the Law. <sup>14</sup>And they found written in the Law,<sup>p</sup> which the LORD had commanded through the ministry of Moses, that the children of Israel should dwell in tents during the feast of the seventh month, <sup>15</sup>and that ample announcement should be made in all the cities, especially in Jerusalem, for the people to go out to the hills and bring olive branches, wild olive branches, myrtle branches, palm branches and branches of thick-leaved trees to make tents in accordance with what was written.

<sup>16</sup>So the people went out, brought them in and made tents for themselves, some on their own roof, others in their own court, or else in the court of the house of God, or in the square by the Water Gate, or in the square by the Gate of Ephraim. <sup>17</sup>Everyone who had returned from the captivity made tents and dwelt in them, something which the children of Israel had not done since the days of Joshua the son of Nun until this day, and all were very joyful.<sup>q</sup> <sup>18</sup>And he<sup>r</sup> continued to read in the book of the law of God day by day from the first day to the last, the feast being held for seven days with the closing festival coming on the eighth day according to the custom.

**9** NOW ON THE TWENTY-FOURTH DAY of this month the children of Israel came together with fasting in sackcloth and with earth upon their heads. <sup>2</sup>And having separated themselves from all

foreigners, the Israelites stood and confessed their own sins and those of their fathers.<sup>s</sup> <sup>3</sup>They stood in their places for a fourth part of the day, while the book of the Law of the LORD their God was being read and for another fourth part of it they made confession and worshiped the LORD their God. <sup>4</sup>Upon the platform stood Jeshua, Bani, Kadmiel, Shebanish, Bunni, Sherebiah, Bani and Chenani, all Levites, who spoke out in a loud voice to the LORD their God.

<sup>5</sup>Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah said, "Stand up and bless the LORD your God who is from everlasting to everlasting. Blessed be Thy glorious name and exalted above all blessing and praise. <sup>6</sup>Thou<sup>t</sup> alone art the LORD. Thou hast made heaven, the heaven of heavens with all their host, the earth and all that is thereon, the sea and all that is therein. Thou dost give life to all and before Thee the host of heaven worships. <sup>7</sup>Thou art Jehovah, the God who chose Abram, brought him forth out of Ur of the Chaldees, and changed his name to Abraham. <sup>8</sup>Thou didst find his heart to be faithful before Thee, and Thou didst make a covenant with him to give to his descendants the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites and Thou didst fulfil Thy promise for Thou art righteous."<sup>u</sup>

<sup>9</sup>"Thou didst see the affliction of our fathers in Egypt and didst hear their cry at the Red Sea. <sup>10</sup>Thou didst perform signs and wonders against Pharaoh and all his servants as well as against all the people of the land, because Thou didst know that they acted insolently against our fathers; so Thou didst cause respect for Thy name, as it is this day. <sup>11</sup>Thou didst divide the sea before them so that they went through the midst of the sea upon dry land, and Thou didst cast their pur-

<sup>o</sup>) It is the privilege and the function of the Christian to be joyful.

<sup>p</sup>) Cf. Ex. 23:16; Lev. 23:39-43; Num. 29:12-38; Deut. 16:13,15.

<sup>q</sup>) Obedience to God is the secret of genuine gladness. <sup>r</sup>) Ezra.

<sup>s</sup>) God's Word brings conviction of sin. <sup>t</sup>) Ezra alone probably voices the remainder of the prayer.

<sup>u</sup>) Recounting God's blessings is a means of praising Him.



sucrs into the depths as a stone into mighty waters.<sup>v</sup> <sup>12</sup>Thou didst lead them in the day by a pillar of cloud and in the night by a pillar of fire to provide light for the way in which they should go. <sup>13</sup>Thou didst come down upon Mount Sinai and, speaking with them from heaven, didst give to them right ordinances and true laws, good statutes and commandments, <sup>14</sup>and didst make known to them regarding Thy holy Sabbath, commanding them in precepts, statutes and laws by the ministry of Moses Thy servant. <sup>15</sup>Bread from heaven Thou didst give them for their hunger,<sup>w</sup> and water from the rock Thou didst bring forth to them for their thirst.<sup>x</sup> Thou didst tell them to go in and possess the land which Thou hadst sworn to give them.

<sup>16</sup>But they, even our fathers, acted in a proud way, stiffening their necks, and did not listen to Thy commandments. <sup>17</sup>They refused to obey, not being mindful of the wonders which Thou hadst performed among them; they stiffened their necks and appointed a leader to take them back to their slavery in Egypt.<sup>y</sup> But Thou art a God ready to forgive, gracious and merciful, slow to anger and abundant in kindness, and Thou didst not forsake them. <sup>18</sup>Even when they had made for themselves a molten calf and said, 'This is your God which has brought you out of Egypt,' and so behaved outrageously, <sup>19</sup>Thou in Thine abundant mercy didst not forsake them in the wilderness, but didst continue to provide for them the pillar of cloud by day to lead them in the way and the pillar of fire by night to illumine for them the path by which they should go. <sup>20</sup>Thou didst give Thy good Spirit to instruct them; Thou didst not withhold Thy manna from their mouth and Thou didst provide water for their thirst. <sup>21</sup>For forty years Thou didst sustain them in the wilderness so that they lacked nothing; their clothing did not wear out and their feet did not swell.<sup>z</sup>

<sup>22</sup>"Thou gavest them kingdoms and peoples and didst allot to them every corner; they even possessed the land of Sihon, king of Heshbon, and that of Og, king of Bashan.<sup>a</sup> <sup>23</sup>Thou didst multiply their children like the stars of heaven and didst bring them into the land concerning which Thou hadst promised their fathers that they would enter and possess it.<sup>b</sup> <sup>24</sup>So the children did enter and possess the land as Thou didst subdue before them its inhabitants, the Canaanites, and didst deliver to them their kings and peoples for doing with them as they chose. <sup>25</sup>They captured fortified cities and fertile land; they possessed houses filled with good things, hewn-out cisterns, vineyards, olive orchards, and fruit trees in abundance; so they ate and were filled, and, growing fat, they enjoyed life fully by Thy great goodness.<sup>c</sup>

<sup>26</sup>Nevertheless, they were disobedient and rebelled against Thee, casting Thy Law behind their back. They killed Thy prophets who warned them that they should return to Thee, and committed other acts of great provocation. <sup>27</sup>Consequently, Thou didst deliver them into the hands of their enemies who made them suffer; but when in their suffering they cried to Thee, Thou didst hear from heaven and out of Thine abundant mercy didst give them saviors to save them from their enemies. <sup>28</sup>After a time of rest, they again committed sin before Thee and Thou didst again deliver them into the hand of their enemies who again held control over them. Yet, when they once more cried to Thee, Thou in Thy mercy, didst hear from heaven and didst deliver them, even after many times.<sup>d</sup> <sup>29</sup>Thou didst continue to warn them that they should return to Thy Law; but they, in their pride, refused to obey Thy commandments, persisting in the breaking of Thine ordinances, which if a man keeps he shall live.<sup>e</sup> They presented a resisting shoulder and a hardened neck in their refusal to listen. <sup>30</sup>For many

v) Refers to the Egyptian army, Ex. 14:23-28. w) The manna, Ex. 16:15.

x) Water from the rock, Ex. 17:5,6. y) In spite of the great suffering they had experienced there.

z) A remarkable and needful provision of God! a) This land was east of the Jordan.

b) The land west of the Jordan. c) They enjoyed the blessing, but forgot that God had given it.

d) This cycle was often repeated in the days of the Judges.

e) Cf. Lev. 18:5; Ezek. 20:11; Luke 10:28.

years Thou didst bear with them, warning them by Thy Spirit through the prophets; yet they would not listen. For that reason Thou didst give them into the hand of neighboring peoples.<sup>f</sup>

<sup>31</sup>Nevertheless, in Thine abundant mercy Thou didst not forsake them altogether, for Thou art a God of grace and mercy.

<sup>32</sup>"And now, our God, the great, mighty and terrible God, who keeps His covenant and lovingkindness, let not all the adversity seem small to Thee which has come upon us, upon our kings, our princes, our priests, our prophets, our fathers, and all Thy people from the days of the Assyrian kings until now. <sup>33</sup>Though indeed Thou hast been just in all that has come upon us, for Thou hast dealt righteously, but we have acted wickedly. <sup>34</sup>Our kings, our princes,<sup>g</sup> our priests, and our fathers did not keep Thy Law nor heed Thy commandments, nor Thy warnings which Thou didst extend to them.

<sup>35</sup>They did not serve Thee in respect to their kingdom toward which Thou didst show abundant favor, nor in respect to their large and fertile land which Thou didst give them. They did not turn from their wicked practices.

<sup>36</sup>Consequently, we are in bondage today, even in the land which Thou gavest to our fathers to eat its fruit and its good things; we are slaves in it.<sup>h</sup>

<sup>37</sup>Its rich yield goes to the kings which Thou hast placed over us because of our sin, who exercise authority even over our bodies and our cattle as they please, so that we are in great distress.

<sup>38</sup>In view of all this we do make a sure covenant in writing, and our princes, our Levites, and our priests set their seal upon it."

**10** THOSE WHO SET THEIR SEAL were: Nehemiah the governor, the son of Hachaliah; Zedekiah, <sup>2</sup>Se-raiah, Azariah, Jeremiah, <sup>3</sup>Pashhur, Amariah, Malchijah, <sup>4</sup>Iattush, She-

baniah, Malluch, <sup>5</sup>Harim, Meremoth, Obadiah, <sup>6</sup>Daniel, Ginnethon, Baruch, <sup>7</sup>Meshullam, Abijah, Mijamin,

<sup>8</sup>Maaziah, Bilgai, and Shemaiah; these were the priests.

<sup>9</sup>The Levites were: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; <sup>10</sup>and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, <sup>11</sup>Mica, Rehob, Hashabiah, <sup>12</sup>Zaccur, Sherebiah, Shebaniah, <sup>13</sup>Iodiah, Bani, and Beninu.

<sup>14</sup>The leaders of the people were: Parosh, Pahath-moab, Elam, Zattu, Bani, <sup>15</sup>Bunni, Azgad, Bebai, <sup>16</sup>Adonijah, Bigvai, Adin, <sup>17</sup>Ater, Hezekiah, Azzur, <sup>18</sup>Hodiah, Hashum, Bezai, <sup>19</sup>Hariph, Anathoth, Nebai, <sup>20</sup>Magpiash, Meshullam, Hezir, <sup>21</sup>Meshezabel, Zadok, Zaddua, <sup>22</sup>Pelatiah, Hanan, Anaiah, <sup>23</sup>Hoshea, Hananiah, Hasshub, <sup>24</sup>Hallohesh, Pilha, Shobek, <sup>25</sup>Rehum, Hashabnah, Maasiah, <sup>26</sup>Ahiah, Hanan, Anan, <sup>27</sup>Maluch, Harim, and Baanah.

<sup>28</sup>The rest of the people, the priests, the Levites, the gatekeepers, the singers,<sup>i</sup> the temple attendants, and all who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, all who had knowledge and understanding, <sup>29</sup>joined with their brothers, the leaders, in entering into an oath involving penalty, swearing to walk in God's Law, which was given through Moses the servant of God, to observe and carry out all the commandments, judgments, and statutes of Jehovah our<sup>j</sup> LORD. <sup>30</sup>We promised that we would not give our daughters to the peoples of the land nor take their daughters for our sons; <sup>31</sup>that if the peoples of the land would bring in wares or any grain on the Sabbath day to sell, we would not buy from them on the Sabbath or other holy day; and that in the seventh year we would forego the crops and the exacting of any debt.<sup>k</sup>

<sup>32</sup>We also imposed upon ourselves

f) Refers to the captivities to Assyria and Babylonia.

g) The head of a tribe or of a clan, as well as a governor or a king's son was titled a prince. The essential meaning is leader.

h) The Jews were under the sovereignty of Persia.

i) Singing played a large part in temple worship.

j) Nehemiah begins to use the first person, continuing to vs. 39.

k) Sabbatic year observance; Ex. 23:10,11.

as a law that we would give a dollar annually<sup>1</sup> for the service of the house of our God: <sup>33</sup>for the showbread, the continual meal-offering, the continual burnt-offering, the Sabbaths, the new moons, the established feasts, the holy things, the sin-offerings to make atonement for Israel, and for all the work of the house of our God. <sup>34</sup>Likewise we cast lots among the priests, the Levites and the people for determining the order in which our fathers' houses, at regular times, year by year, should supply wood for the offerings, bringing it into the house of our God for burning upon the altar of the LORD our God as it is written in the Law. <sup>35</sup>We further pledged that we would bring the first-fruits of our land and the first-fruits of all fruit from all our trees annually to the house of the LORD; <sup>36</sup>also to bring the first-born of our sons and of our cattle, of our herds and of our flocks to the house of our God, to the priests who minister in the house of our God, according as it is written in the Law; <sup>37</sup>besides to bring the best of the coarse meal,<sup>m</sup> of the heave-offerings,<sup>n</sup> of the fruit of every tree, of the new wine, and of the oil to the priests in the chambers of the house of our God; and to bring to the Levites the tithes of our ground; for the Levites are they who collect tithes in all our country towns. <sup>38</sup>Accompanying the Levites when they collect their tithe shall be a priest, a son of Aaron; for the Levites shall in turn bring a tenth of their tithe to the house of our God, to the chambers of the storehouse.<sup>o</sup> <sup>39</sup>For it was to these chambers that both the children of Israel and the Levites were to bring all heave-offerings of grain, new wine and oil, for there were the sacred vessels, the ministering priests, the gatekeepers, and the singers; for we would not neglect the house of our God.

**11** NOW THE LEADERS OF THE PEOPLE lived in Jerusalem and the rest of the people cast lots to bring one

out of ten to dwell in Jerusalem, the holy city, leaving the other nine in the other towns.<sup>p</sup> <sup>2</sup>The people also blessed all those who volunteered to make their home in Jerusalem.<sup>q</sup>

Fall, 444 B.C.

<sup>3</sup>These are the heads of the province who lived in Jerusalem; while in the other towns of Judah each lived on his own property in his own city Israel, the priests, the Levites, the temple attendants, and the descendants of Solomon's servants. <sup>4</sup>In Jerusalem lived some of the descendants of Judah and some of the descendants of Benjamin. Of the tribe of Judah: Athaiah the son of Uziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez; <sup>5</sup>and Maaseiah the son of Baruch, son of Colhozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. <sup>6</sup>All the sons of Perez who lived in Jerusalem were 468 valiant men.

<sup>7</sup>These are of the tribe of Benjamin: Sallu the son of Meshullam, son of Joed, son of Pedaiiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiiah. <sup>8</sup>After him Gabbai-Sallai with 928. <sup>9</sup>Over them as chief was Joel the son of Zichri, with Judah the son of Hassenuah being the second in command over the city.

<sup>10</sup>Of the priests: Jedaiah the son of Joiarib, Jachin,<sup>r</sup> <sup>11</sup>Seraiah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, who was ruler over the house of God, <sup>12</sup>and their brothers who did the work of the house, 822; also Adaiah the son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah, <sup>13</sup>and his brothers who were heads of father's houses, 242; also Amashsai the son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer, <sup>14</sup>and their brothers, who were mighty men of valor, 128. Their overseer was Zabdiel the son of Haggedolim.<sup>s</sup>

1) One shekel worth about sixty-six cents, now equivalent to much more than a dollar, cf. Ex. 30:11-16, one half shekel imposed. m) Or "dough," n) Or "contributions."

o) Certain rooms of the temple were set aside for such storing purposes.

p) Evidently only a few desired to live in the city itself, cf. 7:4.

q) These volunteers are in addition to the rulers and the one in ten of vs. 1.

r) Or "Jedaiah, Joiarib, Jachin"; cf. I Chron. 9:10. s) Or "the son of the great men."

<sup>15</sup>Of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; <sup>16</sup>Shabbethai and Jozabad, leaders among the Levites, who were in charge of the outside work of the house of God; <sup>17</sup>Mattaniah the son of Mica, son of Zabdi, son of Asaph, who was the leader to begin the thanksgiving with prayer; Bakbukiah, the second among his brothers; and Abda the son of Shammua, son of Galal, son of Jeduthun. <sup>18</sup>All the Levites in the holy city were 284.

<sup>19</sup>The gatekeepers, Akkub, Talmon, and their brothers who kept watch at the gates were 172. <sup>20</sup>The rest of the priests, the Levites, and the common people of Israel lived in other cities of Judah, each in his own inheritance. <sup>21</sup>However, the temple attendants dwelt on Ophel<sup>t</sup> with Ziha and Gishpa their overseers.

<sup>22</sup>The overseer of the work of the house of God among the Levites in Jerusalem was Uzzi the son of Bani, son of Hashhabiah, son of Mattaniah, son of Mica, of the sons of Asaph, the singers. <sup>23</sup>For there was a commandment from the king<sup>u</sup> concerning them and a settled provision for the singers as every day required. <sup>24</sup>As counsel regarding the affairs of the people before the king was Pethahiah the son of Meshezabel, of the sons of Zerah, son of Judah.

<sup>25</sup>In respect to the towns with their surrounding territories, some of the people of Judah lived in Kiriath-arba and her environs, in Dibon and her environs, in Jekabzeel and her environs, <sup>26</sup>in Jeshua, in Moladah, in Beth-pelet, <sup>27</sup>in Hazar-shual, in Beersheba and her environs, <sup>28</sup>in Ziklag, in Meconah and her environs, <sup>29</sup>in Enrimmon, in Zorah, in Jarmuth, <sup>30</sup>in both Zanoah and Adullam and their environs, in Lachish and her environs, and in Azekah and her environs. So they occupied the land from Beer-sheba to the valley of Hinnom. <sup>31</sup>The people of Benjamin occupied from Geba onward: Michmash, Aija, Bethel and her

environs, <sup>32</sup>Anathoth, Nob, Ananiah, <sup>33</sup>Hazor, Ramah, Gittaim, <sup>34</sup>Hadid, Zeboim, Neballat, <sup>35</sup>Lod, and Ono the valley of craftsmen.<sup>v</sup> <sup>36</sup>Also to Benjamin were attached certain courses of Levites formerly of Judah.

**12** THESE ARE THE PRIESTS AND the Levites who returned with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,<sup>w</sup> <sup>2</sup>Amariah, Malluch, Hattush, <sup>3</sup>Shecaniah, Rehum, Meremoth, <sup>4</sup>Iddo, Ginnethoi, Abijah, <sup>5</sup>Mijamin, Maadiah, Bilgah, <sup>6</sup>Shemaiah, Joiarib, Jedaiah, <sup>7</sup>Sallu, Amok, Hilkiyah, and Jedaiah. These were the leaders among the priests and their brothers in the days of Jeshua.

<sup>8</sup>The Levites were: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah who with his brothers was in charge of the songs of thanksgiving; <sup>9</sup>also Bakbukiah and Unni, their brothers, who stood opposite to them in their places of service.

<sup>10</sup>Now Jeshua was the father of Joiakim, Joiakim the father of Eliashib, Eliashib the father of Joiada, <sup>11</sup>Joiada the father of Jonathan, and Jonathan the father of Jaddua.

<sup>12</sup>In the days of Joiakim, the priests, who were the heads of fathers' houses, were: <sup>x</sup>Of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup>of Ezra, Meshullam; of Amariah, Jehohanan; of <sup>14</sup>Maluchi, Jonathan; of Shebaniah, Joseph; <sup>15</sup>of Harim, Adna; of Meraioth, Helkai; <sup>16</sup>of Iddo, Zechariah; of Ginnethon, Meshullam; <sup>17</sup>of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup>of Bilgah, Shamua; of Shemaiah, Jehonathan; <sup>19</sup>of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup>of Sallai, Kallai; of Amok, Eber; <sup>21</sup>of Hilkiyah, Ihashabiah; of Jedaiah, Nethanel.

<sup>22</sup>As for the Levites in the days of Eliashib, Joiada, Johanan, and Jaddua,<sup>y</sup> a record was kept of the heads of fathers' houses; also this was true for the priests during the reign of Darius the Persian.<sup>z</sup> <sup>23</sup>Until the days of Johanan

t) An eastern hill of Jerusalem south of the temple. u) Persian King, Artaxerxes.

v) Hebrew "Ge-haharashim"; cf. I Chron. 4:14. w) Not Ezra the scribe.

x) The first name each time gives the head of a priestly house in Jeshua's day, the second in the day of Jeshua's son, Joiakim.

y) Four successive high priests. z) Darius Nothus, 424-404 B.C.

the son of Eliashib, the record of the heads of fathers' houses among the descendants of Levi was kept in the book of the chronicles. <sup>24</sup>Among the heads of the Levites were Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, who, along with their brothers, stood opposite one another to render praise and thanksgiving according to the commandment of David the man of God. <sup>25</sup>Gatekeepers at the gates of the storerooms were Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub. <sup>26</sup>These men<sup>a</sup> were active in the days of Joiakim the son of Jeshua, son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.

<sup>27</sup>At the time of the dedication of the wall of Jerusalem, Levites were summoned from their respective places to Jerusalem to celebrate the dedication with gladness, thanksgiving, singing, and the playing of cymbals, harps, and lyres. <sup>28</sup>Then the descendants of the singers gathered themselves from the territory close by Jerusalem, from the villages of the Netophathites, <sup>29</sup>from Beth-gilgal and from the region of Geba and Azmaveth; for the singers had built their own villages around Jerusalem. <sup>30</sup>The priests and the Levites purified<sup>b</sup> themselves, after which they purified the people, the gates, and the wall.

<sup>31</sup>Then I<sup>c</sup> had the princes of Judah climb the wall and I appointed two large groups who gave thanks and went in procession; one group going to the right on the wall towards the Dung Gate. <sup>32</sup>Following this group went Hoshaiiah and half of the princes of Judah; <sup>33</sup>also Azariah, Ezra, Meshullam, <sup>34</sup>Judah, Benjamin, Shemaiah, and Jeremiah. <sup>35</sup>Included too were certain of the priest's sons carrying trumpets: Zechariah the son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; <sup>36</sup>and his brothers, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani with the musical in-

struments of David the man of God. At the head of this section was Ezra the scribe. <sup>37</sup>At the Fountain Gate they went straight ahead and climbed the stairs of the city of David at the ascent of the wall by the house of David and came to the Water Gate on the east.

<sup>38</sup>The second group, who had given thanks, went to the left, followed by me and the other half of the people,<sup>d</sup> upon the wall above the Tower of Furnaces to the Broad Wall <sup>39</sup>and thence above the Gate of Ephraim passing successively the Old Gate, the Fish Gate, the Tower of Hananel, the Tower of Hammeah, the Sheep Gate, and coming to a halt at the Gate of the Guard. <sup>40</sup>So the two groups who had given thanks stood in the house of God along with myself and half of the rulers <sup>41</sup>in addition to these priests: Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, all with trumpets; <sup>42</sup>also Maaseiah, She-maiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers contributed their music under the direction of Jezrahiah. <sup>43</sup>Also great sacrifices were offered on that day as the people rejoiced, for God caused them to rejoice greatly, even the women and the children, so that the sound of this rejoicing of Jerusalem was heard far away.

<sup>44</sup>On that day appointments were made of those who were to be over the chambers in which were kept the stores, the heave-offerings,<sup>e</sup> the first-fruits, and the tithes, and to gather into them, according to the fields about a city, the portions as prescribed in the law for the priests and the Levites; for Judah was deeply appreciative of the ministering work of the priests and Levites. <sup>45</sup>Because they performed the service of their God and the service of purification, as also did the singers and the gatekeepers, according to the commandment of David and Solomon his son. <sup>46</sup>For in the former days of David, Asaph<sup>f</sup> was the chief of the singers, and of the songs of praise, and of

a) Reference is to those mentioned in vss. 12-21 and 24,25.

b) By means of sacrifices, cf. II Chron. 29:20-24. c) Nehemiah uses the first person through vs. 43.

d) An impressive sight, two columns of people led by Ezra and Nehemiah respectively!

e) Or "contributions"; cf. 10:37.

f) Or "in the days of David and Asaph, there was a chief . . . etc."

thanksgiving to God. <sup>47</sup>In both the time of Zerubbabel and that of Nehemiah, all the people of Israel gave the daily portions for the singers and the gatekeepers, and they set apart what was for the Levites, and the Levites in turn set apart what was for the sons of Aaron.<sup>5</sup>

432 B. C.

**13** ALSO ON THAT DAY, THE BOOK of Moses was read in the hearing of the people and in it was found written<sup>h</sup> that no Ammonite or Moabite should ever enter the assembly of God, <sup>2</sup>because they had not met the children of Israel with bread and water, but rather had hired Balaam against them to curse them, though, indeed, God had turned the curse into a blessing. <sup>3</sup>Consequently, when the people heard the Law, they separated from Israel all those of foreign descent.

<sup>4</sup>Now before this,<sup>1</sup> Eliashib the priest, who had been appointed over the chambers of the house of our God, being connected with Tobiah,<sup>1</sup> <sup>5</sup>had made for Tobiah a large chamber where previously had been stored the meal-offering, the frankincense, the vessels, and the tithes of grain, new wine, and the oil, which, by commandment, were to be given to the Levites, the singers, and the gatekeepers, and the heave-offerings for the priests. <sup>6</sup>When this happened I was not in Jerusalem for in the thirty-second year<sup>k</sup> of Artaxerxes, king of Babylon, I had returned to the king. However, after some time upon making request to the king, <sup>7</sup>I was permitted to come again to Jerusalem at which time I learned of the sinful service which Eliashib had done for Tobiah in making a chamber for him in the courts of the house of God. <sup>8</sup>It grieved me sorely so that I put all the personal items of Tobiah out of the chamber. <sup>9</sup>Then I gave the order and they cleansed the chambers, after which I returned there the articles of the house of God, with the meal-offerings and the frankincense.

<sup>10</sup>Also I discovered that the portions of the Levites had not been given them so that they and the singers, who were supposed to do the work, had resorted to their own fields. <sup>11</sup>Therefore I remonstrated with the rulers and said, "Why is the house of God thus abandoned?"<sup>1</sup> Then I gathered them together and assigned them to their positions. <sup>12</sup>This done, all Judah brought their tithes of the grain, the new wine, and the oil into the storehouses. <sup>13</sup>And I appointed as managers over the storehouses Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and as their assistant, Hanan the son of Zaccur, son of Mattaniah, for they were considered trustworthy, it being their responsibility to distribute to their brothers.<sup>m</sup> <sup>14</sup>Remember me, my God, concerning this, and do not expunge the benevolent service I have rendered on behalf of the house of my God and its observances.

<sup>15</sup>In those days I saw that certain persons were treading winepresses on the Sabbath day, besides bringing heaps of grain, wine, grapes, figs and other produce loaded upon donkeys into Jerusalem on the Sabbath. These I rebuked on the day in which they sold the food. <sup>16</sup>Also merchants of Tyre were staying there, having brought in fish and other wares and were selling them on the Sabbath in Jerusalem to the people of Judah.<sup>n</sup> <sup>17</sup>Then I reproved the leaders of Judah and said to them, "What is this evil which you are committing in defiling the Sabbath day? <sup>18</sup>Is this not the same as what your fathers did, for which cause our God brought upon us and upon our city the punishment?<sup>o</sup> You are now adding more wrath upon Israel in defiling the Sabbath."

<sup>19</sup>Then, as it began to get dark at the gates of Jerusalem before the Sabbath, I gave the order and the gates were closed; I furthermore indicated that they should not be opened until after the Sabbath. Also I stationed

g) Cf. 10:38 and Num. 18:26. h) Cf. Deut. 23:36.

i) Reference is to Nehemiah's return from Artaxerxes' court, vss. 6,7, rather than to the preceding events. j) Or "related to Tobiah." k) 433 B.C., cf. 5:14.

l) God's servants are to be supported in God's appointed way.

m) Finances in God's work are to be handled carefully.

n) Notice the comparatively recent promise of the people, 10:31. o) Refers to the captivity.

some of my servants at the gates to see that no burdens were brought in on the Sabbath day. <sup>20</sup>As a result, the merchants and sellers of the various types of wares lodged outside of Jerusalem once or twice.<sup>p</sup> <sup>21</sup>But I warned them, saying to them, "Why are you remaining here outside the wall? If you do so again I shall arrest you." From that time on they did not come on the Sabbath. <sup>22</sup>Then I gave command to the Levites that they should purify themselves and come and guard the gates that the Sabbath might be kept holy. Remember me, my God, also concerning this and have compassion on me according to the abundance of Thy lovingkindness.

<sup>23</sup>In those days I also observed the Jews who had married women of Ashdod, Ammon, and Moab, <sup>24</sup>so that their children spoke half in the Ashdod tongue, not being able to speak the Jew's language well, but the language of their respective nationality.<sup>q</sup> <sup>25</sup>Then I contended with them, cursing them, striking some of them, and pulling out their hair, and I caused them to take an oath in the name of God, saying,

"You shall not give your daughters to their sons, nor shall you take from their daughters for your sons or for yourselves. <sup>26</sup>Was it not in this same way that Solomon king of Israel sinned? Among the many nations there was not a king like him and he was beloved of his God<sup>r</sup> so that God made him king over all Israel, and yet even he was caused to sin by foreign wives. <sup>27</sup>Must we hear about you that you commit this great wickedness of marrying foreign women and are unfaithful to God?"

<sup>28</sup>Even one of the sons of Joiada, the son of Eliashib the high priest, was the son-in-law<sup>s</sup> of Sanballat the Horonite; him I chased from me. <sup>29</sup>Remember them, my God, because they have defiled the priesthood and the covenant of the priesthood and of the Levites.

<sup>30</sup>Thus I cleansed them from all foreigners, and established the duties of the priests and of the Levites, each according to his own task; <sup>31</sup>and I provided for the supplying of wood at the appointed times of sacrifice, and of the first-fruits. Remember me, my God, benevolently.

p) They were hopeful that Nehemiah's reform would not be carried out.

q) Notice the comparatively recent promise and action of the people, 10:30; 13:3.

r) God's promise of wisdom, riches, and honor to Solomon so indicates; cf. I Kings 3:5-14.

s) The rival temple and priesthood on Mt. Gerizim is said to have been set up by this man; cf. John 4:20.

# THE BOOK OF ESTHER

482 B.C.

**1** IN THE DAYS OF AHASUERUS<sup>a</sup> (THE Ahasuerus who reigned from India to Ethiopia over 127 provinces), <sup>2</sup>in those days when King Ahasuerus sat on his royal throne in the Shushan palace, <sup>3</sup>in the third year of his reign,<sup>b</sup> he gave a feast to all his princes and his courtiers; and before the army officers of Persia and Media, the nobles and the princes of the provinces, <sup>4</sup>he displayed the wealth of his regal glory and the costly glamour of his majesty for many days, for 180 days.

<sup>5</sup>With this period ended, the king feasted all the people of the Shushan stronghold, high and low, for seven days in the court of the palace garden. <sup>6</sup>White and blue tapestries were fastened with purple cords of fine linen to silver rings on marble pillars. Gold and silver couches were placed on a pavement of alabaster, white marble, mother-of-pearl, and black marble. <sup>7</sup>Drinks were served in different styles of golden cups, with wine in abundance, in keeping with the king's generosity. <sup>8</sup>The drinking was done according to the rule, no compulsion. For the king had given orders to all the waiters that they should allow each guest to have his own way.

<sup>9</sup>Queen Vashti gave a banquet, too, for the women of King Ahasuerus'

royal palace. <sup>10</sup>On the seventh day, when the king was in a happy mood from the wine, he ordered Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carcas, the seven eunuchs who waited most intimately on King Ahasuerus, <sup>11</sup>to bring Queen Vashti, with her royal crown, into the king's presence, so as to display her beauty to the people and to the princes; for she was lovely to look upon. <sup>12</sup>But Queen Vashti refused to come at the king's orders which the eunuchs conveyed to her; for this the king grew furious, and his anger burned hotly. <sup>13</sup>The king said to the wise men,<sup>c</sup> who understood the customs of their period—for the king habitually so laid his affairs before all who knew law and justice <sup>14</sup>and were close to him, Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who were on familiar footing with the king and enjoyed first place in the realm—<sup>15</sup>"How should Queen Vashti be handled legally, since she has failed to carry out the king's orders, sent her through the eunuchs?"

<sup>16</sup>Addressing the king and the princes, Memucan gave answer, "Not only toward the king has Queen Vashti<sup>d</sup> misbehaved, but toward all the

a) A name of several Persian kings.

b) Xerxes, the name used in Grecian history for this Ahasuerus, ascended the Media-Persian throne in 486 B.C. In 485 he subdued Egypt; but in 480 he sailed with a fleet of twelve hundred sails against Greece, crossed the Hellespont on a bridge of boats, with over a million men, meeting no resistance till Leonidas with his Spartans met him at the Thermopylae Pass. Betrayed, the Spartan king fell with his men; but the small Grecian fleet defeated the Persian Armada and Xerxes fled.

c) Those men formed what we now term a cabinet. Pharaoh had a similar group about him when Moses interviewed him.

d) That Vashti showed her queenly qualities did not occur to them, least of all to Ahasuerus.



princes and all the peoples that dwell in all the provinces of King Ahasuerus; <sup>17</sup>because this conduct of the queen will be broadcast to all the women, so that they will look down on their husbands, saying, 'King Ahasuerus gave orders to bring Queen Vashti before him, and she would not come.' <sup>18</sup>This very day the princesses of Persia and Media who learn of the queen's behavior will so respond to all the king's princes, and there will be plenty of contempt and bad temper. <sup>19</sup>If it pleases your majesty, may a royal edict be issued and let it be written into the laws of Persia and Media, so that it cannot be repealed, that Vashti must no more appear in the presence of King Ahasuerus and that your majesty will transfer her position as queen to another better than she. <sup>20</sup>When the edict which your majesty issues is heard throughout your realm, great as it is, then all the women, high and low, will respect their husbands.<sup>3</sup>

<sup>21</sup>The king and the princes favored the proposition, and the king acted in agreement with Memucan's counsel. <sup>22</sup>He sent letters to all the royal provinces, to each province in its own script, to every people in their own tongue, that each man should be master in his house and should speak in line with his people's ways.<sup>6</sup>

**2** AFTER THESE EVENTS, THE ANGER of King Ahasuerus calmed down, and his thoughts reverted to Vashti, what she had done and what had been decided against her. <sup>2</sup>The king's valets then suggested to him, "Have a search made for young girls for your majesty, beautiful virgins; <sup>3</sup>let your majesty appoint deputies in all the provinces of his realm, who shall gather into the women's quarters of the Shushan palace all the young, beautiful maidens, under supervision of Hege, the king's eunuch in charge of the women, where the beautifying cosmetics will be made available for them. <sup>4</sup>Then let the young lady whom your majesty considers

most lovely become queen in the place of Vashti." The suggestion appealed to the king, and he acted accordingly.

<sup>5</sup>There lived in the Shushan stronghold a Jew named Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.<sup>1</sup> <sup>6</sup>He was among those whom Nebuchadrezzar, king of Babylon, had deported from Jerusalem with Jeconiah,<sup>2</sup> king of Judah. <sup>7</sup>He was foster father<sup>3</sup> to Hadassah,<sup>1</sup> that is Esther,<sup>1</sup> his uncle's daughter; because she had neither father nor mother living. She was a girl of lovely form and features whom, at the death of her father and mother, Mordecai had adopted as his own daughter. <sup>8</sup>So, when the king's orders and summons were published, and many girls were brought together in the Shushan palace under Hege's supervision, Esther, too, was received into the royal dwelling in charge of Hege the superintendent of women.

<sup>9</sup>The young lady impressed him well; she won his good will, so that he readily supplied the cosmetics and whatever was helpful; he also furnished her with seven choice maids from the palace, letting her with her maids have the finest apartment in the harem. <sup>10</sup>Esther had not mentioned her nationality and family background, for Mordecai had instructed her not to make them known. <sup>11</sup>But every day Mordecai walked back and forth in front of the women's quarters to find out how Esther was faring and what was happening to her.

<sup>12</sup>When for each girl the turn came to go to King Ahasuerus, after she had for twelve months undergone the prescribed treatment for women — for the preparatory period was proportioned this way: six months with oil of myrrh and six months with balms and perfumes for beautifying the women — <sup>13</sup>thus prepared, the girl came to the king. Anything she wanted to take along from the harem to the royal palace was given her. <sup>14</sup>She entered in the evening and came back in the

e) With authority as was customary.

f) A descendant of King Saul's family.

g) That is, Jehoiachin, taken to Babylon in 598.

h) Mordecai was Esther's first cousin, but much older. i) Hebrew name for myrtle.

j) Persian Sitareh — star.

morning to a second harem, under supervision of the king's eunuch Shaash-gaz, the overseer of the concubines. She must not visit the king again, unless the king took a liking to her and called for her by name.

<sup>16</sup>When the turn came for Esther, the daughter of Abihail, uncle to Mordecai who had adopted her, to go to the king, she requested nothing but what Hege, the king's eunuch in charge of the women, suggested, and Esther won the hearts of all who saw her. <sup>16</sup>When in the tenth month, the month Tebeth, in the seventh year of the reign of King Ahasuerus,<sup>1</sup> Esther was taken to his royal palace, <sup>17</sup>the king felt more love for Esther than for all the women.<sup>m</sup> She gained more attachment and kindness from him than did all the girls, so that he placed the royal crown on her head and made her queen in the place of Vashti. <sup>18</sup>The king then gave a great banquet in Esther's honor to his princes and servants. He also exempted the provinces from tribute and awarded donations with regal liberality.

<sup>19</sup>While for the second time a bevy of virgins was being levied, Mordecai was sitting in the king's gate. <sup>20</sup>Esther, as Mordecai had cautioned her, had revealed neither her kinship nor her nationality, for Esther continued to conduct herself in agreement with Mordecai's instructions, just as when she was being reared by him. <sup>21</sup>In those days, as Mordecai was sitting in the royal gate, Bigthan and Teresh, two of the king's door-keeping eunuchs felt thoroughly resentful and plotted to get rid of King Ahasuerus;<sup>n</sup> <sup>22</sup>but Mordecai heard of it and told Queen Esther, who in his name informed the king. <sup>23</sup>The matter was investigated and found correct; so both were hanged on a tree, and the incident was recorded in the chronicles, with the king looking on.

**3 FOLLOWING THESE EVENTS KING** Ahasuerus promoted Haman the son of Hammedatha the Agagite. He advanced him and seated him higher than all his fellow princes. <sup>2</sup>Then all the king's courtiers, who were in the royal gate, bowed low and knelt to Haman; for such were the king's orders respecting him; but Mordecai neither bowed deeply nor knelt to him.<sup>o</sup> <sup>3</sup>So the king's courtiers who were at the royal gate, said to Mordecai, "Why do you act contrary to the king's orders?" <sup>4</sup>And when day after day they spoke to him and he would not listen to them, they told Haman, to see whether Mordecai's behavior would stand; for he had let them know that he was a Jew. <sup>5</sup>When Haman saw that Mordecai neither bowed nor knelt, he swelled up with anger, <sup>6</sup>but he considered it beneath him to apprehend Mordecai singly,<sup>p</sup> for they had told him of Mordecai's nationality, and he intended to destroy all the Jews, Mordecai's people, in all the realm of Ahasuerus.

<sup>7</sup>In the first month, the month Nisan, in the twelfth year of King Ahasuerus,<sup>q</sup> they cast the lot (pur), before Haman, and so each day from month to month until the twelfth month, named Adar. <sup>8</sup>Then Haman told King Ahasuerus, "There is a race scattered and dispersed among all the peoples in the provinces of your realm, whose laws differ from those of all other nations, and they do not observe the king's laws, so that it is not expedient for your majesty to tolerate them. <sup>9</sup>If it is agreeable to your majesty, let an ordinance be written to destroy them, and I will pay twenty million silver dollars into the hands of those in charge of the royal treasury."

<sup>10</sup>The king removed his signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the Jew-hater, <sup>11</sup>and the king said to Haman, "The money is allowed you

1) This would be 479 B.C., a year after his ignominious defeat by the Greeks.

m) Of pure love the licentious monarch would hardly be capable.

n) Two eunuchs succeeded in assassinating him in 465 B.C.

o) Kneeling implied worship; which could be rendered by a faithful Jew to God only.

p) Biography here repeats itself. Haman, a descendant of Agag, the Amalekite king, whom King Saul failed to execute, I Sam. 15: 9-33, intends to have Mordecai, a descendant of Kish, Saul's father, executed. q) 474 B.C.

r) To cover expenses of the bloody program, including encouraging bribes.

and so are the people; do with them as you please."

<sup>12</sup>On the thirteenth day of the first month, the royal scribes were summoned and, in full agreement with Haman's orders, a letter was addressed to the king's deputies, to the provincial governors, and to the princes of all the peoples, to every province according to its style of writing and to each people in their language. It was written in the name of King Ahasuerus and sealed with the king's signet ring.<sup>a</sup> <sup>13</sup>The letters were sent by swift post to all the royal provinces to wipe out, to kill, and to destroy all the Jews, young and old, children and women, in one day, the thirteenth of the twelfth month, the month Adar, and to take their property for plunder. <sup>14</sup>A copy of the edict must be proclaimed as law in every province and made known to all the peoples, so they might be ready against that day. <sup>15</sup>Speedily the swift posts set out at the king's orders, and the edict was given out at the Shushan stronghold. Then the king and Haman sat down to drink; but the city of Shushan was in confusion.<sup>t</sup>

**4** WHEN MORDECAI ASCERTAINED everything that had been done, Mordecai tore his clothes, put on sackcloth with ashes,<sup>u</sup> walked out to the center of the city, lamenting loudly and bitterly. <sup>2</sup>He even came to the front of the royal gate, for none in mourning costume was permitted to enter the king's gate.<sup>v</sup> <sup>3</sup>And in each province, wherever the king's command and edict arrived, there was deep mourning among the Jews, fasting, weeping, and lamentation, many making their couch in sackcloth and ashes.

<sup>4</sup>When Queen Esther's maids and eunuchs came and told her, the queen was deeply shocked. She sent clothes to dress Mordecai and to displace his sackcloth; but he would not accept them. <sup>5</sup>Then Esther summoned Hat-

ach, one of the king's eunuchs, whom he had assigned to wait on her, and she charged him to find out from Mordecai the what and the wherefore of it. <sup>6</sup>So Hatach went to Mordecai at the city square, facing the royal gate, <sup>7</sup>and Mordecai told him everything that had occurred; also the exact amount of money that Haman had pledged to pay into the royal treasury for the destruction of the Jews. <sup>8</sup>He handed him a copy of the written edict too, that had been issued from Shushan to annihilate them, to show it to Esther, so that she might understand the situation, and to charge her to call on the king, to beg for his mercy and to plead for her people face to face with him. <sup>9</sup>So Hatach went in and conveyed Mordecai's message to Esther.

<sup>10</sup>Esther then charged Hatach to tell Mordecai, <sup>11</sup>"All the king's courtiers and all the residents in the provinces know that for every person, man or woman, who enters the king's inner court uninvited, there is one penalty, execution. Only the person to whom the king extends the golden scepter survives. But for thirty days now I have not been called in to the king."<sup>w</sup>

<sup>12</sup>When they conveyed this message from Esther to Mordecai, <sup>13</sup>Mordecai gave instructions to answer Esther, "Do not imagine that because you are inside the royal palace, you alone of all the Jews will escape; <sup>14</sup>for if you at this time keep still, deliverance and rescue for the Jews will originate from some other quarter, while you and your family shall be destroyed.<sup>x</sup> And who knows but you have come to the kingdom for such a time as this?" <sup>15</sup>Then Esther told them to give Mordecai this answer, <sup>16</sup>"Go and gather all the Shushan Jews that are available and fast for me; do not eat or drink for three days, night or day. I, too, and my maids will similarly fast. Then, in spite of the injunction, I will go to the king; and if I perish, I perish." <sup>17</sup>Mor-

s) An edict, thus identified and confirmed, could never be revoked.

t) Not merely the Jews, but the natives among whom the Jews had earned considerable respect.

u) Coarse cloth, usually of goats' hair. The Hebrew word is *sak* and it was worn in the form of a sack with openings for neck and arms and a slit in front.

v) Nothing suggesting distress must come within range of royalty's vision.

w) The king had done remarkably well to retain the same queen for such a period; but of late his interests had been elsewhere in his harem.

x) Mordecai's reply contained a threat or warning, in case Esther failed to cooperate.

decai then went out and carried out all of Esther's instructions.

**5** ON THE THIRD DAY ESTHER, dressed in royal splendor, took her stand in the inner court of the king's palace facing the royal hall, while the king was sitting on his royal throne in the throne room opposite the hall entrance. <sup>2</sup>When the king noticed Esther standing in the court, she won his favor,<sup>y</sup> and the king extended toward her the golden scepter that was in his hand. So Esther drew closer and touched the tip of the scepter. <sup>3</sup>The king then asked her, "What is on your mind, Queen Esther? What is your wish? It will be granted you if it were half the kingdom." <sup>4</sup>Esther said, "If it please your majesty, then let the king and Haman attend the banquet that I have prepared for the king." <sup>5</sup>"Get Haman at once," said the king, "so that we may comply with Esther's wish." So he came with Haman to the banquet that Esther had prepared.

<sup>6</sup>As they were drinking wine, the king said to Esther, "What is your petition? It will be granted you. And what is your request? It will be met, if it were half the kingdom." <sup>7</sup>Esther responded, "My request, my wish is, <sup>8</sup>if I have won your majesty's favor and if the king takes pleasure in granting my request, then will your majesty with Haman attend the banquet I shall prepare for him tomorrow, and I will do as the king suggests."

<sup>9</sup>That day Haman left in a happy mood, in high spirits; but when Haman noticed Mordecai in the royal gate, who neither rose nor changed position for him, Haman's temper grew hot against Mordecai; <sup>10</sup>however, Haman controlled himself and went home. He invited his friends and his wife Zeresh to visit with him, <sup>11</sup>and Haman regaled them with the abundance of his wealth, the number of his sons, and the honor which the king had bestowed on him with his promotion above the king's princes and courtiers. <sup>12</sup>Haman added,

"What is more, today Queen Esther invited me alone beside the king to the banquet she had prepared, and for tomorrow, too, she has asked me to come with the king. <sup>13</sup>Yet, all this remains unsatisfactory to me, so long as I see Mordecai the Jew seated in the royal gate."<sup>z</sup>

<sup>14</sup>Zeresh, his wife, and all his friends told him, "Have a gallows erected 75 feet high, and tell the king the first thing in the morning that Mordecai should be hanged on it; then you can happily accompany the king to the banquet." The idea appealed to Haman, and he ordered a gallows to be constructed.

**6** ON THAT NIGHT SLEEP VANISHED from the king;<sup>a</sup> so he ordered the record book of memorable events to be brought out, which was read to the king. <sup>2</sup>When they found written what Mordecai had reported about Bigthana and Teresh, two of the king's door-keeping eunuchs, how they had plotted to assassinate King Ahasuerus, <sup>3</sup>the king asked, "What honor or distinction has been rendered Mordecai for this?" The courtiers who waited on him, replied, "Not a thing has been done for him." <sup>4</sup>The king said, "Who is there at court?"

Just then Haman had entered the outer court to tell the king he should hang Mordecai on the gallows which he himself had erected for him. <sup>5</sup>So the king's eunuchs told him, "Look, Haman is standing in the front court." The king said, "Let him come in." <sup>6</sup>When Haman had entered, the king asked him, "What should be done to the man whom the king is glad to honor?" Haman said to himself, "To whom would the king be glad to render honor more than to me?" <sup>7</sup>He therefore answered the king, "For the man whom the king delights to honor, <sup>8</sup>let them fetch a royal cloak which the king himself has worn, and a horse on which the king rides, its head adorned with a royal crown. <sup>9</sup>Let that cloak and that

y) The queen had preserved her good looks, and there is no mention of offspring.

z) For the proud there is always a fly in the ointment.

a) God's name is not mentioned in the whole Book of Esther, but His hand is perfectly evident in the events.

horse be entrusted to one of your majesty's most noble princes; let him dress the man whom your majesty is glad to honor and have him ride that horse through the city square and proclaim before him, 'Thus shall it be done to the man whom the king is delighted to honor!'"

<sup>10</sup>The king said to Haman, "Hurry! Get that robe and that horse as you suggested, and do so to Mordecai the Jew who sits at the royal gate. Let nothing be omitted of all you have said."<sup>b</sup> <sup>11</sup>Haman then secured the robe and the horse, dressed Mordecai and had him ride through the city square, while he shouted before him, "Thus shall it be done to the man whom the king is delighted to honor." <sup>12</sup>Mordecai went back to the royal gate, but Haman went home, lamenting and with his face veiled. <sup>13</sup>And when Haman had rehearsed to Zeresh, his wife, and to all his friends all that had happened to him, his wise men<sup>c</sup> and Zeresh, his wife, said to him, "If Mordecai, before whom you have begun to fall, is of the Jewish race, then you are powerless against him; instead of facing him you will be downed completely."<sup>d</sup> <sup>14</sup>While they were still conversing with him, the king's eunuchs arrived and conducted Haman quickly to the banquet that Esther had prepared.

**7** THE KING AND HAMAN WENT TO Queen Esther's banquet, <sup>2</sup>and again on the second day, while they were drinking wine, the king asked Esther, "What is your petition, Queen Esther? It will be granted you. What is your request? If it were half the kingdom, it shall be executed."

<sup>3</sup>Queen Esther replied, "If I have won your favor, O king, and if it pleases your majesty, then may my life be granted me at my petition and my people at my request; <sup>4</sup>because we have been sold, I and my people, to be de-

stroyed, to be killed, to be obliterated. Had we merely been sold as male and female slaves, I would have kept still; although the enemy cannot compensate for the damage this will work to the king."<sup>e</sup>

<sup>5</sup>King Ahasuerus spoke up. He said to Queen Esther, "Who is he, and where is the person who dared contemplate such a thing?" <sup>6</sup>Esther replied, "An oppressor, an enemy, this wicked Haman!" Then Haman was in terror at the looks of the king and the queen. <sup>7</sup>Angrily the king arose from his wine and walked into the palace garden; but Haman remained standing to plead with Queen Esther for his life; because he saw that utter ruin had been decided against him by the king.

<sup>8</sup>When the king came back from the palace garden to the banqueting hall, Haman had dropped down on the couch on which Esther was reclining, and the king remarked, "Violating the queen before me in my house!"<sup>f</sup> No sooner had the word left the king's lips than they covered Haman's face. <sup>9</sup>Harbonah, one of the eunuchs in waiting on the king, observed, "Then there are the gallows, 75 feet high, standing at Haman's house, which he erected for Mordecai, who spoke on behalf of the king."<sup>g</sup>

"Hang him on it," said the king. <sup>10</sup>So they hanged Haman on the gallows he had set up for Mordecai. And the king's anger calmed down.

**8** ON THAT SAME DAY KING AHASUERUS transferred to Queen Esther the belongings of Haman, the Jew-hater, and Mordecai became the king's right-hand man; for Esther had made known how they were related. <sup>2</sup>The king took off his signet ring, which he had taken back from Haman and gave it to Mordecai; while Esther appointed Mordecai in charge of the Haman affairs.<sup>h</sup>

b) The king was no "babe in malice"; he almost surely suspected Haman's self-confidence.

c) Most likely the men who had cast the lot for him.

d) The exiled Jews had taken their discipline and were showing character. They had turned to God and thus grew abler than most natives.

e) She seems to have known of the twenty million silver dollars Haman had offered for the royal treasury. f) The king had not felt flattered with Haman's company at the banquet; he would have preferred to go alone.

g) Haman had made many enemies by his haughty demeanor after his promotion.

h) Mordecai became Prime Minister, and the wealth Haman had accumulated while in politics became Esther's.

<sup>3</sup>Once more Esther addressed the king, fell at his feet and with tears begged of him to frustrate the wicked plot of Haman the Agagite and the scheme he had framed against the Jews. <sup>4</sup>The king held out the golden scepter to Esther, so that Esther arose, stood before the king, <sup>5</sup>and said, "If it pleases your majesty and I am in your good graces, if it seems right in the king's judgment and I am pleasing him,<sup>1</sup> then let a dispatch be issued to reverse the letters with the scheme that Haman the son of Hammedatha the Agagite concocted, written to destroy all the Jews in your majesty's provinces. <sup>6</sup>For how could I look on, while disaster strikes my people, and how, Oh, how, could I bear the ruin of my race!"

<sup>7</sup>King Ahasuerus then told Esther and Mordecai the Jew, "Look! I have handed Haman's belongings over to Esther, and him they have hanged on the gallows; because he would lay hand on the Jews. <sup>8</sup>Now you yourselves write for the Jews as you think best, in the king's name and seal it with the royal signet ring; for a document that is written in the king's name is sealed with the royal signet ring no one may reverse."<sup>1</sup>

<sup>9</sup>The royal scribes, therefore, were immediately summoned, that twenty-third day of the third month, the month Sivan. As Mordecai ordered, so the dispatch was written to the Jews, to the deputies, to the governors and to the princes of the provinces from India to Ethiopia, 127 provinces, to each province in its own script, to each people in their own language, and to the Jews, too, in their own writing and tongue. <sup>10</sup>They wrote in the name of King Ahasuerus, sealed it with his signet ring and sent the letters by swift posts riding on royal horses and mules, raised from young mares, <sup>11</sup>to the effect that the king gave the Jews in all cities permission to unite for the defense of

their lives; also to destroy, kill, and exterminate all forces of peoples and provinces that armed against them, including women and children,<sup>k</sup> and to take over their property, <sup>12</sup>all on an appointed day in all the provinces of King Ahasuerus, the thirteenth day of the twelfth month, the month Adar.<sup>1</sup> <sup>13</sup>A copy of this letter, which in all the provinces must be executed as law, must be brought to the knowledge of all the peoples, and the Jews must be ready against that day to get the better of their enemies. <sup>14</sup>So the swift posts, riding royal horses, sped forth, hastened by the king's command, when the mandate had been proclaimed from the Shushan palace.

<sup>15</sup>Mordecai went out from the king's presence wearing royal robes, blue and white, a large golden diadem, and a purple robe of fine linen. The city of Shushan shouted and was glad; <sup>16</sup>for the Jews there was illumination and happiness, enjoyment and honor. <sup>17</sup>Similarly in province after province and in every city wherever the king's mandate and decree penetrated, the Jews had joy and gladness, feast and frolic. And many among the people of the land called themselves Jews, because fear of the Jews had overtaken them.

**9** SO ON THE THIRTEENTH OF ADAR, which is the twelfth month, when the king's mandate and decree were to be enforced, the day on which the Jew-haters expected to overpower them, it turned about to be a day in which the Jews themselves gained the upper hand over their adversaries. <sup>2</sup>The Jews united in their cities throughout all the provinces of King Ahasuerus to seize<sup>m</sup> those who planned their ruin, and none could withstand them, because the dread of them had possessed all the peoples. <sup>3</sup>Besides, all the princes of the provinces, also the viceroys, the governors, and the officers of the king sup-

i) A balanced sentence such as orientals love to construct.

j) Haman's letter, sealed by the king's signet ring, could not be countermanded, but the Jews could be allowed to defend themselves, while royal appointees looked on with favor.

k) Unless women and children had been hurtfully hostile to the Jews, this looks like revenge rather than justice. But our century, too, has witnessed dangerously fanatic moods toward women and children.

l) The date set by Haman; hence the need of haste to make prevention sure. The month Adar corresponds to our February.

m) Literally — to lay hands on, which probably means, they killed them, as v. 5 confirms.

ported the Jews, because they stood in fear of Mordecai; <sup>4</sup>for Mordecai was prominent in the royal palace, and his reputation spread through all the provinces; for this man Mordecai grew steadily more powerful.

<sup>5</sup>So it was that the Jews put all their enemies to the sword with slaughter and destruction; they had their own way with their opponents. <sup>6</sup>In the Shushan stronghold,<sup>n</sup> the Jews slew and exterminated five hundred men. <sup>7</sup>They also executed Parshandatha, Dalphon, Aspatha, <sup>8</sup>Poratha, Adalia, Aridatha, <sup>9</sup>Parmashta, Arisai, Aridai, and Vajezatha, <sup>10</sup>the ten sons of Haman son of Hammedatha, the Jew-hater. They slew them but did not touch the loot. <sup>11</sup>When on that day the number of the slain in Shushan was reported to the king, <sup>12</sup>the king said to Queen Esther, "In the Shushan stronghold the Jews have slain and exterminated five hundred men, aside from Haman's ten sons. What must they have done in the other provinces of the king! What is your request? It will be granted you. What is your further wish? It will be conceded."<sup>o</sup>

<sup>13</sup>Esther replied, "If it is agreeable to your majesty, then allow the Jews in Shushan tomorrow to act according to today's edict, and have Haman's ten sons hanged on the gallows."<sup>14</sup>The king so ordered it to be done; an edict was proclaimed in Shushan, and Haman's ten sons were hanged. <sup>15</sup>The Jews also mustered in Shushan on the fourteenth day of the month Adar and slew in Shushan three hundred men,<sup>p</sup> but they did not touch the loot. <sup>16</sup>The other Jews, in the king's provinces got together on the thirteenth day of the month Adar, defended their lives, and secured rest from their adversaries. They killed seventy-five thousand of their enemies, but the loot they did not touch. <sup>17</sup>On the fourteenth day they rested, making it a day of feast and frolic.

<sup>18</sup>The Shushan Jews, however, mustered on the fourteenth day, as well as on the thirteenth of the month, and rested on the fifteenth day, which they made a day of feast and frolic. <sup>19</sup>For this reason the rural Jews, who do not live in walled cities, memorialize the fourteenth of the month Adar for a day of feast and frolic, a day on which they send each other presents.<sup>q</sup>

<sup>20</sup>Mordecai recorded these events and sent letters to all the Jews in every province of King Ahasuerus near and far, <sup>21</sup>obliging them to observe annually both the fourteenth and the fifteenth day of the month Adar, <sup>22</sup>which were the dates on which the Jews enjoyed relief from their enemies, and it was the month which for them was turned from sorrow into joy, from mourning into festivity, to make these dates days of feast and frolic on which presents should be sent; also donations made to the poor.

<sup>23</sup>The Jews accepted for an annual observance what they had begun and what Mordecai had prescribed; <sup>24</sup>because Haman son of Hammedatha, the Agagite, the Jew-hater, had planned to destroy all the Jews; so he had cast the pur, that is, the lot, to annihilate, to exterminate them. <sup>25</sup>But when the matter came before the king, he ordered in writing that the wicked plot which he had schemed against the Jews should turn upon his head, and that he and his sons be hanged on the gallows. <sup>26</sup>These days, therefore, they called Purim, from the word Pur.<sup>r</sup> Due to the message of the letter<sup>s</sup> and what they had personally seen and experienced, <sup>27</sup>the Jews ordained and assumed as an institution for themselves, for their descendants and for all who joined them, that they would without omission celebrate these two days annually, according to the written orders and at the appointed time. <sup>28</sup>These days must be memorialized and celebrated in every generation, in each fam-

n) Shushan, as capital with strong defenses, is here noted as a stronghold.

o) "To the half of my kingdom" is not added; the king had gone about as far as he deemed wise.

p) This may have been necessary for Jewish security, though from this distance it appears needlessly bloody.

q) Those who fought on the thirteenth and rested on the fourteenth. Ultimately all faithful Jews observed both the fourteenth and the fifteenth for the Feast of Purim.

r) Lot - for the lot cast by Haman; the "im" of Purim forms the plural, as cherubim is the plural of cherub. s) Especially Mordecai's letter, designating the Feast of Purim.

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ily, in every province and town, so that these Purim days may not lapse among the Jews, nor their remembrance be eliminated from their descendants.

<sup>29</sup>Queen Esther daughter of Abihail, jointly with Mordecai the Jew, wrote with full authority to make the second document about the Feast of Purim as strong as possible.<sup>t</sup> <sup>30</sup>Besides, letters were sent to all the Jews in the 127 provinces of Ahasuerus' realm, as messages of good will and fidelity, <sup>31</sup>to observe these days of Purim at their appointed time, as Mordecai the Jew and Queen Esther had appointed them and as they agreed on for themselves and for their offspring, regarding times of fasting and of lamentations. <sup>32</sup>Esther's

## *The Fourth Jewish Feast Instituted*

mandate confirmed these directions for Purim, and they were compiled in a book.

**10** KING AHASUERUS ALSO LAID tribute on the mainland and on the islands of the sea. <sup>2</sup>All his powerful and mighty doings and a detailed report on the greatness to which the king raised Mordecai, are these not written in the books of the chronicles of the kings of Media and Persia? <sup>3</sup>For Mordecai the Jew ranked second to King Ahasuerus; he was held in honor among the Jews and appreciated by all his countrymen, because he sought the welfare of his people and spoke for the good of his entire race.

t) To add a fourth annual feast to the three that had been instituted by Moses, definitely at God's command, required strong backing; but Mordecai, with Esther's aid, got it done. However, it never became a compulsory feast as were the other three.



## THE BOOK OF

# JOB

**1** THERE WAS A MAN IN THE LAND of Uz,<sup>a</sup> whose name was Job, a man of integrity, and upright,<sup>b</sup> one who revered God and turned away from evil. <sup>2</sup>There were born to him seven sons and three daughters. <sup>3</sup>He owned seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys and many servants; so that this man was greater than all those of the East.

<sup>4</sup>His sons were accustomed to hold a feast in the house of each in turn, and they would invite their three sisters to eat and drink with them. <sup>5</sup>Each time when the days of their feasting were completed, Job would summon and dedicate them, rising up early in the morning and offering burnt offerings for each of them in turn; for Job said, "Perhaps my sons have sinned and renounced<sup>c</sup> God in their hearts." This Job did every time.

<sup>6</sup>A day came when the sons of God<sup>d</sup> presented themselves before the LORD, and Satan<sup>e</sup> too came among them. <sup>7</sup>Then the LORD said to Satan, Whence have you come? Satan answered the LORD, "From roaming about on the earth and walking up and down on it." <sup>8</sup>The LORD said to Satan, Have you considered My servant Job, that there

is none like him on the earth, a man of integrity and upright, a man who reveres God and turns away from evil?

<sup>9</sup>Then Satan answered the LORD, "Is it for nothing that Job reveres God? <sup>10</sup>Hast Thou not put a hedge around him and his house and all that he has on every side? Thou hast blessed the labor of his hands, and his holdings have increased in the land. <sup>11</sup>However, put forth Thy hand, and lay it on everything he has, and he will deny Thee to Thy face!" <sup>12</sup>The LORD answered Satan, Take note! All that he has is in your power; only do not lay hands on his person. Then Satan withdrew from the presence of the LORD.

<sup>13</sup>Now the day came when his sons and his daughters were eating and drinking wine in their eldest brother's house; <sup>14</sup>and a messenger came to Job to announce, "The oxen were plowing, and the donkeys were grazing near them, <sup>15</sup>when the Sabeans attacked and captured them; yes, they slew the servants with the edge of the sword, and I alone have escaped to tell you." <sup>16</sup>He was still speaking when another came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them; I alone have escaped to tell you." <sup>17</sup>He

a) Uz was located probably between the Euphrates and Damascus, exposed to the distant Sabeans and the Chaldeans.

b) Ezekiel mentions Job as a man of unusual piety, Ezek. 14: 14, 20. The book is anonymous. c) *Barak* in Hebrew is the common verb meaning to "bless," but also "blaspheme," cf. I Kings 21:10, 13; here it implies less than blaspheming, but rather "renouncing" God, "bidding Him farewell."

d) The angels, as is clearer in ch. 38: 7, where the sons of God shout for joy at the founding of the earth.

e) *Satan* means adversary; it would be correct to use the term, the Satan. But whatever his name and his attitude, he is subject to God and comes to report on his doings.

was still speaking when another came and said, "The Chaldeans formed three bands, made a raid on the camels and captured them, slaying the servants with the edge of the sword, and I alone have escaped to tell you." <sup>18</sup>He was still speaking when another came and said, "Your sons and daughters were eating, and drinking wine in their eldest brother's house, <sup>19</sup>when suddenly a mighty wind came from across the desert, struck the four corners of the house, and it collapsed upon the young people and they are dead, and I alone have escaped to tell you."

<sup>20</sup>Then Job arose, rent his robe, shaved his head, fell upon the ground, and worshiped, <sup>21</sup>saying, "Naked I came forth from my mother's womb, and naked I shall return; the LORD gave and the LORD has taken away; blessed be the name of the LORD." <sup>22</sup>In all this Job neither sinned nor charged God of doing wrong.<sup>f</sup>

**2** ANOTHER DAY WHEN THE SONS OF God came to stand and present themselves before the LORD, Satan also came among them to present himself before the LORD. <sup>2</sup>The LORD said to Satan, Whence have you come? And Satan answered the LORD, "From roaming about on the earth, and walking up and down on it." <sup>3</sup>Then the LORD said to Satan, Have you considered My servant Job, that there is none like him on the earth, a man of integrity and uprightness, who reveres God and turns away from evil? He still holds fast to his integrity, though you did incite Me against him to consume him without cause.

<sup>4</sup>Then Satan answered the LORD: "Skin for skin! Everything a man has he will give for his life. <sup>5</sup>Now but put forth Thy hand and touch his flesh and bone, and he will curse Thee to Thy face!"

<sup>6</sup>The LORD said to Satan, He is in your hand; only spare his life.<sup>g</sup>

<sup>7</sup>Satan withdrew from the presence

of the LORD and struck Job with loathsome boils<sup>h</sup> from the sole of his foot to the crown of his head. <sup>8</sup>So he took broken pottery with which to scrape himself and sat down in the ashes. <sup>9</sup>Then his wife said to him, "Do you still hold fast to your integrity? Bid God farewell and die." <sup>10</sup>But he replied to her, "You talk as one of the foolish women would talk. Are we to receive only what is good from God, and are we to receive no misfortune?" In all this Job did not sin with his lips.

Now <sup>11</sup>when Job's three friends<sup>i</sup> heard of all this misfortune which had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met by appointment and came to sympathize with him and to comfort him. <sup>12</sup>But when they caught sight of him from a distance, and did not recognize him, they raised their voices and wept; they rent every one his robe and sprinkled dust on his head toward heaven. <sup>13</sup>Then they sat down with him on the ground for seven days and seven nights, no one speaking a word to him, for they saw that his suffering was very great.

**3** AFTER THIS, JOB OPENED HIS mouth and cursed the day of his birth.<sup>j</sup> <sup>2</sup>Job said, <sup>3</sup>"May the day perish on which I was born and the night that said, 'A man-child is conceived.' <sup>4</sup>Let that day be darkness; may God above not inquire after it, and may no light shine upon it. <sup>5</sup>Let darkness and the shadow of death own it. May black clouds settle upon it; may the eclipse of the sun terrify it. <sup>6</sup>As for that night, let utter gloom seize it; let it no longer be among the days of the year; let it not be counted in the number of the month. <sup>7</sup>Yes, let that night be barren, and no joyful sound be heard in it. <sup>8</sup>Let those curse it who curse the day, who are skilled in rousing up Leviathan.<sup>k</sup> <sup>9</sup>Let the stars of the dawn<sup>l</sup> be dark; let the morning wait in vain for

f) Discipline before blessing is one of the great lessons of the book. Afflictions may stimulate worship. To relate all of life to God is the secret of successful living.

g) All calamity is under God's control. h) Probably pus-filled boils were his malignant skin troubles.

i) Eliphaz is thought to have been an Edomite; Bildad an Aramean, that is, Syrian; and Zophar an Arabian. j) Jeremiah expressed his feelings in similar language, cf. Jer. 20:14-18.

k) The ancients regarded Leviathan as the dragon, which in eclipses swallowed the sun.

l) Venus and Mercury.

the light; may that day never see the eyelids of the morning;<sup>m</sup> <sup>10</sup>because it did not shut the doors of my mother's womb nor hide trouble from my eyes.

<sup>11</sup>"Why did I not die at birth and expire when I came forth from the womb? <sup>12</sup>Why did the knees receive me,<sup>n</sup> or why the breasts that I should nurse? <sup>13</sup>For I would now be lying down and be quiet. <sup>14</sup>I would be sleeping and have rest along with kings and counselors of the earth, who re-built ruins<sup>o</sup> for themselves; <sup>15</sup>or with princes who had gold and filled their houses with silver. <sup>16</sup>Or, why was I not a miscarriage that is put away, as infants that never saw the light? <sup>17</sup>There the wicked cease from troubling and there the weary are at rest. <sup>18</sup>There the prisoners too are all at ease; they do not hear their taskmaster's voice. <sup>19</sup>Small and great are there alike and the slave is freed from his master.

<sup>20</sup>"Why is light given to the wretched and life to the bitter of soul, <sup>21</sup>who long for death, but it does not come; who dig for it more than for hidden treasures; <sup>22</sup>who would jubilate, if they could find the grave?<sup>p</sup> <sup>23</sup>Why does He give the light to a man whose way is hidden and whom God has completely hedged in? <sup>24</sup>Instead of food are my sighs, and my groanings pour out like water. <sup>25</sup>For what I feared has come upon me, and what I dreaded has struck me. <sup>26</sup>I am not at ease, nor am I quiet. I get no rest, but trouble arises."

**4** THEN ELIPHAZ THE TEMANITE ANSWERED:<sup>q</sup> <sup>2</sup>"If one should venture a word with you, would it distress you? Yet who can refrain from speaking? <sup>3</sup>Truly you have admonished many and drooping hands you have strengthened. <sup>4</sup>Your words have often upheld the stumbling, and you have

made feeble knees firm. <sup>5</sup>But now, when affliction comes upon yourself, you lose heart; it touches you, and you grow dismayed. <sup>6</sup>Is not your reverence for God your confidence, and the integrity of your ways your hope?

<sup>7</sup>"Recall now, what innocent person ever perished? Where have the upright been eliminated? <sup>8</sup>As I have observed,<sup>r</sup> those who plow iniquity and sow trouble reap the same. <sup>9</sup>By the breath of God they perish, and by the blast of His nostrils they are consumed. <sup>10</sup>The roar of the lion, the voice of the swarthy lion, and the teeth of the young lion, are broken; the <sup>11</sup>strong lion perishes for lack of prey, and the whelps of the lioness scatter.

<sup>12</sup>"A word was brought to me stealthily; my ear caught only a whisper of it <sup>13</sup>amid thoughts from visions of the night, when deep sleep falls upon men. <sup>14</sup>Terror fell upon me and trembling, causing my bones to shake greatly; <sup>15</sup>a spirit glided past my face; the hair of my body stood up. <sup>16</sup>It<sup>s</sup> stood still, but I could not distinguish its appearance. There stood a form before my eyes; there was silence, then I heard a voice: <sup>17</sup>"Can man be righteous before God? Can a mortal be pure before his Maker?"<sup>t</sup> <sup>18</sup>Even in His servants He has no confidence, and His angels He charges with error. <sup>19</sup>How much more those who live in houses of clay, whose foundation is in the dust and who are crushed as easily as moths! <sup>20</sup>Between morning and evening they are smitten; without anyone paying attention, they perish forever. <sup>21</sup>Is not their pre-eminence taken away with them? They die and that without wisdom.

**5** "CALL NOW; IS THERE ANYONE WHO will answer you? To which of the holy ones will you turn? <sup>2</sup>Vexation<sup>u</sup>

m) The first crimson streaks that herald the sun.

n) The midwife's knees, the mother being seated on a stool before her.

o) Possibly Egypt's pyramids.

p) Job's feelings are vehement: God's apparent desertion of him, his wife's counsel to renounce God, and the silence of his three friends all combine to drive him to the verge of despair.

q) Eliphaz, probably the oldest of the three, speaks first, out of oriental courtesy, emphasizing the purity of God.

r) Eliphaz fails to see that Job's trouble needs no irritant. He warns but does not comfort.

s) The vision.

t) Mere men may think themselves perfect, but God knows otherwise!

u) The reproach of "vexation" hurt Job's feelings; he alludes to it in the first sentence of his reply, ch. 6:2.

slays the fool, and jealousy kills the simple. <sup>3</sup>I myself have seen the fool taking root, and I cursed his habitation. <sup>4</sup>His sons are far from safety and are crushed in the gate,<sup>v</sup> with none to rescue them. <sup>5</sup>The hungry eat his harvest, taking it even from among the thorns, the thirsty pant after his wealth. <sup>6</sup>Surely, calamity does not spring from the dust, nor does trouble sprout out of the ground; <sup>7</sup>for man is born to trouble as the sparks fly upward.

<sup>8</sup>"But as for me, I would seek God, and I would commit my cause to God, <sup>9</sup>who does great and unsearchable things, marvelous works without number: <sup>10</sup>He gives rain upon the earth and pours water upon the fields. <sup>11</sup>He lifts the lowly up high, and He raises the sufferers to positions of safety. <sup>12</sup>He thwarts the schemes of the crafty, so that their hands achieve no success. <sup>13</sup>He snares the wise in their own craftiness,<sup>w</sup> and the plottings of the wily are frustrated. <sup>14</sup>Even in the daytime they meet with darkness; at noon they grope as in the night. <sup>15</sup>But He saves the fatherless from the sword of their mouth, and the needy from the clutch of the mighty. <sup>16</sup>So the lowly gain hope, and injustice shuts her mouth.

<sup>17</sup>"Blessed indeed, is the man whom God disciplines; therefore do not spurn the chastening of the Almighty.<sup>x</sup> <sup>18</sup>For it is He who wounds, but He binds up, He smites but His hands bring healing. <sup>19</sup>In six troubles He will deliver you, and in seven no harm shall touch you. <sup>20</sup>In famine He will redeem you from death, and in war from the power of the sword. <sup>21</sup>You will be hid from the scourge of the tongue, and you will not be afraid of devastation when it comes. <sup>22</sup>At destruction and at famine you will laugh and of the wild beasts you need not

be afraid; <sup>23</sup>for you will be in league with the stones of the field, and the beasts of the field will be in harmony with you.<sup>y</sup> <sup>24</sup>You will know that your tent is secure, and when you inspect your pasture, you will miss nothing. <sup>25</sup>You will know too that your offspring will be numerous and your descendants as the grass of the earth. <sup>26</sup>You will go down to your grave in fulness of years, as a sheaf of grain is harvested in its season. <sup>27</sup>This is what we have searched out. It is true. Listen to it, and take it personally to heart."

**6** THEN JOB REPLIED: <sup>2</sup>"OH, THAT MY vexation<sup>2</sup> were carefully weighed and that all my disasters were laid in the balance. <sup>3</sup>For it would be heavier than the sand of the sea; therefore have my words seemed rash. <sup>4</sup>The arrows of the Almighty<sup>a</sup> are buried in me; my spirit drinks in their poison; the torments of God are arrayed against me. <sup>5</sup>Does a wild donkey bray when he has green grass, or does an ox low over its fodder? <sup>6</sup>Can that which is insipid be eaten without salt, or is there any taste in the white of an egg? <sup>7</sup>What my soul<sup>b</sup> refuses to touch, things that are loathsome to me, such is my food.

<sup>8</sup>"Oh, that my request might be fulfilled, that God might grant what I hope for; <sup>9</sup>that it would please God to crush me, that He would reach out His hand and cut me off! <sup>10</sup>This would still be comfort to me; yes, I would leap for joy in unsparing pain, for I have not denied the commands of the Holy One.<sup>c</sup> <sup>11</sup>What strength have I left to hold out, and what will result if I remain patient? <sup>12</sup>Have I the strength of a rock, or is my body of bronze? <sup>13</sup>Am I not completely helpless, and is not recovery driven from me?

v) Gateways in eastern cities were and are public centers for administering justice.

w) The first half of v. 13 is the only citation from the book of Job in the N.T., I Cor. 3:19. x) God is here assumed to have a purpose in the afflictions of Job, as Elihu later points out repeatedly, cf. Job 33:17, 30; 36:10, 15, 16.

y) When at peace with God, man will live in peace with God's creatures.

z) Eliphaz had rebuked Job for his vexation. Job now wishes that his vexation might be weighed over against his pain; it would not seem excessive.

a) To Job, God is the "Almighty" who in His anger is afflicting him.

b) To the Hebrews, the soul was the seat of desire, especially of appetite.

c) Job faces death without fear; he knows that God sends afflictions as well as blessings, 2:10.

<sup>14</sup>"Whoever holds back kindness from a fainting friend, abandons his reverence for the Almighty. <sup>15</sup>My brothers are as unreliable as a brook, as the bed of torrents that rush on, <sup>16</sup>turbid with dirty ice and with snow melting in them. <sup>17</sup>When they diminish, they disappear, and when it is hot, they dry up from their place. <sup>18</sup>From them the caravans divert their route; they enter wastes and are lost. <sup>19</sup>The caravans of Tema<sup>d</sup> look for them; those of Sheba wait in hope. <sup>20</sup>They are disappointed because they had hoped so confidently; they came nearer and found themselves deceived. <sup>21</sup>Such you have now become to me; you notice my dismay, and you, too, are afraid.<sup>e</sup> <sup>22</sup>Have I ever said, 'Make me a gift,' and, 'From your abundance offer a bribe for me,' and, <sup>23</sup>'Save me from the hand of the oppressor,' and, 'Ransom me from brigands'?

<sup>24</sup>"Instruct me, and I shall be still; cause me to see where I have erred. <sup>25</sup>How forceful are upright words! But what does your reproving reprove? <sup>26</sup>Do you intend to censure a man's words, when the utterances of a desperate man are as wind? <sup>27</sup>You would cast lots over an orphan and strike a bargain over a friend. <sup>28</sup>But now, please look at me; surely I would not lie to your face. <sup>29</sup>Reflect, I beg of you, and let there be no injustice; yes, reflect again, for I am still in the right. <sup>30</sup>Is there iniquity on my tongue? Cannot my taste discern what is perverse?

**7** "DOES NOT MAN HAVE TO STRUGGLE hard on earth, and are not his days like those of a hired man? <sup>2</sup>Like a slave who sighs for the shadow, and like a day laborer who longs for his wages, <sup>3</sup>so I am allotted months of misery, and nights of trouble are apportioned to me. <sup>4</sup>When I lie down I say, 'When can I get up?' But the

night is long, and I am occupied with tossing until the day stirs. <sup>5</sup>My body is covered with worms and dirt; my skin hardens and then breaks out afresh. <sup>6</sup>My days are swifter than a weaver's shuttle, and they come to a hopeless end.<sup>f</sup>

<sup>7</sup>"Remember that my life is but a breath; my eye shall never again see anything good. <sup>8</sup>He who sees me now will not look at me again; Thy eyes will be turned to me and I am no more. <sup>9</sup>As a cloud dissolves and disappears, so he who descends to the underworld<sup>g</sup> will come up no more; <sup>10</sup>he shall not return to his house, nor will his dwelling see him again.

<sup>11</sup>"So then, I will not now restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.<sup>h</sup> <sup>12</sup>Am I the sea or a dragon, that Thou settest a guard over me?<sup>i</sup> <sup>13</sup>When I say, 'My bed will console me, my couch will help me bear my grievance,' <sup>14</sup>then Thou dost frighten me with dreams and disquiet me with visions, <sup>15</sup>so that I would choose strangling and prefer death to my torments. <sup>16</sup>I am tired of it; I would not live always. Leave me alone, for my days are fleeting. <sup>17</sup>What is man, that Thou shouldst magnify him and be so concerned about him, <sup>18</sup>visiting him every morning and testing him every moment? <sup>19</sup>Wilt Thou never look away from me, or leave me alone till I swallow my spittle?<sup>j</sup> <sup>20</sup>If I have sinned, what harm have I done Thee, O Thou watcher of men? Why hast Thou made me Thy target so that I have become a burden to Thee? <sup>21</sup>Why then dost Thou not pardon my transgression and remove my iniquity? For shortly I shall lie down in the dust, and when Thou seekest me, I shall be no more."

**8** THEN BILDAD THE SHUHITE<sup>k</sup> answered: <sup>2</sup>"How long will you keep

d) Tema was in N. W. Arabia; Sheba in S. W. Arabia.

e) Job's friends see his calamity, but, feeling that he must be a great sinner, they find it hard to sympathize with him.

f) The hopeless brevity of life overwhelms Job.

g) Sheol, the future abode of all persons, good and bad alike.

h) Job here regards God as his hard Master.

i) Prisoners have been driven mad by the unceasing watchfulness of their guards.

j) An unpleasant phrase often heard among the Arabs.

k) Bildad spoke from tradition; he knew some of Job's circumstances and tried to explain the relation of omnipotence to righteousness.

on talking this way, your words being like a strong wind? <sup>3</sup>Does God twist justice? Would the Almighty pervert righteousness? <sup>4</sup>If your children sinned against Him, then He recompensed them according to their transgression. <sup>5</sup>So, if you will diligently seek God and implore mercy from the Almighty, <sup>6</sup>then if you are pure and upright,<sup>1</sup> He will surely bestir Himself for you and restore your rightful dwelling. <sup>7</sup>Although your beginning may seem small, He will make your later years very great. <sup>8</sup>For inquire regarding previous generations, and give heed to the findings of the fathers.<sup>m</sup> <sup>9</sup>We are only of yesterday and know nothing; our days on earth are like a shadow. <sup>10</sup>Will they not instruct and speak words to you out of their hearts?

<sup>11</sup>"Does the papyrus grow where there is no marsh, or can reed grass flourish where there is no water? <sup>12</sup>Although still green and not cut down, it withers more quickly than any other herb. <sup>13</sup>So are the ways of all who forget God; the hope of a godless man perishes; <sup>14</sup>his confidence is like a gossamer thread, his trust no stronger than a spider's web. <sup>15</sup>On his house he leans, but it does not remain standing; he holds fast to it, but it gives way. <sup>16</sup>(He is as) a plant thriving in the sun, with shoots spreading over the garden, <sup>17</sup>its roots intertwined over the stone pile and working their way between the stones. <sup>18</sup>But when pulled out from his place, it disowns him, saying, 'I never saw you!' <sup>19</sup>See, such is the joy of its way, and out of the dust others shall sprout up.

<sup>20</sup>"Be assured, God will not cast off an upright<sup>n</sup> man; nor will He take the hands of evildoers. <sup>21</sup>He will yet fill your mouth with laughter and your lips with joyful shouting. <sup>22</sup>Your foes shall be clothed with shame and the tent of the wicked man shall be no more."

**9** BUT JOB ANSWERED: <sup>2</sup>"OH YES! I know it is true; but how can a mortal be in the right before God? <sup>3</sup>If one wished to dispute with Him, he could not answer Him once in a thousand. <sup>4</sup>Wise in heart and mighty in strength, who could resist Him without harm? <sup>5</sup>He it is who removes mountains and they do not know it when He overturns them in His indignation; <sup>6</sup>He shakes the earth out of its place, so that her pillars<sup>o</sup> shake; <sup>7</sup>He orders the sun, and it does not rise; He locks up the stars; <sup>8</sup>He stretches out the heavens and stalks abroad over the heights of the sea; <sup>9</sup>He made Kesil and Kimah, the Pleiades, and the chambers of the South.<sup>p</sup> <sup>10</sup>He does great things beyond understanding and marvelous things without number. <sup>11</sup>Lo, He passes by me, and I do not see Him; He moves by and I do not perceive Him. <sup>12</sup>Behold, when He snatches away, who can restrain Him? Who will say to Him, 'What art Thou doing?'

<sup>13</sup>"God lets His indignation have full sway; beneath Him Rahab's<sup>q</sup> helpers tremble. <sup>14</sup>How much less ably could I answer Him or choose my words over against Him? <sup>15</sup>Though I were right, I could not dispute with Him; to Him, my Judge, I could only plead for mercy! <sup>16</sup>If I called to Him and He answered me, I could not believe that He was listening to my voice.

<sup>17</sup>"He who breaks me with a tempest and multiplies my wounds without cause, <sup>18</sup>He would not let me catch my breath, but would surfeit me with bitterness. <sup>19</sup>If it is a question of strength, I He possesses it; if it is a matter of justice, who would challenge Him? <sup>20</sup>Though I were innocent, my own mouth would condemn me; though I were upright, it would show me perverse. <sup>21</sup>I am upright;<sup>r</sup> but I do not consider myself. I do not value my life. <sup>22</sup>It is all the same; therefore I say, He destroys the upright and the

l) Bildad's reasoning that calamity is proof of guilt and that a sinner is destroyed by the sin he commits, is not the whole truth, cf. John 9:2,3.

m) Not all that is true is new; the oldest doctrines were once new; essential truth is eternal. n) Though Job's friends charged him with disloyalty to God, yet they granted all through the speeches that he was pious at heart. o) cf. I Sam. 2:8; Job 26:11.

p) "Kesil," "giant," or "fool"; "Kimah"—"heap," a name for the seven sister-stars of the Pleiades. q) The chambers of the South" refer to the great sky spaces of the southern hemisphere.

r) Rahab was the monster of the sea, the personification of pride and of the sea itself; cf. Job 26:12. r) Job is so described in ch. 1:1; that is "upright," in his attitude toward God.

wicked alike.<sup>s</sup> <sup>23</sup>When a scourge slays suddenly, He mocks at the despair of the innocent. <sup>24</sup>The earth He has handed over to the wicked; He veils the faces of corrupt judges; if it is not He, who then is it?

<sup>25</sup>"My days are passing swifter than a runner; they speed on, without seeing any good. <sup>26</sup>They flit by like papyrus boats, like eagles swooping on their prey. <sup>27</sup>When I say, 'I will forget my grievance; I will change my downcast face and look cheerful,' <sup>28</sup>then I fear lest more sorrows may befall me, for I know that Thou dost not regard me guiltless. <sup>29</sup>As I am bound to be declared guilty, why should I weary myself in vain? <sup>30</sup>Were I to wash myself with snow and clean my hands with lye, <sup>31</sup>yet Thou wouldst plunge me into a slough, and my own clothes would abhor me. <sup>32</sup>For God is not a mere man, as I am, that I could answer Him, that we should meet in court for trial; <sup>33</sup>neither is there any umpire between us, who might lay his hand upon us both. <sup>34</sup>Oh, that He would take His rod away from me and that His terror would no longer threaten me. <sup>35</sup>Then I would speak without fear of Him, for personally I have no guilty qualms.

**10** "MY SOUL IS SADDENED WITH life; I will explain my complaint without reserve and reveal the bitterness of my soul. <sup>2</sup>I would say to God, 'Do not treat me as guilty, without formulating Thy charge against me. <sup>3</sup>Does it benefit Thee to oppress, thus to reject the work of Thine own hands, and to shine on the plottings of the wicked? <sup>4</sup>Hast Thou human eyes? Canst Thou not see more than man? <sup>5</sup>Are Thy days as the days of a human being, Thy years as those of a man, <sup>6</sup>that Thou seekest for my guilt and searchest for my sin? <sup>7</sup>Thou knowest that I am not guilty, and that no one can deliver from Thy hand. <sup>8</sup>Thy hands completely framed me and fashioned

me, and now wilt Thou destroy me? <sup>9</sup>Remember that Thou madest me of clay; wilt Thou now turn me back into dust? <sup>10</sup>Didst Thou not pour me out like milk, and curdle me like cheese? <sup>11</sup>With skin and flesh Thou didst clothe me, and with bones and sinews Thou didst knit me together. <sup>12</sup>Thou didst bestow upon me life and compassion; and Thy care has preserved my spirit. <sup>13</sup>Yet all this Thou hast hidden in Thy heart; I know this was Thy purpose. <sup>14</sup>When I sin, Thou dost observe me and wilt not absolve me from my iniquity. <sup>15</sup>If I am guilty, woe betide me; if righteous, I cannot lift up my head, being filled with disgrace and seeing my misery. <sup>16</sup>If I lifted myself up, Thou wouldst hunt me like a lion and show Thyself once more mighty against me. <sup>17</sup>Thou wouldst renew Thy proofs against me, increase Thine anger toward me, and bring fresh hosts against me.

<sup>18</sup>"Why didst Thou bring me forth from the womb? Would that I had died before any eye had seen me! <sup>19</sup>Then I would have been as though I had never existed; borne from the womb directly to the tomb! <sup>20</sup>Are not my remaining days few? Leave me alone, so I may have a little comfort, <sup>21</sup>before I go whence I shall not return, <sup>22</sup>to the land of darkness and blackness; to the land of thick darkness, where there is no light, only chaos, and the light as gloom."<sup>t</sup>

**11** THEN ANSWERED ZOPHAR<sup>u</sup> THE Naamathite: <sup>2</sup>"Should a deluge of words remain unanswered? Must a glib talker be right? In view of your boastings should people remain silent? <sup>3</sup>Should you be permitted to scoff without being made ashamed? <sup>4</sup>You have said, 'My doctrine is pure, and I am clean in thy sight.' <sup>5</sup>But, oh! that God would speak and open His lips to you; <sup>6</sup>that He would show you the secrets of wisdom, doubling your power of in-

s) God does not discriminate between the good and the wicked in times of calamity.

t) Job's soul, in this retort to Bildad, oscillates between his memory of blessed fellowship with God and a feeling of God's injustice toward him now. He had trusted God, but now feels as one betrayed. Later Job sees more clearly and repents of his accusations.

u) Eliphaz had emphasized the *purity*, chs. 4-5; Bildad, the *justice*, ch. 8; and now Zophar, the *wisdom* of God, ch. 11.

sight! You would then see that God holds against you less than your iniquities deserve.

<sup>7</sup>"Can you fathom God's secrets? Can you compass the limits of the Almighty's being? <sup>8</sup>It is higher than heaven; what can you do? And deeper than Sheol; what can you know? <sup>9</sup>Longer in measure than the earth and broader than the sea. <sup>10</sup>When He rushes in and arrests a person, calling the wicked to judgment, who can hinder Him? <sup>11</sup>For He recognizes worthless men, and He sees wickedness without searching for it. <sup>12</sup>But a stupid man may inherit understanding when a wild donkey's colt is born a human being.

<sup>13</sup>"If, however, you will prepare your heart and reach out your hands toward Him; <sup>14</sup>if you will banish sin far from your life, and allow no wrong to dwell in your tents, <sup>15</sup>then you will be able to lift your face without shame, to be steadfast and fearless. <sup>16</sup>You will forget trouble, remembering it as a flood which has passed away. <sup>17</sup>Your life will arise more radiant than noonday, and your shadows like the morning dawn. <sup>18</sup>You will feel confident, because you have hope; you will look around and lie down without fear. <sup>19</sup>You will sleep and no one will alarm you, and many will appeal to you for favor. <sup>20</sup>But the eyes of the wicked shall fail; they will see no way of escape; their only hope remaining is to breathe their last."

**12** BUT JOB REPLIED: <sup>2</sup>"NO DOUBT you are the people, and wisdom will die with you.<sup>v</sup> <sup>3</sup>I have understanding as well as you; I am not inferior to you. Who does not know all you say? <sup>4</sup>I am a laughingstock to my friends; I, whom God heard when I called to Him, a just and upright man, am a laughingstock. <sup>5</sup>Those who prosper and live in ease have contempt for those in misfortune, which awaits those whose feet are ready to slip. <sup>6</sup>The tents of robbers do prosper; those who provoke God may live securely, their

wants being supplied by God's hand.

<sup>7</sup>"For, ask the animals, and they will teach you; the birds of the air, and they will tell you; <sup>8</sup>or speak to the earth, and it will instruct you; even the fish of the sea will inform you! <sup>9</sup>For who among these does not see that the hand of the LORD is bringing this about? <sup>10</sup>Under His control is the life of all that lives, the spirit of every mortal. <sup>11</sup>Does not the ear test the words just as the palate tastes food? <sup>12</sup>With the aged there is wisdom, and days prolonged bring insight. <sup>13</sup>With Him are wisdom and might; He has counsel and understanding. <sup>14</sup>Observe, when He pulls down, it can not be built again, and when He imprisons one, there is no release. <sup>15</sup>Behold, He withholds the waters, and they dry up; again He sends them out, and they overwhelm the earth. <sup>16</sup>With Him are wisdom and might; the misled and the misleader are His. <sup>17</sup>He leads counselors away barefoot, and judges He makes fools. <sup>18</sup>He loosens the bonds (made by) kings and binds a waistcloth about their loins. <sup>19</sup>He sends priests away barefoot and overthrows those well established. <sup>20</sup>Those trusted He deprives of speech, and He takes away the discernment of the elders. <sup>21</sup>He pours contempt on princes and loosens the belt of the strong.<sup>w</sup> <sup>22</sup>He uncovers the deep things out of darkness and brings to light black gloom. <sup>23</sup>He makes the nations great, and He turns them down. He spreads their peoples abroad, and He moves them out. <sup>24</sup>He takes away the intelligence of the chiefs of the earth's people and makes them wander in a jungle. <sup>25</sup>There they grope around in unlit darkness; He makes them wander about like a drunken man.

**13** "LOOK! MY EYE HAS SEEN IT ALL, my ear has heard and has grasped it. <sup>2</sup>What you know, I know too; I am not inferior to you. <sup>3</sup>Yet, I would speak to the Almighty; I wish to argue my case with God. <sup>4</sup>As for

<sup>v</sup>) Job allows that in their own opinion they are wise. Zophar had strongly hinted that Job was stupid, 11:12.

<sup>w</sup>) Mary's Magnificat, Luke 1:46-55, seems to reflect some of these sentences.



you, you are forgers of lies; you are all quack doctors.<sup>x</sup> <sup>5</sup>Oh! that you would altogether hold your peace; that would be your wisdom! <sup>6</sup>Hear my defense, and listen to the pleadings of my lips. <sup>7</sup>Will you speak unfairly on behalf of God and talk deceitfully for Him? <sup>8</sup>Will you choose His side, posing as special pleaders for God? <sup>9</sup>Will it be well when He examines you, or can you deceive Him as one deceives a man?<sup>y</sup> <sup>10</sup>He will severely discipline you if you secretly practice partiality. <sup>11</sup>Should not His majesty make you afraid, and should not your awe for Him come upon you? <sup>12</sup>Your precepts are proverbs of ashes; your shields are shields of clay.

<sup>13</sup>"Be silent before me, that I may speak; let happen to me what may."<sup>z</sup> <sup>14</sup>I will take my flesh in my teeth and hazard my life in my hand. <sup>15</sup>Although He slay me, yet I keep hoping.<sup>a</sup> Yes, I will maintain my ways before Him. <sup>16</sup>This will be in my favor, for no godless man shall stand in His presence. <sup>17</sup>Listen attentively to what I say, and let my plea enter your ears. <sup>18</sup>As I have prepared my defense, I am sure that I shall be vindicated. <sup>19</sup>Who will refute me? If now I kept silent I would expire.

<sup>20</sup>"Spare me two things, then I will not hide myself from Thee. <sup>21</sup>Remove Thy hand from me, and cease overwhelming me by Thy terror! <sup>22</sup>Then call Thou, and I will answer; or let me speak, and do Thou answer me. <sup>23</sup>How many are my transgressions and my sins? Help me to know my offenses and my sin. <sup>24</sup>Why dost Thou hide Thy face and consider me Thy enemy? <sup>25</sup>Wilt Thou frighten a drifting leaf? Wilt Thou chase dry stubble? <sup>26</sup>For Thou writest bitter charges against me and makest me inherit the sins of my

youth.<sup>b</sup> <sup>27</sup>Thou putttest my feet in the stocks<sup>c</sup> and markest all my paths, setting bounds to my footsteps. <sup>28</sup>I am like the severed root of a tree which soon decays, like a moth-eaten garment.

**14** "MAN, BORN OF WOMAN, IS OF few days and full of trouble.<sup>d</sup> <sup>2</sup>He unfolds like a flower and fades; he is fleeting like a shadow and does not remain. <sup>3</sup>Yet upon such a one Thou dost open Thy eyes, and Thou dost bring me into judgment with Thee. <sup>4</sup>Oh, that there were one pure among the impure! But there is none. <sup>5</sup>If man's days are determined and the number of his months is in Thy mind, if Thou hast appointed his bounds that he cannot pass, <sup>6</sup>then look away from him, and let him rest, so that, like a hired man, he may enjoy his day.

<sup>7</sup>"For there is hope for a tree, if it is felled, that it will sprout again and that its shoots will flourish.<sup>e</sup> <sup>8</sup>Though its roots age in the earth and its stump dies in the ground, <sup>9</sup>at the scent of water it will bud and branch out like a young plant. <sup>10</sup>But when a man dies, he is laid prostrate; he expires, and where is he? <sup>11</sup>As waters evaporate from a lake, as a river drains and dries up, <sup>12</sup>so man lies down, not to rise again till the heavens be no more; he will not awaken or be roused out of his sleep. <sup>13</sup>Oh, that Thou wouldst hide me in Sheol<sup>f</sup> and conceal me until Thy wrath has quieted; that Thou wouldst set me a time and then think of me again.

<sup>14</sup>"When a person dies, shall he live again? All the days of my service I would wait till my release should come.<sup>g</sup> <sup>15</sup>Thou wouldst call, and I would answer Thee; Thou wouldst yearn after Thy handiwork! <sup>16</sup>But now that Thou art watching my every step and art

x) Pseudo-physicians! Plasterers of falsehood!

y) Flattery is like perfume, it may be smelled, but should not be swallowed.

z) Job is indifferent to any punishment his rashness might provoke. John Knox wrote round his study ceiling: "Conscience bids me speak the truth, therefore, the truth I speak; impugn it whoso list!" a) "Though He slay me, yet will I trust in Him," [A. V.], is the godly and Christian attitude.

b) Judicial sentences were written and recorded. Cf. Isa. 10:1.

c) Heavy blocks of wood, so fastened to the legs of captives, that they could not move around.

d) Even as a patriarch, Job regards himself as short-lived and doomed to sorrow. Cf. Gen. 47:9.

e) What is granted to a tree should not be denied to a man. Science admits, man *may* live anew; philosophy *hopes* he may; ethics says he *ought* to; Christ says he *shall*; He brought life and immortality to light. f) To the Hebrews, death was not the end of personal existence.

g) "If a man may live again," Job seems to say, "I can bear my affliction longer."

recording my every sin, <sup>17</sup>I would that my transgressions were sealed up in a sack, and that Thou wouldst cover my iniquity. <sup>18</sup>As mountains disintegrate and crumble away, as rocks are moved out of their place, <sup>19</sup>as waters wear smooth great stones<sup>h</sup> and as torrents wash the soil of earth away, so Thou destroyest the hope of man. <sup>20</sup>Thou overpowerest him, and he departs forever. Thou changest his looks and sendest him away. <sup>21</sup>His sons achieve honor, but he is unaware of it; or they are humbled, but he does not notice. <sup>22</sup>He senses only the pains of his own body, and his soul bemoans himself."<sup>i</sup>

**15** THEN ELIPHAZ<sup>j</sup> THE TEMANITE replied: <sup>2</sup>"Should a wise man answer with bombast and fill his chest with a hot, dry wind, <sup>3</sup>arguing with pointless talk in speeches that do no good? <sup>4</sup>You destroy reverence, and you hinder prayer before God. <sup>5</sup>For your guilt prompts your mouth what to say, and you choose the language of the shrewd. <sup>6</sup>Not I, but your own mouth convicts you, and your own lips witness against you. <sup>7</sup>Are you the first person ever born?<sup>k</sup> Were you brought forth before the hills? <sup>8</sup>Did you listen in on the council of God? Do you have a monopoly on wisdom? <sup>9</sup>What do you know of which we are ignorant? What insight have you that we lack? <sup>10</sup>Among us too are the grey-headed and the aged, counting more years than your father. <sup>11</sup>Are God's consolations too trivial for you, or the word that treats you gently? <sup>12</sup>Why let your passions carry you away and why allow your eyes to flash, <sup>13</sup>that you turn your spirit against God and allow such words to issue from your mouth? <sup>14</sup>What is mortal man, that he could be pure; or one born of a woman, that he could be righteous? <sup>15</sup>Behold, God puts no trust in His holy ones, and even the heav-

ens are not pure in His eyes; <sup>16</sup>how much less one who is loathsome and foul, a man who drinks wickedness like water!"<sup>l</sup>

<sup>17</sup>"Listen, let me instruct you; what I have seen I will relate; <sup>18</sup>what the wise men tell from their fathers, concealing nothing, <sup>19</sup>to whom alone the land was awarded and no stranger intruded among them. <sup>20</sup>A wicked man is tormented with anxiety all his life, the tyrant during the years granted him.<sup>m</sup> <sup>21</sup>Threatening terrors keep ringing in his ears; even in times of peace he trembles, lest the destroyer come upon him; <sup>22</sup>He is hopeless about coming back out of darkness, being destined for the sword. <sup>23</sup>He wanders about for food. Where is it? He feels that the day of darkness is upon him; <sup>24</sup>trouble and worry threaten him; they overwhelm him as a king ready for assault. <sup>25</sup>Because he struck out his hand against God and defied the Almighty, <sup>26</sup>assaulting Him with stubborn neck, with the thick-bossed shield. <sup>27</sup>He has covered his face with fatness, adding layers of fat on his loins. <sup>28</sup>He has lived in ruined cities, in houses unfit for human habitation, which are fated soon to be ruins. <sup>29</sup>He will not stay rich; his wealth will not hold out, nor will his possessions spread out on earth. <sup>30</sup>He does not get away from darkness; the flame shall shrivel his roots, and his blossom will be blown away by the wind. <sup>31</sup>Let him not trust in futility, for futility will be his reward. <sup>32</sup>He will be ended before his time and his palm branch will not be green. <sup>33</sup>He will drop off like a vine that sheds its green grapes; as an olive tree that casts off its blossoms.<sup>n</sup> <sup>34</sup>For the gathering of the godless remains sterile, and fire destroys the tents of bribery. <sup>35</sup>They conceive mischief and produce unfairness; their hearts bring forth deception."<sup>o</sup>

h) "Water dripping day by day wears the hardest stone away!"

i) Job's friends have pointed him to the purity, justice and wisdom of God; but Job denies the application of their facts to his case.

j) The friends speak in the same order; first Eliphaz, on "the fate of the wicked man."

k) In India they have a saying, "Oh, he is the first man; no wonder he is so wise!"

l) Eliphaz, in his first speech, ch. 4:17-19, had voiced sentiments similar to those here in vv. 14-16.

m) In the Law, long life is promised those who honor their parents, Ex. 20:12.

n) The olive tree is prodigal of its blossoms, not more than one in a hundred coming to maturity.

o) By Job's repeated complaints, Eliphaz has become convinced that challenging God's purity renders him a blasphemer.

**16** THEN JOB ANSWERED: <sup>2</sup>"I HAVE often heard such things; you are all miserable comforters. <sup>3</sup>Will your empty words have no end?" What incites you to answer? <sup>4</sup>I, too, could speak as you speak. If you were in my place, I could compose words against you and shake my head at you. <sup>5</sup>I might encourage you with my mouth and bring you comfort with my lips.

<sup>6</sup>"If I speak, my sorrow is not lessened, and if I do not speak, does it leave me? <sup>7</sup>Surely He has deprived me of strength; He has disbanded my whole family. <sup>8</sup>He has made me wrinkle; my malady testifies against me; it testifies to my face. <sup>9</sup>His wrath tears me, and His anger pursues me; He gnashes on me with His teeth. My enemies look sharply at me; <sup>10</sup>they gape at me with their mouth, and with insolence they smite my cheeks; they are all joined against me. <sup>11</sup>God is delivering me over to the villains and is casting me into the hands of the godless.<sup>r</sup> <sup>12</sup>I was living at ease, and He shattered me; He grabbed me by the neck and broke me down; He set me up for His target; <sup>13</sup>His arrows encircled me. He cleaves my reins asunder and pours out my gall on the ground. <sup>14</sup>He breaks me with breach upon breach and rushes upon me like a warrior. <sup>15</sup>I have sewed sackcloth upon my skin and have laid my horn in the dust. <sup>16</sup>My face is red from weeping,<sup>s</sup> and blackness hangs over my eyelids, <sup>17</sup>though my hands are guilty of no violence and my prayer is pure.

<sup>18</sup>"O earth, do not cover my blood; let my cry find no place to stop!<sup>t</sup> <sup>19</sup>Even now, my Witness is in heaven; my Advocate is on high. <sup>20</sup>While my friends are my scorers, my eyes turn weeping to God, <sup>21</sup>that He might do a man justice between him and God and justice between a man and his

neighbor. <sup>22</sup>For in a few more years I shall walk the path along which I shall not return.

**17** "MY LIFE IS RUINED; MY DAYS are extinguished; the grave is yawning for me! <sup>2</sup>Surely mockers surround me; my eye gazes on their contention. <sup>3</sup>Give me a pledge;<sup>u</sup> be surety for me; who will strike hands with me? <sup>4</sup>But their heart Thou hast closed to reason; therefore Thou wilt not let them triumph.

<sup>5</sup>"He who denounces his friends for a price, the eyes of his children shall see famine. <sup>6</sup>But He has made me a proverb among the people; by them I am spit upon to the face. <sup>7</sup>My eye has grown dim from sorrow, and all my members are like a shadow. <sup>8</sup>Fair-minded men are appalled at this and the innocent are indignant at the wicked. <sup>9</sup>Yet the righteous will maintain his way, and he who has clean hands will grow stronger.<sup>v</sup>

<sup>10</sup>"But you, come on again, all of you, though I shall not find one wise man among you. <sup>11</sup>My days are passing; my purposes, my heart's desires are foiled. <sup>12</sup>They would turn night into day, saying that light is near when there is darkness. <sup>13</sup>But if I look to Sheol as my abode, if I have spread my couch in darkness, <sup>14</sup>if I have said to the pit, 'You are my father,' and to the worms 'My mother and my sister,' <sup>15</sup>where then is my hope, and my expectation, who can discover it? <sup>16</sup>Will they descend with me into Sheol? Shall we go down together into the dust?"<sup>w</sup>

**18** THEN ANSWERED BILDAD THE Shuhite: <sup>2</sup>"How long will you set snares with words? Do some clear thinking; then we will answer.<sup>x</sup> <sup>3</sup>Why are we accounted as cattle? Why are

p) In his reply to Eliphaz, Job denounces his friends and appeals to God as his only hope. To his own conviction of innocence, Job clings with tenacity.

q) Sorrow.

r) In the first cycle, Job had complained that God is against him; here he complains of the universal alienation of mankind. s) Excessive weeping.

t) To the Hebrews the blood of an innocent man, like Abel's, cried out from the ground, Gen. 4:10.

u) It is an ancient custom among orientals to bind a bargain with a material deposit, cf. Gen. 38:17; II Cor. 1:22; also by striking hands. Job was eager to have his innocence acknowledged before his death. v) Job's faith is slowly advancing toward a climax. Cf. 19:25.

w) It was thought that the soul upon death, supposed to go to Sheol, might tarry with the body in the grave three days.

x) Bildad answers Job in anger, beginning, as before, with the words, "How long?"

we stupid in your sight? <sup>4</sup>You are tearing yourself in your rage. Shall the earth be depopulated for your sake and the rock be moved from its place? <sup>5</sup>The light of the wicked shall be extinguished;<sup>y</sup> the glow of his fire shall not be kept shining. <sup>6</sup>The light in his tent darkens, and the wick above it is extinguished.<sup>z</sup> <sup>7</sup>His manly steps are shortened; his own design downs him. <sup>8</sup>He gets into the net by his own feet, and he treads on a lattice-covered pit. <sup>9</sup>A trap catches him by the heel, and a snare holds him fast. <sup>10</sup>A noose is hidden in the ground for him, and a trap in the path. <sup>11</sup>Terrors threaten him from every direction, hounding him at his heels. <sup>12</sup>Calamity is hungry for him, and ruin stands ready for his stumbling. <sup>13</sup>By disease his skin is eaten up; the first-born of death<sup>a</sup> eats away his limbs. <sup>14</sup>He is dragged from the safety of his tent and is led to the king of terrors.<sup>b</sup> <sup>15</sup>Nothing his own remains in his tent; sulphur is scattered over his dwelling. <sup>16</sup>His roots are dried up underneath him, and his branches above him wither. <sup>17</sup>Remembrance of him perishes from the earth and his name does not linger in the street. <sup>18</sup>He is driven from light into darkness and chased out of the habitable world. <sup>19</sup>He leaves no offspring or descendant among his people, nor any survivor in his old home. <sup>20</sup>At his fate men of sunset years<sup>c</sup> are appalled, and they of sunrise years<sup>d</sup> are filled with horror. <sup>21</sup>Surely such are the dwellings of the impious and such is the place of him who does not acknowledge God."

**19** THEN JOB ANSWERED:<sup>e</sup> "HOW long will you vex my soul and crush me with words? <sup>3</sup>These ten times<sup>f</sup> you have derided me, feeling no shame about wronging me. <sup>4</sup>And if indeed I have erred, my error re-

mains with me. <sup>5</sup>If you would assume a superior attitude toward me and reproach me for my misery, <sup>6</sup>then know that God has misjudged me and has encircled me with His net. <sup>7</sup>Note this: I cry out because of violence, yet I am not answered; I shriek for help, but I receive no justice.<sup>g</sup> <sup>8</sup>My path He has fenced in, so that I cannot advance, and upon my paths He spreads darkness. <sup>9</sup>He has robbed me of my honor; He has removed the crown from my head. <sup>10</sup>He has broken me down on every side, and I am finished; my hope He has uprooted like a tree. <sup>11</sup>He has kindled His indignation against me and considers me His enemy. <sup>12</sup>Unitedly all His troops come on and build their road against me; they camp around my tent.<sup>h</sup>

<sup>13</sup>My brothers I<sup>i</sup> have moved far from me, and my acquaintances are completely estranged from me. <sup>14</sup>My relatives stay away, and my friends have forgotten me. <sup>15</sup>Those living in my house, and my maids, regard me as a stranger; in their view I am become an alien.<sup>j</sup> <sup>16</sup>I summon my servant, and he does not answer; humbly I must entreat him. <sup>17</sup>My breath is obnoxious to my wife and my body loathsome to my brothers. <sup>18</sup>Even young boys despise me; when I get up, they speak against me.<sup>k</sup> <sup>19</sup>All my intimate friends avoid me and those whom I specially loved are turned against me.<sup>k</sup> <sup>20</sup>My bones cleave to my skin and to my flesh, and I have escaped by the skin of my teeth. <sup>21</sup>Have pity on me, have pity on me, O you my friends, for the hand of God has stricken me!<sup>l</sup> <sup>22</sup>Why do you persecute me, as does God? Why are you not satisfied with my flesh?

<sup>23</sup>"Oh, that my words were recorded, that they were inscribed in the book! <sup>24</sup>Oh, that with an iron pen they were engraved on a rock and sealed with

y) The Arabs have a proverb: "Fate has put out my light," meaning, my reputation as one living in prosperity has vanished.

z) Arab sheiks still keep the wick of an oil lamp burning from the top of their tent pole at night, to welcome strangers.

a) The first-born means the strongest, Gen. 49:3. The Arabs call diseases "the daughters of destiny." b) Death, Isa. 28:15. c) The aged. d) The young.

e) By Bildad's cruel innuendoes, accusing Job of deserving the loss of health and happiness, Job reaches the climax of his struggle. f) Repeatedly, Gen. 31:41.

g) According to Job, God has done what Bildad [8:3] and Elihu [34:12] regard as impossible: He has withheld justice. h) Job uses military figures, 10:17; 16:14.

i) Lonely Job craves sympathy. j) The attitude of the children discourages Job.

k) Not only God, but all his friends, too, have forsaken him, Job says.

lead forever!<sup>1</sup> <sup>25</sup>For I know that my Redeemer<sup>m</sup> lives, and at last He will stand upon the earth; <sup>26</sup>and after my skin has thus been destroyed, then, out of my flesh I shall see God; <sup>27</sup>whom I myself shall see; whom my own eyes shall behold, and not another. "My reins fail within me" as I wait in hope! <sup>28</sup>How can you say, 'We will continue to persecute him,' thinking that the root of the matter<sup>o</sup> has been found in me? <sup>29</sup>Fear the sword yourselves, for your attitude may bring the sword's sufferings upon you, that you may know there is a judgment."

**20** THEN ZOPHAR THE NAAMATHITE replied: <sup>2</sup>"My thoughts urge me to reply; I am stirred up. <sup>3</sup>I have heard your presumptuous warning to censure you no more; but a spirit prompts me to inquire of you: <sup>4</sup>Do you not know from of old, since the time man was put upon the earth, <sup>5</sup>that the triumph of the wicked is brief,<sup>p</sup> and the joys of the godless are but for a moment? <sup>6</sup>Though his pride may mount up to the heavens and his head reach to the clouds, <sup>7</sup>yet he perishes forever like his own dung;<sup>q</sup> so that they who have seen him say, 'Where is he?' <sup>8</sup>Like a dream he shall fly away and not be found; he disappears like a vision of the night. <sup>9</sup>Eyes that once saw him, see him no more; nor does his home see him again. <sup>10</sup>His children will curry the favor of the poor, and his own hands will give back his wealth. <sup>11</sup>While his bones still enjoy youthful vigor, they lie down with him in the dust. <sup>12</sup>Though wickedness is sweet in his mouth, kept hidden under his tongue, <sup>13</sup>and though he retains it, loath to let it go, holding it back with his palate, <sup>14</sup>yet the food in his stomach turns to poison and becomes the gall of asps within him. <sup>15</sup>He swallows down riches, but vomits them up again; God rejects them from his stomach. <sup>16</sup>He

shall suck the poison of asps; the tongue of a viper shall slay him. <sup>17</sup>He will not look with delight at the streams, the brooks flowing with honey and curds.

<sup>18</sup>"What he labored for and earned, he must give up; he cannot swallow it; what he acquired by trading will afford him no joy; <sup>19</sup>because he has crushed and neglected the poor and has seized houses which he had never built. <sup>20</sup>Because his greed enjoyed no rest within him, he will not save anything that he desires. <sup>21</sup>As nothing is left after he has eaten, his prosperity will not last. <sup>22</sup>With all his wealth, he finds himself weighed down by those in misery, and he is in straits. <sup>23</sup>When he is about to gorge himself, God lets His anger loose at him and rains it upon him as his food. <sup>24</sup>He may flee from an iron weapon, but the bronze bow shall pierce him through; <sup>25</sup>the arrow comes through at his back, its point having punctured his entrails; terrors close in upon him. <sup>26</sup>Utter darkness settles on his treasures. A fire not fanned<sup>r</sup> consumes him and burns up all that is left in his tent. <sup>27</sup>The heavens reveal his iniquity, and the earth rises up against him. <sup>28</sup>All that was accumulated in his house is moved out in the day of His wrath. <sup>29</sup>This is the wicked man's lot from God and the legacy allotted him of God."<sup>s</sup>

**21** BUT JOB REPLIED: <sup>2</sup>"LISTEN closely to what I say, for your thoughtful attention will bring me consolation. <sup>3</sup>Allow me to have my say, and after I have spoken, go on mocking. <sup>4</sup>As for me, is my complaint regarding my fellow men? Why then may I not be impatient? <sup>5</sup>Look at me, and be astonished; lay your hand on your mouth. <sup>6</sup>When I consider it, I am frightened; my body shudders! <sup>7</sup>Why do the wicked live on, become old and

<sup>1</sup> Job speaks with death in view, [14:14].

<sup>m</sup> The word "go-el" in Hebrew [v. 25] signifies literally "nearest of kin" [Ruth 4:3], who may become redeemer, here with Messianic implications.

<sup>n</sup> The "reins" or kidneys were the seat of intense feeling, possibly of hope. Job is ecstatic; his vision of God seems almost realized. <sup>o</sup> Referring to Job's afflictions.

<sup>p</sup> Zophar, the traditionalist, points to the brevity of a wicked man's prosperity.

<sup>q</sup> Zophar is the crudest and coarsest of Job's friends; though a genius in justice, he could not think spiritually. <sup>r</sup> By human hands.

<sup>s</sup> Zophar's emphasis on the brevity of the wicked man's happiness awakens in Job the need of looking at all the facts; his experience teaches him there are many exceptions.

even increase in strength? <sup>8</sup>They see their children settled and they observe their families. <sup>9</sup>Their homes are free from terror, and God's rod never strikes them.<sup>t</sup> <sup>10</sup>Their bulls breed unfaithfully; their cows calve and do not miscarry. <sup>11</sup>They let their children go out like a flock; their young ones hop around. <sup>12</sup>They sing to the lyre and tambourine and make merry to the sound of the flute. <sup>13</sup>They spend their days in prosperity, and in peace they go down to Sheol. <sup>14</sup>Yet, they said to God, 'Depart from us; we do not care to know Thy ways. <sup>15</sup>What is the Almighty, that we should serve Him, and what profit do we obtain if we appeal to Him?'<sup>u</sup> <sup>16</sup>Note this: Men are not the architects of their own fortune; the planning of the wicked is far from me.<sup>v</sup>

<sup>17</sup>How often the lamp of the wicked is put out! How often calamity overtakes them! God in His anger distributes sorrows on them. <sup>18</sup>How often they are like the straw before the wind, like chaff which the whirlwind sweeps away! <sup>19</sup>But 'God,' you say, 'stores up their iniquity for their children.' <sup>20</sup>Let their own eyes see their calamity, and let them drink of the indignation of the Almighty!<sup>w</sup> <sup>21</sup>For of what interest is his family to a man who is dead, when the number of his months is cut off? <sup>22</sup>Can anyone teach God knowledge? It is He who judges those on high. <sup>23</sup>One man dies in fulness of strength, completely at ease and satisfied; <sup>24</sup>his sides filled out with fat, and the marrow of his bones still fresh. <sup>25</sup>Another dies in bitterness of soul, never having tasted any good. <sup>26</sup>They lie down alike in the dust, and worms cover them.<sup>x</sup>

<sup>27</sup>I know, indeed, your deliberations and your schemes to do me

wrong. <sup>28</sup>For you say, 'Where is the prince's palace and where the tent in which the wicked dwelt?' <sup>29</sup>Have you never inquired of travelers? Is not their report trustworthy, <sup>30</sup>that the evil man is spared in the day of calamity and that in the day of wrath he is allowed to escape? <sup>31</sup>Who rebukes a man to his face, or who repays him for his behavior? <sup>32</sup>When he is borne to the grave, a watch is kept over his tomb. <sup>33</sup>Softly the clods of the valley cover him, and all men follow him, while countless numbers are ahead of him. <sup>34</sup>How then do you expect to comfort me, seeing that falsehood lingers in your answers?'<sup>y</sup>

**22** THEN ANSWERED ELIPHAZ THE Temanite:<sup>z</sup> <sup>2</sup>"Can a man be of service to God? No, but surely he who is wise is helpful to himself. <sup>3</sup>Is it of any advantage to the Almighty that you are righteous? Is it any profit to Him that you keep your ways perfect? <sup>4</sup>Is it because of your piety that He rebukes you; that He passes judgment upon you? <sup>5</sup>Is not your wickedness great? Are not your iniquities endless? <sup>6</sup>For without reason you have required pawn of your brothers; you have stripped the naked of their clothes; <sup>7</sup>you have not supplied water to the fainting to drink, and you have withheld food from the hungry. <sup>8</sup>But the man of great influence obtained the land,<sup>a</sup> and the eminent man got the dwelling. <sup>9</sup>Widows you have sent away empty-handed, and the arms of the orphans have been broken. <sup>10</sup>Therefore, snares are around you, and sudden panic confounds you. <sup>11</sup>Your light is blacked out so that you cannot see, and a deluge of water covers you.

<sup>12</sup>"Does not God dwell high in

t) That many, in spite of their wickedness, continue to prosper, seems to reflect on God's justice.

u) Job's wife had advised him to say "Good-by" to God, 2:9.

v) "God has helped them; even as He has afflicted me," Job implies.

w) Both Jeremiah, 31:29, 30 and Ezekiel, 18:2-4, taught that "every man shall die for his own sin." x) As a rule, honesty and diligence bring prosperity. God wants it so, to encourage good behavior. But when people grew convinced that misfortune must be due to bad behavior, God undertook to teach its falsity. Job, unaware of God's concession to Satan, became God's agent to correct the error. Job's friends argue: All wicked men end in ruin; Job has gone to ruin; Job is therefore a wicked man.

y) In the second cycle, ch. 15-21, Job's friends have implied that conscience, earth, and heaven all condemn him.

z) Eliphaz, the kindest of Job's friends, in this his last speech, also speaks of Job's unfairness against men.

a) Accusing Job of favoring the rich with his sales. These accusations are suppositions, not facts; the accuser could not have proved a single one.

heaven? Observe the farthest stars, how high they are! <sup>13</sup>But you say, 'What does God know? Can He judge through the oppressive darkness? <sup>14</sup>Thick clouds veil Him, so that He cannot see; He walks on the arch of heaven. <sup>15</sup>Will you keep to the old way which wicked men have walked, <sup>16</sup>who were untimely snatched away, their foothold washed out by a deluge? <sup>17</sup>They said to God, 'Leave us alone,' and 'What can the Almighty do for us?' <sup>18</sup>Yet it was He who filled their houses with abundance. But the planning of the wicked is far from me.<sup>b</sup> <sup>19</sup>The righteous see it and are glad, and the innocent mock at them, <sup>20</sup>saying, 'Surely our enemies are eliminated, and what they had left the fire has destroyed.'

<sup>21</sup>'Acquaint now yourself with Him, and enjoy peace, by which great gain will come to you. <sup>22</sup>Accept the instruction from His mouth, and treasure His words in your mind. <sup>23</sup>If you will return to the Almighty you will be built up; if you will put away unfairness from your tents, <sup>24</sup>throw your precious treasure to the dust,<sup>c</sup> regard your gold of Ophir as valueless as the stones of the brook, <sup>25</sup>and make the Almighty your gold nuggets and your silver ore, <sup>26</sup>then you will delight in the Almighty, and you will lift up your face to God. <sup>27</sup>You will pray to Him; He will hear you, and you will pay your vows to Him. <sup>28</sup>When you come to a decision, it will be established, and light will shine upon you all the way. <sup>29</sup>For God abases the high and mighty, but He exalts the humble man whom He will save. <sup>30</sup>He will even deliver one not guiltless; through the cleanness of your hands you will be delivered."<sup>d</sup>

**23** THEN JOB ANSWERED: <sup>2</sup>"TODAY again my complaint becomes re-

bellious. His hand is heavy upon me in my groaning.<sup>e</sup> <sup>3</sup>Oh, that I knew where I might find Him, that I might approach His tribunal, <sup>4</sup>present my case before Him with my mouth full of proofs, <sup>5</sup>learn what He would reply, and understand what He would say! <sup>6</sup>Would He contend with me in the greatness of his power? No, but He would pay attention to me. <sup>7</sup>Then an upright person could plead with Him and gain acquittal from my Judge for all time.

<sup>8</sup>"Behold, I go eastward, but He is not there; and westward, but I do not see Him; <sup>9</sup>to the north where He works, but I cannot find Him; He covers Himself in the south so I do not observe Him.<sup>f</sup> <sup>10</sup>But He knows the way which I take, and when He has tested me I shall come forth as gold. <sup>11</sup>My feet have stayed steady in His path; I have kept His way and have never swerved aside. <sup>12</sup>Nor have I strayed from the orders of His lips; rather I have treasured within me the words of His mouth.<sup>g</sup> <sup>13</sup>But He remains true to Himself, and who can turn Him? He does what He wants to do; <sup>14</sup>He will carry out what He has planned for me, and of many such matters He is mindful.<sup>h</sup> <sup>15</sup>I am therefore awed at His presence; when I reflect on it, I tremble before Him. <sup>16</sup>God has made my heart faint; the Almighty has dismayed me. <sup>17</sup>I am hemmed in by the darkness; thick darkness covers my face.

**24** "WHY DOES NOT THE ALMIGHTY set times?<sup>i</sup> Why do not they who know Him see His days?<sup>j</sup> <sup>2</sup>There are evil men who remove landmarks, rustle flocks, and pasture them. <sup>3</sup>They drive away the orphan's donkey, and take the widow's cow in pawn. <sup>4</sup>They push the needy off the road; the

b) Cf. 21:16, this last clause being exactly what Job had said; perhaps adding to Job's abhorrence of the ingratitude of wicked men.

c) In modern Lebanon, with no banks near to deposit their possessions, many natives bury them in some corner of their gardens.

d) Though critical of Job in this his last speech, Eliphaz concludes on a happy note of vicarious help to others.

e) Instead of replying to his senior friend's criticisms, Job turns to God, pleading his innocence and integrity.

f) God is all pervasive, yet intangible and invisible. God understands him, but he still fails to understand God. g) Job here declares he has done what Eliphaz had exhorted him to do (22:22).

h) Though Job is a righteous man, God, he believes, has prescribed suffering for him and pursues the same course He pursues with wrongdoers. i) For judgment.

j) The days He holds court.

wretched of the earth all huddle out of sight. <sup>5</sup>Like wild donkeys in the desert, they go out to work, looking for prey which the wilderness may yield as food for their children. <sup>6</sup>They gather provender from the field and glean the wicked man's vineyard. <sup>7</sup>They pass the night naked for lack of clothes, having no covering against the cold; <sup>8</sup>drenched by the rains in the mountains and lacking shelter, they cling close to the shelter of overhanging rocks. <sup>9</sup>Some wrest fatherless infants from their mothers' breasts and hold them as security for unpaid debts. <sup>10</sup>Having no clothes they are made to go about naked; and though hungry themselves, they are forced to carry sheaves. <sup>11</sup>Between the rows of olive trees of the wicked they press oil and they are compelled to tread the wine presses, while dying of thirst.

<sup>12</sup>"From the city rise the groans of the dying, and the souls of the wounded cry for help; yet God does not hear their petitions.<sup>k</sup> <sup>13</sup>There are those who rebel against the light, who do not know His ways, and do not walk in His paths.<sup>l</sup> <sup>14</sup>The murderer rises promptly at daylight,<sup>m</sup> that he may kill the poor and the helpless, and at night-fall he turns thief. <sup>15</sup>The adulterer's eye awaits the twilight; he says, 'No eye will see me'; he then puts a veil over his face. <sup>16</sup>In the dark they dig into houses;<sup>n</sup> by day they shut themselves up, not exposing their identity to the light. <sup>17</sup>They choose midnight as their morning time; for they are intimate with the terrors of deep darkness! <sup>18</sup>Swiftly they move as on a stream; their possessions are cursed here on earth; grape treaders turn no more to their vineyards. <sup>19</sup>As drought and heat consume snow waters, so does Sheol absorb sinners. <sup>20</sup>Even mothers forget

their children; worms alone find satisfaction in them; they are not long remembered, wickedness having been broken like trees. <sup>21</sup>They live off the barren and childless and fail to do good to the widow. <sup>22</sup>Yet He prolongs the lives of the mighty by His power and restores those who are despairing of life. <sup>23</sup>He gives them confidence; they are sustained, and His eyes are upon their ways. <sup>24</sup>They are exalted for a little while and then are gone; they wither and fade like the mallow leaf, and are cut off like the heads of grain. <sup>25</sup>If it is not so, who can prove me false and disqualify my statement?"<sup>o</sup>

**25** THEN ANSWERED BILDAD<sup>p</sup> THE Shuhite: <sup>2</sup>"Dominion and dreadfulness are with Him, who orders peace in His high heaven. <sup>3</sup>Who is able to count His armies? Upon whom does His light not shine? <sup>4</sup>How then can a human being be just in the presence of God? How can one born of woman be pure? <sup>5</sup>Truly, even the moon does not shine clearly, and the stars are not pure in His sight; <sup>6</sup>how much less mortal man, a maggot, and the son of man, a worm!"<sup>q</sup>

**26** BUT JOB ANSWERED:<sup>r</sup> <sup>2</sup>"How well you have aided the powerless and sustained the feeble arm! <sup>3</sup>How well you have counseled him who has no wisdom, and how abundantly you have supplied him with sound insight! <sup>4</sup>To whom are you indebted for such words, and by whose spirit were you inspired? <sup>5</sup>The shades below quake, the waters and their inhabitants. <sup>6</sup>Sheol lies exposed before Him, and Death has no cover. <sup>7</sup>He stretches out the north<sup>s</sup> over empty space and hangs the earth on nothing. <sup>8</sup>He binds up the waters together in

k) This is Job's persistent complaint; he is discouraged; God's rule seems unfair.

l) The murderer, the adulterer, and the thief, violators of the sixth, seventh and eighth commandments. m) The Arab says: "When the sun rises it is time to get up; when it sets, it is time to retire."

n) Some Eastern houses were built of sun-dried mud bricks and their walls, though thick, could be bored through without difficulty.

o) Job challenges his friends to refute his statements that God is neither just nor righteous; but his claims, he soon confesses, need forgiveness.

p) Bildad is completely overwhelmed at Job's persistent claim of innocence and only repeats what Eliphaz had said [4:17-21; 15:14-16]. We readers must keep in mind that Job was ignorant of Satan's insinuations and God's permission to test Job, and so were his friends.

q) Cf. Isa. 41:14. r) Bildad had pointed to God's greatness in heaven above; Job describes Him as great here and in the underworld; cf. Ps. 139:8.

s) The vacant space under the northern vault of heaven, cf. Isa. 14-13, 14.



His dense clouds; yet the cloud is not torn under its weight. <sup>9</sup>He veils the face of the moon by spreading His cloud over it. <sup>10</sup>He draws a circle<sup>t</sup> over the deep, a boundary between light and darkness. <sup>11</sup>The pillars of heaven<sup>u</sup> sway, appalled at His rebuke. <sup>12</sup>By His power the sea is stilled, and by His understanding He smites through proud Rahab.<sup>v</sup> <sup>13</sup>By His breath the skies are cleared; His hand pierces the rushing serpent. <sup>14</sup>See! These are but the outreachings of His doings; how light a whisper do we hear of Him! But the thunder of His power who can comprehend?"

**27** THEN JOB RESUMED<sup>w</sup> HIS DIS-course, saying: <sup>2</sup>"As God lives, who has taken away my right, and the Almighty, who has embittered my soul, <sup>3</sup>as long as I live and God's breath is in my nostrils, <sup>4</sup>my lips will not speak an untruth, neither shall my tongue utter deceit. <sup>5</sup>Be it far from me that I should acknowledge you to be right; till I die I will not sacrifice my integrity. <sup>6</sup>I hold on to my integrity and will not let it go; my conscience<sup>x</sup> does not accuse me, not one single day. <sup>7</sup>May my enemy fare as the wicked, and may my opponent be as the perverse. <sup>8</sup>For what is the hope of the godless when God cuts him off and requires his soul? <sup>9</sup>Will God hear his cry, when trouble befalls him? <sup>10</sup>Will he delight himself in the Almighty? Will he call upon God at all times?

<sup>11</sup>"I will teach you concerning the hand of God; the Almighty's program I will not hide. <sup>12</sup>Indeed, you yourselves have seen it; why then do you indulge in futility? <sup>13</sup>This is the portion of the wicked person from God, the heritage which oppressors receive from the Almighty: <sup>14</sup>As his children multiply, it is for the sword, and his offspring starve for lack of food. <sup>15</sup>Those of them who survive, pestilence brings to the grave, and their widows do not

join in the lamentation. <sup>16</sup>Though a man heap up silver as the dust and accumulates garments as plentiful as clay, <sup>17</sup>he may store them up, but the righteous shall wear them, and the innocent will divide the silver. <sup>18</sup>The house which he builds is as a spider's web and as the booth which a watchman builds.<sup>y</sup> <sup>19</sup>He lies down rich but cannot do so again; when he opens his eyes, all is gone! <sup>20</sup>Terrors<sup>z</sup> overtake him like a flood; in the night a whirlwind carries him away. <sup>21</sup>The east wind takes him up, and there he goes; a hot wind sweeps him out of his place; <sup>22</sup>it hurls at him without mercy;<sup>a</sup> from its force he flees in haste. <sup>23</sup>Men clap their hands at him and hiss after him from his dwelling.<sup>b</sup>

**28** "SURELY THERE IS A MINE<sup>c</sup> FOR silver and a place where they refine gold. <sup>2</sup>Iron is taken out of the earth, and stone ore is smelted into copper. <sup>3</sup>Men search the limits of dark places, venturing into their remotest bounds to obtain the ore. <sup>4</sup>They drive deep shafts in valleys, in remote places seldom visited by anyone, and descend into them, hanging to ropes that swing back and forth. <sup>5</sup>From the earth man obtains his daily bread; but underneath its surface there is blasting as with fire. <sup>6</sup>Sapphires are discovered among its stones, and there is gold dust. <sup>7</sup>The way to such treasures no bird of prey detects; no eagle's eye observes it; <sup>8</sup>no beast of prey treads on it; no lion has set foot there. <sup>9</sup>But man puts forth his hands on flinty rocks and overturns mountains by the roots; <sup>10</sup>he drills channels in the rocks and lays bare precious gems. <sup>11</sup>He dams up streams of water and brings hidden things to light.

<sup>12</sup>"But where can wisdom be found, and where is the place of understanding? <sup>13</sup>Mortal man does not know its value; nor is it found in the land of the living. <sup>14</sup>The abyss says, 'It is not

t) The line of the horizon. u) "The pillars of heaven" are nowhere else mentioned in the Bible. v) Rahab, the water serpent, of the Leviathan type.

w) The third speaker, Zophar, fails to reply; so Job, in ch. 27 and 28, continues to protest his innocence. x) "Heart" here implies "conscience," a word made familiar by Paul, Acts 23:1; Rom. 2:15; 9:1. y) In a vineyard for a single season. z) Cf. Job 18:11-14; 20:24-28; 30:15. a) His arrows, the lightning and other natural phenomena.

b) Hissing being a common oriental token of scorn and evil gladness; Edom was hissed, Jer. 49:17.

c) This is the only description of a mine in the Bible; cf. Deut. 8:9.

in me'; and the sea says, 'It is not with me.' <sup>16</sup>Pure gold can not purchase it; neither can silver be weighed as its price. <sup>16</sup>It can be valued neither in the gold of Ophir,<sup>d</sup> nor in the precious onyx nor in the sapphire. <sup>17</sup>Neither can gold or glass<sup>e</sup> equal it, nor can jewels of refined gold be exchanged for it. <sup>18</sup>Coral and crystal are not worthy of comparison. The acquisition of wisdom is above that of pearls; <sup>19</sup>the topaz of Ethiopia does not equal it; no weight of pure gold can buy it.

<sup>20</sup>"Whence then is wisdom derived, and where is the place of understanding? <sup>21</sup>It is hidden from the eyes of all living creatures,<sup>f</sup> concealed from the birds of the air. <sup>22</sup>Destruction and Death confess, 'Only with our ears have we heard a rumor of it.'

<sup>23</sup>"God knows the way to it; He is aware of its abode. <sup>24</sup>For He beholds to the ends of the earth; He sees everything beneath the whole heavens. <sup>25</sup>When He imparted to the wind its strength and limited the sea by measure, <sup>26</sup>when He set a law for the rain and a path for the lightning strokes, <sup>27</sup>then He saw it and announced it. He placed it<sup>g</sup> where it belongs and thoroughly observed it. <sup>28</sup>And to man He said, Behold, reverence for the LORD, that is wisdom; and to depart from evil, that is understanding."<sup>h</sup>

**29** JOB AGAIN TOOK UP HIS DISCOURSE<sup>i</sup> and said: <sup>2</sup>"Oh, that I were as in previous months, as in the days when God protected me; <sup>3</sup>when He caused His lamp to shine above my head, and by His light I walked through darkness; <sup>4</sup>when I was in my prime of life and the friendship of God lingered in my tent; <sup>5</sup>while the Almighty was still with me and my children were around me; <sup>6</sup>when my steps

were bathed in cream, and the near-by rock<sup>j</sup> poured out brooks of oil; <sup>7</sup>when I walked to the city gate and took my seat in the broad way.<sup>k</sup> <sup>8</sup>Young men seeing me stepped back; the aged got up and remained standing; <sup>9</sup>princes stopped their conversation and put their hand on their mouth; <sup>10</sup>nobles hushed and stood dumb, their tongue cleaving to the roof of their mouth. <sup>11</sup>The ear that heard me called me blessed, and the eye that saw me spoke well of me. <sup>12</sup>For I delivered the wretched who appealed for help, the orphan and him who had no helper. <sup>13</sup>Those who would have perished, blessed me, and I made the widow's heart sing with joy. <sup>14</sup>Thus I put on righteousness and my fairness dressed me as robe and turban.<sup>l</sup>

<sup>15</sup>"I was eyes to the blind and feet to the lame. <sup>16</sup>I was a father to the poor, and I investigated the court cases of persons whom I did not know. <sup>17</sup>I broke the grinder teeth of the unfair and forced them to drop their prey. <sup>18</sup>I thought, 'I shall grow old among my offspring, having multiplied my days like the phoenix,<sup>m</sup> <sup>19</sup>my roots reaching to the water, with dew upon my branches all night, <sup>20</sup>fresh honors ever coming in upon me, and my bow as vigorous as ever in my hand.'

<sup>21</sup>"To me men listened in silence and waited till I had given my counsel. <sup>22</sup>After I had spoken, they never ventured to reply. <sup>23</sup>They waited for me as for the rain, and they opened their mouths wide as for the latter rain.<sup>n</sup> <sup>24</sup>I used to smile upon those discouraged, and the light of my face strengthened them. <sup>25</sup>I chose their plans for them, sitting as chief among them, as a king with his army, as one who comforts those cast down in sorrow.

d) The gold of Ophir was the most highly prized; Ophir was far distant, probably southern Arabia.

e) Glass was regarded as exceptionally precious.

f) Cf. Eccl. 3:11. The author knows that man seeks wisdom, but will never find all of it.

g) Wisdom. h) Job has time for reflection before his confession, which follows.

i) In these three chapters Job no longer argues. In ch. 29, he reviews his years of prosperity; in ch. 30, he describes in contrast his present condition; and in ch. 31, he protests his innocence. Ch. 29 is said to be the middle chapter of the O.T.

j) Terraces between rock curbs, forming olive groves.

k) Oriental courts met in the gateways of their cities, a custom that has continued till modern times. l) "Justice clothed itself with me; it took possession of me."

m) The ancients imaged the phoenix, a miraculous bird, as living a thousand years.

n) Latter rains in March and April were needed to mature the vegetation which had been cultivated during the earlier months.

**30** "BUT NOW THEY DERIDE ME, even those younger than I, whose fathers I would have disdained to hire as shepherds with my dogs to guard my flock. <sup>2</sup>Of what profit to me, in any case, is the strength of their hands, men who have lost all their manly vigor? <sup>3</sup>Exhausted with want and hunger, they gnaw the dry and barren ground; <sup>4</sup>they pluck mallows and leaves from the bushes and eat as food the roots of the broom. <sup>5</sup>They are driven from the community, and men shout against them as against thieves. <sup>6</sup>They have to live in dreaded ravines, in holes of the earth, and in the clefts of the rocks. <sup>7</sup>Between the bushes they howl, and under nettles they crouch together; <sup>8</sup>sons of the worthless and infamous, they have been banished from the country."

<sup>9</sup>"Now I have become their scoff and a theme for their gossip. <sup>10</sup>They despise me, they stand aloof from me; they do not hesitate even to spit in my face. <sup>11</sup>For, He having loosed my bowstring and having humbled me, they have cast off all restraint before me. <sup>12</sup>To my right the rabble rise against me and push away my feet; they construct against me their destructive paths. <sup>13</sup>They throw obstacles in my path to make me stumble, and no one deters them. <sup>14</sup>Through a wide breach they assail me, rushing on me among the ruins. <sup>15</sup>Terrors are poured down on me; my honor they treat with contempt, and my welfare vanishes like a cloud.

<sup>16</sup>"Now my soul sinks within me; days of affliction have gripped me. <sup>17</sup>During the night my bones ache, so that I get no rest and piercing pains keep gnawing me. <sup>18</sup>My clothes are in disorder as I wrestle with my torments, binding me about like my coat collar. <sup>19</sup>He has thrown me in the mud, and I am become like dust and ashes. <sup>20</sup>I cry to Thee for help, but Thou dost

not answer me; I stand up, but Thou takest no notice of me. <sup>21</sup>Thou hast turned harsh to me: with Thy mighty hand Thou dost oppose me." <sup>22</sup>Thou liftest me up on the wind, making me to ride on it, and I am blown away by a tempest. <sup>23</sup>I know indeed that Thou wilt convey me to death, to the assembly place appointed for all the living.

<sup>24</sup>"Yet, will not a falling man stretch out his hand? In his calamity will he not cry out for help? <sup>25</sup>Have I not wept for him who went through a heavy day? Has not my soul grieved for the needy? <sup>26</sup>But as for me, when I looked for good, evil came; and when I expected light, darkness entered. <sup>27</sup>My inside boils and never comes to rest; only days of affliction have overtaken me." <sup>28</sup>In black I go about without sunshine; I stand up in the congregation and cry for help. <sup>29</sup>I am become a brother to jackals and a companion of ostriches. <sup>30</sup>My skin has grown black on me and is peeling off. My bones burn with fever. <sup>31</sup>The music of my harp has turned to mourning, and the harmonies of my flute to bitter lamentation.

**31** "I MADE A COVENANT WITH MY eyes; how then could I ogle at a girl? <sup>2</sup>For what could I expect from God as recompense; or what heritage from the Almighty on high? <sup>3</sup>Should not calamity befall the wrongdoer and disaster the workers of iniquity? <sup>4</sup>Does not He<sup>s</sup> observe my path and count every step I take?

<sup>5</sup>"If<sup>t</sup> I have walked with lies, or my foot has hastened to deceit, <sup>6</sup>then let Him weigh in a just balance, and God will know my integrity! <sup>7</sup>If my step has strayed out of the way, or my thoughts have followed my eyes, or a stain<sup>u</sup> sticks to my hands, <sup>8</sup>then let me sow, and let another eat, and let my grown crops be uprooted.

o) "The misbeggetting having been misbegotten!"

p) Keeping me alive, in order to afflict me with new pain every day!

q) Job's disease was most painful and of long duration. Unaware of Satan's challenge and God's agreement to it, Job could not reason out why he must suffer so; neither could his friends judge correctly.

r) Ch. 31 is not a series of boastings, but a catalogue of serious assertions.

s) The pronoun "He" in v. 4 is emphatic.

t) Sixteen clauses are introduced by "If"; he repudiates, and rightly so, implications of dishonesty in any form. u) Of greed.

<sup>9</sup>"If my heart has been enticed by some woman; if I have lurked about my neighbor's door; <sup>10</sup>then let my wife grind for another, and let others bend down over her. <sup>11</sup>For that would be a shameful sin, a crime to be punished by the judge; <sup>12</sup>that would be a fire which would consume to destruction and would burn all that I possess. <sup>13</sup>If I ignored the rights of my servant or of my maid, when they had a claim against me, <sup>14</sup>what then could I do when God rises up, and when He comes to inquire, what shall I answer Him? <sup>15</sup>Did not He who made me in the womb, make him, too? Did not One prepare both of us in the womb?

<sup>16</sup>"If I have denied the poor what he petitioned, or have caused the eyes of the widow to dim,<sup>v</sup> <sup>17</sup>or have eaten my morsel alone, without sharing it with the fatherless—<sup>18</sup>rather from his youth he grew up with me as with a father, and from her mother's womb I guided her—<sup>19</sup>if I have seen a homeless one perish for lack of clothing, naked and in need; <sup>20</sup>if his loins have not blessed me and if he was not warmed with a fleece of my sheep; <sup>21</sup>If I have raised my hand with threatening voice against an orphan, when I saw a chance to obtain a decision in my favor in the gate;<sup>w</sup> <sup>22</sup>then let my shoulder blade drop from my shoulder and my arm be broken from its socket. <sup>23</sup>For calamity from God and dread of His judgment have always restrained me, and I dared not face His majesty.

<sup>24</sup>"If I have made gold my hope and have said to fine gold, 'You are my confidence'; <sup>25</sup>if I have rejoiced because my wealth was great and because my hand secured so much; <sup>26</sup>if I have looked at the sun when it shone, or the moon moving along in splendor <sup>27</sup>and by them have been secretly seduced, my hand kissing my mouth;<sup>x</sup> <sup>28</sup>this also would have been a heinous enormity,

punishable by the judges, for I would then have been false to God above.

<sup>29</sup>"If I have felt happy at the calamity of him who hated me, or exulted when misfortune hit him (<sup>30</sup>I did neither commit the sin of cursing my enemy, nor pray God to cause him to die); <sup>31</sup>if my tent fellows have not so witnessed, there never was a man whom I did not generously supply with meat; <sup>32</sup>nor did I ever allow a stranger to lodge in the street; I always opened my doors to wayfarers;

<sup>33</sup>"If I have concealed my transgressions, as Adam's son, hiding my guilt in my bosom, <sup>34</sup>because I was afraid to face the crowd and was scared of the contempt of the tribes, staying at home and keeping quiet indoors — <sup>35</sup>Oh, that someone would hear me! Here is my signature! Let the Almighty answer me! Oh, that my adversary would write out his indictment!<sup>y</sup> <sup>36</sup>I would surely carry it on my shoulder; I would wind it about my head as a crown. <sup>37</sup>I would count out to him the number of my steps,<sup>z</sup> and as a prince I would approach him.

<sup>38</sup>"For if my land has cried out against me and its furrows have wept together; <sup>39</sup>if I have eaten its fruits without payment, or caused the souls of its owners sorrows, <sup>40</sup>then let thistles grow instead of wheat and cockles<sup>a</sup> instead of barley!"

The words of Job are ended.

**32** SO THESE THREE MEN CEASED to answer Job, because he was righteous in his own eyes. <sup>2</sup>Then the anger of Elihu<sup>b</sup> the son of Barachel the Buzite, of the family of Ram, was kindled; against Job his anger blazed, because he justified himself rather than God; <sup>3</sup>and against his three friends too, his anger blazed, because they had found no answer, and yet they had pronounced Job wrong.

<sup>4</sup>Now Elihu had delayed answering

v) From disappointed hope. w) Where court sat.

x) In order to throw a kiss to the sun, or moon. In such an act the hand was more active than the mouth. Sun-worship is forbidden in Deut. 17:2-7, and was punishable by death.

y) Job appeals to God to make known to him the sins which his friends laid to his charge.

z) Cf. v. 4; Job can give an account of his "steps," which were always on errands of duty and mercy!

a) Cockles or any offensive weed.

b) Elihu, whose name signifies "My God is He," seems to have been a Syrian, that is, an Aramean.

Job because they were older than he; <sup>5</sup>but when Elihu saw that there was no answer in the mouth of the three men, his anger flared up.<sup>c</sup> <sup>6</sup>And Elihu the son of Barachel the Buzite answered: "I am still young in years, and you are old; therefore I hesitated and dared not show you my views. <sup>7</sup>I said, 'Let age speak, and added years announce wisdom.' <sup>8</sup>But it is the spirit in man and the breath of the Almighty that gives him understanding. <sup>9</sup>It is not the aged who are wise, nor the elders who understand what is justice; <sup>10</sup>therefore, listen to me, and I too will show what I think.

<sup>11</sup>"You see, I waited for your words with ears open for your reasoned remarks, as you examined what to say. <sup>12</sup>I gave you my undivided attention; but, take note, not one of you confuted Job, or answered his reasonings. <sup>13</sup>Do not say, 'We have found wisdom; God only, and not men, can put him down.' <sup>14</sup>As he did not direct his words to me, I will not answer him with your speeches.

<sup>15</sup>"Dismayed they stand, having no further answer. Their verbosity has gone; they are silent. <sup>16</sup>Shall I wait longer? Because they are stricken dumb, shall I too remain silent? <sup>17</sup>No! I will give my answer, too; I will tell what I know. <sup>18</sup>For I am full of words, and the spirit within me constrains me; <sup>19</sup>my thoughts are like wine that has no vent; like new wineskins so filled they are about to burst! <sup>20</sup>I must speak to obtain relief, my lips open to reply. <sup>21</sup>I will not be partial to any man, nor flatter anyone. <sup>22</sup>Indeed I can not flatter, lest my Maker should put an end to me.<sup>d</sup>

**33** "O JOB,<sup>e</sup> HEAR MY SPEECH; LISTEN to all my words. <sup>2</sup>See! I have opened my mouth, my tongue under my palate is talking, <sup>3</sup>and what my lips know they speak sincerely.<sup>f</sup> <sup>4</sup>The

spirit of God has made me, and the breath of the Almighty gives me life. <sup>5</sup>Answer me, if you can. Draw up before me; marshal your words; take your stand. <sup>6</sup>See! before God, I am like you; I too was formed out of clay. <sup>7</sup>Let no fear of me terrify you; my hand on you will not be heavy.

<sup>8</sup>"Yet you have said in my hearing and I heard the sound of your words, <sup>9</sup>I am pure and without transgression; I am innocent and without guilt.<sup>g</sup> <sup>10</sup>But He finds grounds of hostility against me and counts me as His enemy.<sup>h</sup> <sup>11</sup>He puts my feet in the stocks and watches all my ways.<sup>i</sup>

<sup>12</sup>"But I must contradict you; in this claim you are not fair; for God is greater than mortal man. <sup>13</sup>Why do you accuse Him of never answering your cries? <sup>14</sup>For God speaks in different ways; if not heard in one way, then He chooses another; <sup>15</sup>in dreams and visions of the night, when deep sleep falls on men, in hours of slumber on their beds; <sup>16</sup>then He opens the ears of men and affirms the warnings directed to them, to <sup>17</sup>withdraw man from his purpose and to make him give up his pride;<sup>j</sup> <sup>18</sup>to hold him back from the pit, and his life from perishing by the sword.

<sup>19</sup>"He is also chastened by pain upon his bed; his bones torture him,<sup>k</sup> <sup>20</sup>his stomach abhors food; his soul cares for no dainties. <sup>21</sup>His flesh becomes so wasted that it cannot be seen, but his bones, not seen before, protrude into view. <sup>22</sup>He hovers long on the verge of the pit and draws nearer and nearer to the destroying agencies.<sup>l</sup> <sup>23</sup>If there is for him an angel, an interpreter, one of the thousand, to declare to man what is right for him, <sup>24</sup>then He is gracious and says, 'Release him from going down to the pit; I have found a ransom; <sup>25</sup>having repented, his flesh shall return fresh as in youth, let him return

c) He eventually persuades Job to change his attitude to God, to take down his fist of defiance, with which he had closed his concluding monologue.

d) Elihu intends to speak as an umpire, not as a partisan; Job had longed for an arbiter [Job 9:33, 34]. e) Elihu calls Job by name cf. 34:5, 7, 35f; 35:16; the friends never did.

f) Job had said, "How forcible are honest words!" ch. 6:25.

g) Cf. 10:7; 16:17; but also 9:20, 21. h) Cf. 13:24. i) Cf. 13:27.

j) Job's besetting sin was spiritual "pride"; cf. 35:12; 36:9. k) Rheumatism or arthritis?

l) Later the Jews interpreted passages like this, saying that when a wicked man dies, three bands of destroying angels meet him and counsel him which to choose: peace, pain or punishment.

to the days of youthful vigor.' <sup>26</sup>He prays to God, and He accepts him; he beholds God's face and is joyful; the man is restored to his normal living; <sup>27</sup>he tells others how God has saved him; he sings with joy and says, 'I sinned and twisted what was straight; but He requited me not according to my iniquity. <sup>28</sup>He has redeemed my life from going down into the pit, and my soul sees the light.'

<sup>29</sup>"See! All these things God does, twice, yes, three times with man, <sup>30</sup>to turn back his soul from the pit, that he may see the light of life. <sup>31</sup>Give heed, Job; listen to me; keep quiet, and I will say more. <sup>32</sup>If you have anything to say, answer me; speak, for I desire to justify you; <sup>33</sup>if not, then listen to me; keep still, and I will teach you wisdom."<sup>m</sup>

**34** ELIHU CONTINUED: <sup>2</sup>"HEAR MY words, you wise men, and you who have knowledge, give ear to me; <sup>3</sup>for the ear tests speech as the palate tastes food. <sup>4</sup>Let us choose for ourselves what is right; let us determine among us what is good. <sup>5</sup>For Job has claimed that he is innocent; that God has taken away his right; <sup>6</sup>that, in spite of being right, he seems to be a liar; that his wound is incurable, though he is without transgression. <sup>7</sup>What man is there like Job, who drinks down blasphemy like water; <sup>8</sup>who keeps company with evildoers and walks with wicked men? <sup>9</sup>For he has said, 'It profits a man nothing to be in fellowship with God!'

<sup>10</sup>"Therefore, listen to me, you men of discernment. Far be it from God that He should work ungodliness, and from the Almighty that He should do wrong. <sup>11</sup>For according to the deeds of a man will He requite him, and as by his behavior he deserves. <sup>12</sup>Surely God will not do wickedly, nor will the Almighty pervert justice. <sup>13</sup>Who deputed to Him authority over the earth, or who has established the whole world? <sup>14</sup>If God were to withdraw His spirit and gather to Himself His spirit

and His breath, <sup>15</sup>all flesh would expire together, and man would return to the dust.

<sup>16</sup>"If you have understanding, hear this, and listen to what I say: <sup>17</sup>Can one who hates justice govern? Will you condemn the Righteous and Mighty <sup>18</sup>who tells a king, 'You are worthless,' and nobles, 'You are ungodly?'<sup>n</sup> <sup>19</sup>He is not partial to princes, nor does He favor the rich more than the poor; for they all are His handiwork. <sup>20</sup>Suddenly men die, high and low alike; at midnight the people are shaken and pass away; the mighty are removed by no human hand.<sup>o</sup>

<sup>21</sup>"For His eyes are on the ways of a man; He takes note of all his steps. <sup>22</sup>There is no darkness or dense blackness where evildoers can hide themselves. <sup>23</sup>He sets a man on stated time when he should appear before God in judgment. <sup>24</sup>He shatters the mighty without a trial and puts others in their place. <sup>25</sup>Knowing well their works, He overthrows them in the night and crushes them. <sup>26</sup>He shatters the wicked and smites them down in the sight of others, <sup>27</sup>because they turned aside from following Him and showed no regard for any of His ways, <sup>28</sup>so that the lament of the lowly reached up to Him, and He heard the cry of the afflicted.<sup>p</sup> <sup>29</sup>If He remains quiet, who can condemn Him? If He hides His face, who shall catch a glance of Him? He watches alike over nations and over individuals, <sup>30</sup>so that no godless man may reign and that there be no snares to the people. <sup>31</sup>It is well to confess to God, 'I have felt discipline; now I will offend no more'; <sup>32</sup>and to ask God to explain to him what he has done amiss and cannot understand. <sup>33</sup>Then He will repay you as you deserve. Will you reject it? You yourself must choose, not I. Whatever you know, that declare. <sup>34</sup>Men of understanding will say to me, and any wise man listening to you will agree, <sup>35</sup>that Job does not speak intelligently, that his words are without discernment.

m) By "wisdom" Elihu means the disciplinary value of suffering and affliction.

n) Injustice and good government are incompatible.

o) God is no viceroy; as Creator He is supreme over all the world and accountable to no man.

p) Those who turn from God have no regard for human suffering, so that those suffering have no resort but God.

<sup>36</sup>Would that Job were tried all the way, because he answers like wicked men; <sup>37</sup>he adds rebellion to his sin, yet keeps on clapping his hands in our presence, and at the same time he multiplies his verbal charges against God."<sup>q</sup>

**35 ELIHU ANSWERED FURTHER:**

<sup>2</sup>"Do you think it right to claim that you are more righteous than God? <sup>3</sup>And to ask, 'What profit is there in being good; in what respect have I gained advantage above sinners?' <sup>4</sup>I will answer you and also your friends with you. <sup>5</sup>Look up to the heavens and see; gaze at the clouds high above you! <sup>6</sup>If you have sinned, how does that affect Him, and if your transgressions are repeated, what have you done to Him? <sup>7</sup>If you are righteous, what gain is that to Him? Does He receive anything from your hand? <sup>8</sup>But your wickedness affects your own self and your righteousness a human being.

<sup>9</sup>"At often repeated oppressions men cry out; they shriek for help because of the violence of the mighty. <sup>10</sup>But no one says, 'Where is God, my Maker, who gives songs of joy in the night?' <sup>11</sup>He makes us more intelligent than the earth's animals and grants us greater wisdom than the birds of the air! <sup>12</sup>There they call, but He does not answer, because of the presumptions of evil men." <sup>13</sup>Surely God will not hear a baseless cry, nor will the Almighty acknowledge it. <sup>14</sup>How much less in your case, when you admit you do not see Him, and, though you wait for Him, your cause is not considered. <sup>15</sup>And now, because God has not visited you in His anger and does not attend to your transgression, <sup>16</sup>Job uselessly opens his mouth and indulges in unreasonable verbiage."

**36 ELIHU<sup>a</sup> SAID FURTHER:** <sup>2</sup>"BEAR with me a little longer, and I will instruct you; for I have more to say on behalf of God. <sup>3</sup>I will fetch my knowledge<sup>t</sup> from afar and justify my

Maker. <sup>4</sup>For truly my words are not false; He who is perfect in knowledge is with you.

<sup>5</sup>"Behold! God is mighty, and yet He regards nothing as trivial. He is mighty in power of understanding. <sup>6</sup>He will not prolong the life of the wicked, but He will give the wronged one his right. <sup>7</sup>He does not withdraw His eyes from the righteous, but places them forever with kings upon the throne, so they are exalted. <sup>8</sup>If they are bound in fetters, and caught in the cords of affliction, <sup>9</sup>then He makes known to them their deeds and their transgressions, and shows them that they have inflated themselves. <sup>10</sup>He also opens their ears for admonition and bids them to renounce iniquity. <sup>11</sup>If they listen and obey Him, then they live out their days in prosperity and their years in joyousness; <sup>12</sup>but if they give no heed, then they perish by the sword, to die in ignorance. <sup>13</sup>But those pretending in heart harvest anger; they cry for no help when He has bound them. <sup>14</sup>They die in youth; their lives end in dissipation. <sup>15</sup>The afflicted He delivers through their miseries, and through their distress He opens their ears. <sup>16</sup>Yes, He would still allure you out of distress into a broad place, where there is no restraint and set upon your table the abundance of fatness.

<sup>17</sup>"But you fully deserve the judgment that befalls the wicked; judgment and justice have caught up with you. <sup>18</sup>Beware lest wrath entice you to scorn; and do not let the heavy ransom of your personal losses turn you aside. <sup>19</sup>Would your wealth have saved you without suffering, or would all your resources have given you back your strength? <sup>20</sup>Foster no longing for the night when people are overwhelmed where they are. <sup>21</sup>Beware! Do not turn to evil; for this you were tested by suffering! <sup>22</sup>Observe! God is exalted in His might; who is a teacher<sup>u</sup> like Him? <sup>23</sup>Who would assign to Him

q) Elihu shares the attitude of Job's three friends, and he uses language exceeding in harshness almost anything they had said. r) Job's great sin; cf. 33:17, with note.

s) This chapter is Elihu's chief contribution. He was inspired with a solution of Job's dilemma and points out that affliction is not merely punitive, but also disciplinary. Job should regard it as the warning of love. t) The phrase "perfect in knowledge" is ascribed by Elihu to God.

u) Elihu speaks repeatedly of God as a teacher. Cf. 33:14ff.; 34:32; 35:11, through the operations of His providence.

His way, and who dares to say, "Thou hast dealt unfairly?" <sup>24</sup>Remember to glorify His works, which have moved so many to sing. <sup>25</sup>All men look on it, but a mortal sees it only from afar.

<sup>26</sup>"Behold! God is great, and we do not understand Him; the number of His years is incalculable. <sup>27</sup>For He draws up drops of water from the sea and distils them through vapor into rain, <sup>28</sup>which the clouds pour down, dropping in showers on man. <sup>29</sup>Who understands the spreading of the clouds, the thunderings from His pavilion? <sup>30</sup>See how He disperses lightning around Him and covers the tops of the mountains. <sup>31</sup>By these He judges the peoples and gives them food in abundance. <sup>32</sup>He covers both hands with the lightning and commands it to strike the mark. <sup>33</sup>His thunder announces His presence; the cattle feel warned of the storm.

**37** "AT THIS TOO MY HEART TREMBLES; it leaps out of its place. <sup>2</sup>Listen to the rolling of His voice, the thunder that comes out of His mouth. <sup>3</sup>He lets it loose under the whole heaven, and His lightning to the ends of the earth. <sup>4</sup>After it His voice roars; He thunders with His majestic voice, and He does not restrain them" when His voice is heard. <sup>5</sup>God thunders wondrously with His voice; He does great things we cannot understand. <sup>6</sup>For He commands the snow, Fall on the earth; and to the lesser and the greater rains, Be strong! <sup>7</sup>He seals the hands of all men," so that all men may recognize His doings. <sup>8</sup>Then the wild beasts enter their lairs and rest in their dens. <sup>9</sup>From the south comes the whirlwind and out of the north the cold. <sup>10</sup>By the breath of God ice is formed, and the broad waters are congealed. <sup>11</sup>Yes, He loads the thick clouds with moisture, and from them He disperses the lightnings. <sup>12</sup>Under

His control they circle about and do what He commands them throughout the whole inhabited world; <sup>13</sup>whether sent on the earth for correction or as acts of mercy, He directs it to its goal.

<sup>14</sup>"O Job, stand still and listen and consider the wondrous works of God. <sup>15</sup>Do you know how God controls these, causing the lightning to flash out of His clouds? <sup>16</sup>Do you grasp how He balances the clouds? These are wonders of One who is perfect in knowledge.<sup>x</sup> <sup>17</sup>Do you have any idea why your clothes are hot when the earth is stilled, awaiting a hot wind? <sup>18</sup>Can you, like Him, spread out the skies, solid as a molten mirror? <sup>19</sup>Tell us what we should say to Him; for because we are in the dark we cannot state our case. <sup>20</sup>Should it be told Him that I would speak? If a man talks, will he be swallowed up?

<sup>21</sup>"Just now men do not see the light that is bright behind the clouds; the driving wind will clear it up. <sup>22</sup>From the north comes the golden splendor.<sup>y</sup> God is clothed with majesty. <sup>23</sup>The Almighty we cannot understand. He excels in power and in fairness. He who is great in righteousness will not pervert justice. <sup>24</sup>Therefore men revere Him; but He will not respect anyone who is conceited."<sup>z</sup>

**38** THEN THE LORD ANSWERED JOB out of a whirlwind: <sup>2</sup>Who is this that obscures purpose by thoughtless words?<sup>a</sup> <sup>3</sup>Gird up your loins like a man; I will question you, and you shall answer Me.<sup>b</sup>

<sup>4</sup>Where were you when I founded the earth? Tell me, if you have insight. <sup>5</sup>Who determined its measurements? You surely know! Or who stretched the builder's line upon it? <sup>6</sup>Upon what were its foundations sunk, or who laid its cornerstone, <sup>7</sup>while the morning stars sang together, and all the sons of God shouted for joy? <sup>8</sup>Who

v) The lightnings.

w) In Mt. Lebanon when deep snow falls, the peasants, having no winter shoes, are compelled to remain indoors until the snow melts away; they can do no work. x) Cf. 36:5.

y) The northern lights, aurora borealis.

z) Elihu does not challenge Job's integrity; his chief influence was to have Job take down his list of defiance to God.

a) The Lord is here addressing Job, not Elihu, who had given Job a portrait of the grace of God, addressing his intellect. The Lord addresses his heart.

b) Job had long wished for a personal interview with God, cf. 9:35; 13:22.



fixed the boundaries of the sea, when it burst forth from the womb? <sup>9</sup>When made I the clouds its clothes, and thick darkness its swaddling bands, <sup>10</sup>prescribing for it bars and doors, <sup>11</sup>and saying, Thus far you may come but no farther; here shall your proud waves be stayed?

<sup>12</sup>Have you ever in your life commanded the morning or showed the dawn its place, <sup>13</sup>so that it may get hold of the corners of the earth and shake the wicked out of them? <sup>14</sup>It changes like clay into which a seal is pressed; it is colored like a robe. <sup>15</sup>Light is withdrawn from the wicked, and the lofty arm is broken.

<sup>16</sup>Have you explored the fountains of the sea, or walked through the recesses of the deep? <sup>17</sup>Have the gates of death been shown to you, and have you stood before the doors of deep darkness? <sup>18</sup>Has your grasp taken in the breadth of the earth? <sup>19</sup>Tell it, if you know all this. Where is the way to the home of light, and where is the abode of darkness, <sup>20</sup>that you may conduct it to its domain and know the path to its house? <sup>21</sup>You must know, for you were born then; the number of your days being great!

<sup>22</sup>Have you entered the storehouses of the snow, and have you seen the treasuries of the hail, <sup>23</sup>which I have reserved for the time of distress and kept for the day of battle and war? <sup>24</sup>Where is the path to the place from which light is distributed, or the place from which the hot, dry wind issues over the earth?

<sup>25</sup>Who has dug gullies for the torrents of rain, or a path for the thunderbolts, <sup>26</sup>causing it to rain on uninhabited land, and on deserts where no one lives, <sup>27</sup>to satisfy desert and desolation, so that the blade of grass springs up?

<sup>28</sup>Has the rain a father? Who has given birth to the dewdrops? <sup>29</sup>From whose womb did the ice appear, and who has fathered the hoarfrost of

heaven? <sup>30</sup>The waters congeal and harden like rock, and the surface of the whole deep becomes frozen together.

<sup>31</sup>Can you bind the bonds of the Pleiades or loosen the girdle of Orion?<sup>d</sup>

<sup>32</sup>Do you lead forth the signs of the zodiac in their season, or guide the Bear with her cubs?<sup>e</sup> <sup>33</sup>Do you know the laws of the heavens? Can you establish their rule upon earth?

<sup>34</sup>Can you raise your voice to the clouds, so that floods of water cover you? <sup>35</sup>Can you order the lightnings, so they go and say to you, "Here we are!" <sup>36</sup>Who has imparted wisdom in the inner self, or who has given the heart understanding? <sup>37</sup>Who can tell the number of the clouds or overturn the pitchers of the heavens, <sup>38</sup>causing the dust to form lumps and the clods to stick together like mud?

<sup>39</sup>Will you hunt the prey for the lioness, to supply the hunger of her young, <sup>40</sup>when they crouch in their dens and lie in wait in the thicket? <sup>41</sup>Who provides for the ravens when their young cry to God and wander about for food?

**39** DO YOU KNOW WHEN THE mountain goats deliver, or have you watched the travail of the does?<sup>f</sup> <sup>2</sup>Can you number the months they fulfil, and do you know the time of their gestation? <sup>3</sup>They bend, bring forth their young and are delivered of their offspring. <sup>4</sup>Their young are strong; they grow up in the open field; they run off and do not go back to them.

<sup>5</sup>Who has set the wild donkey free? Who has let the wild donkey go abroad, <sup>6</sup>whose range I have appointed in the desert and whose home is in the salt marshes? <sup>7</sup>He scorns the noises of the city and disdains the shoutings of the driver. <sup>8</sup>He explores the mountains for pasture, searching after every green thing. <sup>9</sup>Is the wild ox<sup>g</sup> willing to serve you? Does he spend the night

c) The earth.

d) The Pleiades were Seven Sisters, a conspicuous constellation of stars, thought to be fastened in their place. Orion, in mythology was one of the giants, who because of rebellion against the gods was lashed to the sky. e) Her satellites.

f) Wild goats and does are especially shy, as are also the chamois species.

g) The wild ox is often identified with the Assyrian *rimu* or wild bull, which was not immense in size, but terrible in the use of his horns. Assyrian kings are represented on the monuments as hunting them.

over your crib? <sup>10</sup>Can you rope him to the furrows? Will he harrow the fields of the valley after you? <sup>11</sup>Would you trust him because his strength is great, or depend on him for what you have toiled for? <sup>12</sup>Would you rely on him to bring your grain home and gather it onto your threshing floor?

<sup>13</sup>The wings of the ostrich beat forcibly, but they are not the pinions and plumage of kindness; <sup>14</sup>she leaves her eggs in the warm sand to hatch, <sup>15</sup>forgetting that a foot may crush them and wild beasts may trample upon them. <sup>16</sup>She treats her young cruelly, as if they were not hers, quite unconcerned that her labor may have been in vain. <sup>17</sup>For God has denied her wisdom and has imparted to her no intelligence. <sup>18</sup>When she flaps her wings to flee, she mocks the horse and his rider.

<sup>19</sup>Do you give the war horse his strength? Do you clothe his neck with thunderclouds?<sup>h</sup> <sup>20</sup>Do you make him leap like a locust? The snorting of his nostrils is terrifying. <sup>21</sup>He paws in the valley and glories in his strength; he goes to meet the battle without fear. <sup>22</sup>He laughs at terror and is not dismayed; he turns not back from the sword. <sup>23</sup>Against him rattle the quiver, the flashing spear point, and the javelin. <sup>24</sup>Quivering and excited he eats up the ground, no longer willing to stand still, having heard the sound of the trumpet. <sup>25</sup>When the trumpet sounds he neighs joyously, scenting the battle from afar, the thunders of the captains and their war cries.

<sup>26</sup>Does the hawk soar and spread his wings southward through your wisdom? <sup>27</sup>Does the eagle mount up at your command, make his nest on high, <sup>28</sup>settle on a rock, and perch on a craggy peak, his stronghold? <sup>29</sup>From thence he spies out prey; his eyes see it far away. <sup>30</sup>His nestlings gulp down blood, and where the slain are, there is he.

**40** THE LORD FURTHER ANSWERED Job: <sup>2</sup>Will the faultfinder contend with the Almighty? He, who would reprove God, let him answer.

<sup>3</sup>Then Job answered the LORD: <sup>4</sup>"See, I am of small account; what can I say? I lay my hand upon my mouth. <sup>5</sup>Once I have spoken, but I will not repeat, yes, twice, but I will not do so again."<sup>i</sup>

<sup>6</sup>Then the LORD answered Job out of the whirlwind: <sup>7</sup>Gird up now your loins like a man; I will question you, and you must inform Me. <sup>8</sup>Will you discredit My justice? Will you condemn Me and claim that you are righteous? <sup>9</sup>Have you an arm like God, and can you thunder with a voice like His? <sup>10</sup>Cover yourself now with honor and majesty;<sup>j</sup> clothe yourself with dignity and splendor. <sup>11</sup>Pour out the rage of your wrath; look at everyone who is proud, and abase him. <sup>12</sup>Look at everything that is haughty, and throw it down; crush the wicked where they stand. <sup>13</sup>Bury them all in the dust together, and shut them all up in the nether region. <sup>14</sup>Then will I also praise you, because your own right hand can save you.

<sup>15</sup>Look at the hippopotamus.<sup>k</sup> I made him, as I made you; he eats grass like cattle. <sup>16</sup>Look at the strength in his loins and his force in the muscles of his body. <sup>17</sup>He stretches his tail like a cedar; the sinews of his thighs are knit together. <sup>18</sup>His bones are like copper tubes, his limbs as iron bars. <sup>19</sup>He is the foremost of the ways of God; let Him who made him bring his sword near. <sup>20</sup>For the mountains bring him their produce, where all the wild animals play. <sup>21</sup>Beneath the lotus he lies down, covered out of sight with reeds. <sup>22</sup>The lotus trees screen him with their shade; the willows of the brooks hide him. <sup>23</sup>When the waters of the stream become turbulent, he is not troubled; though the Jordan should rush against his mouth, he remains

h) Dapples on the neck of a young, vigorous bay horse.

i) Job has been brought to silence, which is not enough. Job must repent!

j) The necessary attributes of a supreme ruler, who expects to abase the proud and overwhelm the wicked.

k) The hippopotamus, or river horse is now seldom seen north of the Second Cataract of the Nile; he is strictly herbivorous.

confident. <sup>24</sup>Can a man catch him off guard, or trap him with a snare about his nose?

**41** CAN YOU DRAW OUT THE CROCODILE<sup>1</sup> with a hook or hold down his tongue with a cord? <sup>2</sup>Can you put a rush line through his gills or pierce his jaw with a spur? <sup>3</sup>Will he make repeated requests of you? Will he use friendly words in addressing you? <sup>4</sup>Will he make a bargain with you, that you should take him as your servant for life? <sup>5</sup>Will you play with him as with a bird or keep him as a plaything for your girls? <sup>6</sup>Will fishermen traders bargain over him, apportioning him among the merchants? <sup>7</sup>Can you fill his skin with barbed darts or his head with harpoons? <sup>8</sup>Lay your hand upon him; then remember the conflict; you will not do it a second time! <sup>9</sup>The man who hopes to master him will be disillusioned; at the sight of him a person is paralyzed! <sup>10</sup>No one is foolhardy enough to stir him up; who then is he who can stand before Me? <sup>11</sup>From whom have I borrowed, that I should have to repay him? Every thing under the whole heaven is Mine.<sup>m</sup>

<sup>12</sup>I will not be silent concerning his limbs, his mighty strength and his artistic proportions. <sup>13</sup>Who has ever stripped off his thick coat of mail, or pierced his impenetrable scales? <sup>14</sup>Who can open the doors of his mouth? Around his teeth there is terror. <sup>15</sup>His back is shingled with scales, as closely fitted together as a tight seal. <sup>16</sup>So near are his scales to one another that no air can get between them. <sup>17</sup>They clasp one another, joined so closely they cannot be separated. <sup>18</sup>His sneezings sparkle light; his eyes are like the rays of morning. <sup>19</sup>Out of his jaws come burning torches, and sparks of fire shoot out. <sup>20</sup>From his nostrils vapor

issues as steam from a boiling pot over burning rushes. <sup>21</sup>His breath sets coals on fire; a flame issues from his mouth.<sup>n</sup> <sup>22</sup>Such strength dwells in his neck that panic moves before him. <sup>23</sup>The folds of his flesh close in on each other, firmly and immovably cast upon him. <sup>24</sup>His heart is as hard as a rock; solid as a nether millstone. <sup>25</sup>When he raises himself up, the mighty are afraid; beside themselves with panic. <sup>26</sup>To hit him with a sword is useless; so with a spear, a dart, or a javelin. <sup>27</sup>To him iron is as straw and copper as rotten wood. <sup>28</sup>Arrows do not rout him; slingstones he treats as stubble. <sup>29</sup>Clubs are counted by him as reeds, and he mocks the rattle of javelins. <sup>30</sup>His nether parts are like potsherds; they leave threshing-sledge grooves in the mire. <sup>31</sup>He makes the deep to boil as a pot, the sea like a vessel of ointment. <sup>32</sup>Behind him he leaves a foaming wake; one wonders if the sea might be growing hoary! <sup>33</sup>On earth there is not his equal, a creature devoid of fear! <sup>34</sup>He looks down on all that is high; he is king over all the sons of pride.<sup>o</sup>

**42** THEN JOB ANSWERED THE LORD: <sup>2</sup>"I know that Thou canst do all things, and that no plans of Thine can be foiled. <sup>3</sup>Who is he who veils counsel without knowledge?" I then have expressed what I did not understand, things too wonderful for me. <sup>4</sup>Now therefore hear me, and I will speak. Shall I question Thee any more? Thou hast informed me. <sup>5</sup>Heretofore I had heard of Thee by the hearing of the ear, but now My eye sees Thee: <sup>6</sup>wherefore, I retract and repent in dust and ashes."<sup>p</sup>

<sup>7</sup>After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: My indignation is kin-

1) Egypt's crocodile, an animal of superior strength. The Egyptians deified it. Its home is in Upper Egypt and the Sudan, though Arabs and European travelers report that it has been seen in the Kishon River of Palestine. Mentioned, Ps. 104:26, as formed to play in the sea; as having its head broken and its carcass eaten at the Red Sea, Ps. 74:14; as the world-power dragon afflicting God's people, Isa. 27:1. m) God is speaking! He made the crocodile.

n) Oriental poetry is full of hyperbole.

o) "Pride" is one of the great concerns of the book; it is rebuked.

p) Thus Job has been moved to confess. By the Lord's speech, he is humbled and completely divested of his pride and his misunderstanding of God. Now Job can identify God of the present with God of the past. By His first speech [38:1-40:2], Job had been brought to silence [40:3-5], which was not enough. The LORD spoke further [40:6-41:34], and Job repents in dust and ashes [42:6].

dled against you and against your two friends; for you have not, as My servant Job, spoken the truth about Me. <sup>8</sup>Now then, take seven bullocks and seven rams, go to My servant Job and offer them up, a burnt offering for yourselves; and my servant Job shall pray for you, for I will accept his plea that I deal not with you according to your misdemeanor; for you have not spoken the truth about Me, as My servant Job has. <sup>9</sup>So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as the LORD had ordered them; and the LORD had regard for Job.<sup>a</sup>

<sup>10</sup>The LORD gave a turn to the fortune of Job when he interceded for his friends; and the LORD doubled all his previous possessions. <sup>11</sup>Then came to him all his brothers and sisters and all his former acquaintances

and ate bread with him in his house; they also bemoaned him and comforted him for all the affliction, which the LORD had brought upon him, and every one gave him a piece of money and a gold ring.

<sup>12</sup>Thus the LORD blessed the latter days of Job more than the earlier; so that he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-donkeys. <sup>13</sup>He had also seven sons and three daughters. <sup>14</sup>He called the first Jemimah; the second Keziah and the third Keren-happuch.<sup>r</sup> <sup>15</sup>In all the land there were no women as beautiful as Job's daughters, and their father had them inherit on a par with their brothers. <sup>16</sup>After this Job lived 140 years and saw his sons and his sons' sons, four generations. <sup>17</sup>Job died, an old man, after a full life.<sup>s</sup>

q) In Job's experiences God taught humanity that material prosperity is no assurance of divine approval and that misfortune proves no divine displeasure. And since, for their remarks, Job's friends needed forgiveness, we Bible readers should carefully sift their words before accepting them as coming from God.

r) Significant names: "Dove," "Cinnamon," and "Horn of Eye-paint," respectively.

s) Job died satisfied. His many years suggest the period of Abraham. Four generations means not only grandchildren, but also great-grandchildren. His experiences taught that there is the good life, independent from earthly compensation, and that Satan's accusation of him was divinely shown to be false, a new vindication of divine justice in the presence of evil.

# THE PSALMS<sup>ε</sup>

## *The Godly and the Ungodly<sup>b</sup>*

**1** Oh, the joys of the man who walks  
not after the advice of the wicked,  
nor stands in the path of sinners,  
nor sits in the seat of scoffers!

<sup>2</sup>but his delight is in the law of the  
LORD

and His law he ponders day and night.

<sup>3</sup>He is like a tree planted by streams  
of water,

that yields its fruit in its season,

whose leaf does not wither;

and everything he does shall prosper.

<sup>4</sup>The godly are not so  
but are like chaff which the wind  
blows away.

<sup>5</sup>Therefore the ungodly shall not stand  
in the judgment,<sup>c</sup>

nor sinners in the assembly of the  
righteous;<sup>d</sup>

<sup>6</sup>for the LORD knows<sup>e</sup> the way of the  
righteous;<sup>d</sup>

but the way of the ungodly shall end

## *The Lord and His Anointed Are Supreme<sup>t</sup>*

**2** Why do the nations make a tumult  
and the peoples devise an empty  
scheme?

<sup>2</sup>The kings of the earth set themselves,  
and the rulers consult together

against the LORD and His anointed,  
saying,

<sup>3</sup>"Let us tear their restraining bands  
apart,

and let us cast their shackles from us."<sup>e</sup>

<sup>4</sup>He<sup>h</sup> who dwells<sup>l</sup> in heaven  
laughs: the LORD derides them.

<sup>5</sup>Then He speaks to them in His  
indignation

and terrifies them by His fury;<sup>j</sup>

<sup>6</sup>I have indeed set My King upon Zion,  
My holy mountain.

<sup>7</sup>I will tell of the decree:  
The LORD said to Me, Thou art My  
Son;  
this day have I begotten Thee.

a) From the Greek word, meaning a song accompanied by stringed instruments. See Ps. 150:3-5. The title in the Hebrew Bible, *Tehillim*, "praises," refers to the content rather than to the form.

b) Jesus made similar contrasts: sheep and goats, wise and foolish virgins, broad and narrow way; for our Bible recognizes only two classes, the godly and the ungodly.

c) The sinner shall experience judgment but shall not be approved.

d) Especially in the New Jerusalem after God's final judgment [Rev. 21].

e) God knows what the ungodly do, but He knows favorably His own people. Commonly in the Old Testament, "to know" has that favorable and intimate meaning. Cf. Amos 3:2.

f) By David. See Acts 4:25 about the futility of opposition to Christ, for the Hebrew for "Anointed" is *Messiah*. g) Man has continually rebelled against God.

h) Thought divisions occur at vss. 4, 7 [where Christ Himself speaks], and 10.

i) Or, "sits," watching such ridiculous behavior.

j) God "laughs" that men should attempt to challenge Him, but He brings punishment because such challenging is rebellion.

## PSALMS 2-5

<sup>8</sup>Ask it of Me, and I will make the nations Thy inheritance, and the ends of the earth Thy possession.

<sup>9</sup>Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's jar.<sup>k</sup>

<sup>10</sup>Now therefore, O kings, act wisely;

be warned, O rulers of the earth.

<sup>11</sup>Serve the LORD reverently and rejoice with trembling.

<sup>12</sup>Kiss the Son, lest He be angry and you perish in the way;

for soon shall His wrath be kindled.

But, oh, the joy of all who take refuge in Him!

### *Trust God in the Morning*

A Psalm of David, when He Flew From Absalom, His Son<sup>1</sup>

**3** O LORD, how many are my foes! How many have risen up against me!

<sup>2</sup>Many say of me, "There is no help for him in God." *Selah*<sup>m</sup>

<sup>3</sup>But Thou, O LORD, art a shield about me; my glory and the One who lifts my head.

<sup>4</sup>With my voice I cry to the LORD, and He answers me from His holy mountain. *Selah*

<sup>5</sup>I laid me down and slept:<sup>n</sup>

I woke again, for the LORD sustains me.

<sup>6</sup>I do not fear the myriads of people who have set themselves against me all around.

<sup>7</sup>Arise, O LORD; save me, O my God;

for Thou hast struck all my enemies on the cheek;

Thou hast broken the teeth of the wicked.

<sup>8</sup>Salvation belongs to the LORD; Thy blessings be upon Thy people. *Selah*

## *Prayers of Trust and for Guidance*

### *Trust God in the Evening*

For the Chief Musician; on Stringed Instruments. A Psalm of David

**4** Answer me when I call, O God of my righteousness!<sup>o</sup>

Thou hast given relief when I was in distress;

be gracious to me and hear my cry.

<sup>2</sup>Sons of men, how long will you turn my honor into shame?

How long will you love futility and pursue falsehood? *Selah*

<sup>3</sup>But know that the LORD has set apart the redeemed for Himself; the LORD will hear when I call to Him.

<sup>4</sup>Be agitated,<sup>p</sup> but do not sin;

commune in your heart upon your bed, and be still. *Selah*

<sup>5</sup>Offer sacrifices of righteousness, and put your trust in the LORD.

<sup>6</sup>Many say, "Who will show us any good?"<sup>q</sup>

Lift the light of Thy countenance upon us, O LORD.

<sup>7</sup>Thou hast put gladness in my heart — more than is present when their grain and wine abound.

<sup>8</sup>In peace I will both lie down and sleep; for Thou, O LORD, alone makest me dwell in safety.<sup>r</sup>

### *A Morning Prayer*

For the Chief Musician; with the Nehiloth.<sup>s</sup> A Psalm of David

**5** Hear my words, O LORD, give heed to my meditation.

<sup>2</sup>Listen to the voice of my cry for help, my King and my God, for to Thee I pray.

<sup>3</sup>O LORD, in the morning Thou shalt hear my voice;

in the morning I will set in order<sup>t</sup> before Thee my prayer, and will look up.

<sup>4</sup>For Thou art not a God who takes pleasure in wickedness; evil does not dwell with Thee.

k) The forces of God will triumph in due time [Phil. 2:10].

l) Described in II Samuel 15-18. A psalm of great comfort, especially for those similarly oppressed.

m) "Selah" may indicate a musical accompaniment or doxology or rest; but it always comes after an impressive thought, thus deserving special notice.

n) David's trust enabled him to sleep even though in flight from his own son.

o) David is aware that he has no righteousness except from God. Cf. Isaiah 45:24,25.

p) Christ Himself demonstrated righteous indignation [Mark 3:5]. Paul's exhortation along similar lines is indicated in Ephesians 4:26. q) The skeptic's attitude.

r) We would do well to make this a part of our evening prayer. s) Probably "wind instruments."

t) Hebrew suggests the picture of arranging a sacrifice.

<sup>5</sup>The boastful have no standing in Thy presence:

Thou hatest all who practice the wrong.

<sup>6</sup>Thou wilt destroy those that tell lies; the LORD abhors the murderer and the deceiver.<sup>u</sup>

<sup>7</sup>But as for me, by the greatness of Thy unfailing love

I will enter Thy house;

at Thy holy temple I will worship in reverence of Thee.

<sup>8</sup>O LORD, lead me in Thy righteousness because of those who watch me;

make Thy way straight before me.

<sup>9</sup>For there is nothing in their speech upon which one can rely:

their heart is a destructive chasm; their throat is an opened grave;

they deceive with their tongue.

<sup>10</sup>Hold them guilty, O God; let them fall by their own designs;

for the mass of their transgressions

thrust them away,

because they have rebelled against Thee.

<sup>11</sup>But let all who take refuge in Thee rejoice.

Let them ever shout for joy since Thou dost make a covering over them.

Let all who love Thy name be glad in Thee;

<sup>12</sup>for 'Thou, O LORD, dost bless the righteous;

as with a shield Thou dost surround him with favor.

### *A Prayer for Mercy*

For the Chief Musician; on Stringed Instruments; according to the Sheminith.<sup>v</sup>

A Psalm of David

<sup>6</sup>O LORD, do not rebuke me in

Thy anger;

do not discipline me in Thy hot displeasure.

<sup>2</sup>Have mercy on me, O LORD, for I am faint:

heal me, O LORD, for my bones are troubled,

<sup>3</sup>and my soul is exceedingly disturbed But Thou, O LORD — how long?<sup>w</sup>

<sup>4</sup>Return, O LORD, deliver my soul; save me for the sake of Thy covenant love

<sup>5</sup>For in death there are no memorials made to Thee;

in the grave<sup>x</sup> who shall render praise to Thee?

<sup>6</sup>I am weary in my groaning; every night I moisten my bed with tears; I drench my couch.

<sup>7</sup>My eye has grown dim from grief; it is aging because of all my enemies.

<sup>8</sup>Depart from me, all you who practice the wrong; for the LORD has heard the voice of my weeping.

<sup>9</sup>The LORD has heard my pleading; the LORD receives my prayer.

<sup>10</sup>All my enemies shall be ashamed and greatly dismayed;

they shall turn back; they shall be put to shame in a moment.

### *Prayer for Deliverance*

A Shiggaion<sup>y</sup> of David, Which He Sang to the LORD concerning the Words of

Cush,<sup>z</sup> a Benjamite

<sup>7</sup>O LORD, my God, in Thee have I put my trust:

save me from all who pursue me, and deliver me,

<sup>2</sup>lest like a lion he tear my soul, dragging me away while there is none to deliver.

<sup>3</sup>O LORD, my God, if I have done this,

if there is injustice on my hands,

<sup>4</sup>If I have rendered evil to him who was at peace with me,<sup>a</sup>

u) Intending to dispatch David when they have a chance.

v) Or, "the eighth," an eight-stringed instrument; or an octave lower than *alamoth*.

w) How long until the LORD returns in mercy?

x) Hebrew *Sheol*, sometimes translated "hell" [Prov. 15:11], but here simply parallel to "death."

y) Possibly an irregular song.

z) There is no mention of a Cush in David's biography as we have it. Possibly he was one of Saul's company in the attack on David.

a) This enemy seems to have accused David unfairly, and David knows that God is fair in His dealings.

# PSALMS 7, 8

## Prayers in Praise of God's Glory

or, without cause, have plundered him  
who was my enemy,<sup>b</sup>

<sup>5</sup>let the enemy pursue and overtake  
my soul;

let him trample my life to the ground  
and lay my honor in the dust. *Selah*

<sup>6</sup>Arise, O LORD, in Thy anger,  
raise Thyself against the rage of my  
enemies;  
awake for me, Thou who hast ordained  
judgment.

<sup>7</sup>Let the assembly of the people be  
gathered to Thee,

<sup>8</sup>and over them return on high.

May the LORD judge the people.

Vindicate me, O LORD, according to my  
righteousness

and according to the integrity that is  
upon me.<sup>c</sup>

<sup>9</sup>Let the evil of the wicked cease, I  
beseech Thee,

and establish Thou the righteous;  
for Thou, who triest hearts and  
emotions,<sup>d</sup> art a righteous God.

<sup>10</sup>My shield depends upon God,  
who saves the upright in heart.

<sup>11</sup>God is a righteous judge,  
a God who is indignant every day.

<sup>12</sup>If a man will not repent, He will  
sharpen His sword:<sup>e</sup>

He has strung His bow and made it  
ready.

<sup>13</sup>He has prepared for him weapons of  
death,  
making His arrows fiery shafts.

<sup>14</sup>Behold, he who writhes with  
iniquity  
has conceived wrongdoing and brings  
forth falsehood.

<sup>15</sup>He has dug a pit, having hollowed it  
out,  
and has fallen into the hole even while  
making it.

<sup>16</sup>His wrongdoing returns upon his own  
head,  
and his violence comes down on the  
top of his head.

<sup>17</sup>I will give thanks to the LORD  
according to His righteousness,  
and I will sing praise to the name of  
the LORD most high.

*The Glory of the Lord*  
For the Chief Musician; upon the Gittith<sup>f</sup>  
A Psalm of David

**8** O Jehovah, our LORD, how glorious  
is Thy name in all the earth!<sup>g</sup>  
Thou hast displayed Thy majesty above  
the heavens.

<sup>2</sup>From the mouth of children, even the  
unweaned,  
Thou hast ordained strength<sup>h</sup>  
on account of Thy foes,  
that the enemy and revengeful might  
be silenced.

<sup>3</sup>When I observe Thy heavens, the  
work of Thy fingers,  
the moon and the stars which Thou hast  
established:<sup>i</sup>

<sup>4</sup>what is man that Thou art mindful  
of him,  
or the son of man that Thou carest for  
him?

<sup>5</sup>Yet Thou hast made him little  
less than heavenly beings,  
and Thou dost crown him with glory  
and honor.

<sup>6</sup>Thou givest him dominion over the  
works of Thy hands;  
Thou hast placed all things under his  
feet,

<sup>7</sup>all sheep and oxen,  
the beasts of the field also,

<sup>8</sup>the birds of the air and the fish of  
the sea,  
whatever passes along the paths of  
the seas.

b) From his own personal vindication, David looks forward to God's coming for the final judgment. David had indeed cut off the hem of Saul's robe in the cave [I Sam. 24:4], but with ample justification and it could hardly be called "plundering."

c) A possible reference by David to God's imputed righteousness.

d) Or "kidneys." Often the "heart" in the Old Testament means our "thinking powers."

e) God punishes the unrepentant. f) Possibly an instrument or a tune from Gath.

g) Here is a prayer without petition — just telling God how wonderful He is.

h) Children testify to God's glory. Jesus quoted this when children in the temple courts sang Him their praises [Matt. 21:15-16].

i) The glory of the heavens seems to make man insignificant, except that God ordained him to be ruler on the earth [Gen. 1:28-30]. When Adam sinned, man lost much of his dominion [Heb. 2:7-8]; but Jesus Christ came as the last Adam and won back what the first Adam had lost. Hence this is a Messianic psalm, applying basically to Him [Heb. 2:9], but also to all men who stand in Him.



<sup>9</sup>O Jehovah, our LORD, how glorious is Thy name in all the earth!

*The Lord Is Judge*

For the Chief Musician; according to Muth-labben.<sup>j</sup> A Psalm of David

**9** I will praise the LORD with my whole heart;  
I will tell of all Thy marvelous works.  
<sup>2</sup>I will be glad and rejoice in Thee,  
I will sing praise to Thy name, O Most High.

<sup>3</sup>When my enemies are turned back,  
they stumble and perish before Thee.  
<sup>4</sup>For Thou hast maintained my right and my cause;

Thou dost occupy the throne, a righteous judge.

<sup>5</sup>Thou hast rebuked the heathen;  
Thou hast destroyed the wicked;  
Thou hast blotted out their name for ever and ever.

<sup>6</sup>The enemy has been cut off, a never-ending ruin.  
Thou hast overthrown the cities;  
even the memory of them has vanished.

<sup>7</sup>But the LORD abides for ever,<sup>k</sup>  
He has established His throne for judging.

<sup>8</sup>And He will judge the world in righteousness;  
He will minister justice to peoples in uprightness.

<sup>9</sup>So shall the LORD be a stronghold for the oppressed,  
a stronghold in times of trouble.<sup>l</sup>

<sup>10</sup>Thus shall those who know Thy name trust in Thee,  
for Thou, O LORD, hast not forsaken those who seek Thee.

<sup>11</sup>Sing praise to the LORD who dwells in Zion,  
declare among peoples His works.

<sup>12</sup>For He who avenges blood remembers them,  
He does not forget the cry of the afflicted.

<sup>13</sup>Be gracious to me, O LORD,  
see what I suffer from those who hate me,  
O Thou who dost lift me up from the gates of death,  
<sup>14</sup>that I may recount all Thy praises,  
that in the gates of the daughter of Zion I may rejoice in Thy deliverance.

<sup>15</sup>The nations have sunk into the pit which they made;  
in the net which they hid have their own feet been caught.

<sup>16</sup>The LORD has made Himself known,  
He has executed judgment;  
in the work of His own hands have the wicked been snared. *Higgaion.*<sup>m</sup>

*Selah*  
<sup>17</sup>The wicked shall be turned into Scol,  
all the heathen that forget God.  
<sup>18</sup>For the needy shall not always be forgotten,  
nor the hope of the poor be lost for ever.

<sup>19</sup>Arise, O LORD! let not man prevail;  
let the nations be judged before Thee!  
<sup>20</sup>Put them in fear, O LORD!  
Let the nations know that they are but human. *Selah*

*A Prayer for Judgment on the Wicked*

**10** Why dost Thou stand at a distance, O LORD?  
Why dost Thou hide Thyself in times of trouble?

<sup>2</sup>In arrogance the wicked hotly pursue the afflicted;  
let them be taken in the schemes which they have devised.

<sup>3</sup>For the wicked boasts of his heart's desire;  
the greedy one curses and spurns the LORD.

<sup>4</sup>According to the pride of his countenance, the wicked will not inquire;  
all his thoughts are that there is no God.<sup>n</sup>

j) Hebrew *Muth-labben* means "death of the son," perhaps title of a tune.

k) What contrast! Nations rise and fall, but God, their Judge, continues for ever.

l) This same great God never forsakes His own!

m) *Higgaion* coming from a word meaning "to meditate," probably has reference to a solemn sound [Ps. 92:3] in the music intended to induce a contemplative mind.

n) Notice the emphasis in this psalm on the manner in which the wicked person thinks [vss. 4, 6, 11, and 13].

<sup>5</sup>His ways persist at all times;  
Thy judgments are on high, beyond his sight;<sup>a</sup>

as for all his foes, he sniffs at them.

<sup>6</sup>He says to himself, "I shall not be moved;

I shall never<sup>b</sup> come to adversity."

<sup>7</sup>His mouth is full of cursing,  
deceit, and oppression;  
under his tongue<sup>a</sup> are trouble and sin.

<sup>8</sup>He sits in ambush in the villages;  
in hiding places he murders the innocent;

his eyes watch stealthily for the unfortunate.

<sup>9</sup>He lies in wait in the hiding place like a lion in his thicket;

he lies in wait to catch the afflicted;  
by drawing him into his net, he catches the afflicted,

<sup>10</sup>who is crushed and sinks down;  
thus do the unfortunate fall by his powers.

<sup>11</sup>He says to himself that God has forgotten,  
that He has hidden His face and will never see.

<sup>12</sup>Arise, O LORD; lift up Thy hand,  
O God;  
forget not the afflicted.

<sup>13</sup>Why does the wicked spurn God  
and say to himself that Thou wilt not call to account?

<sup>14</sup>Thou hast seen, for Thou dost take note of trouble and grief,  
that Thou mayest repay it with Thine own hand.

The unfortunate commits himself to Thee;

for the orphan Thou hast been a helper.

<sup>15</sup>Break the arm<sup>c</sup> of the wicked;  
seek out the wickedness of the sinner  
till Thou findest no more.<sup>a</sup>

<sup>16</sup>The LORD is King for ever and ever;  
the heathen will have perished out of His land.

<sup>17</sup>O LORD, Thou hast heard the longing of the afflicted;

Thou dost establish their heart;

Thou dost incline Thine ear

<sup>18</sup>to render justice to the orphan and the oppressed,  
so that no earthly mortal<sup>t</sup> may terrify them any more.

### *Confidence in the Lord*

For the Chief Musician. A Psalm of David

**11** In the LORD I take refuge;  
how can you say to my soul,  
"Flee as a bird to your mountain"?

<sup>2</sup>For see, the wicked are bending the bow,  
they have fitted their arrow to the string  
to shoot in the dark at the upright in heart.

<sup>3</sup>When the foundations are torn down,  
what can the righteous do?<sup>u</sup>

<sup>4</sup>The LORD is in His holy temple,  
the LORD's throne is in heaven.

His eyes observe, His eyelids<sup>v</sup> test the children of men.

<sup>5</sup>The LORD puts the righteous to the proof,  
but His soul abhors the wicked and anyone who loves violence.

<sup>6</sup>Upon the wicked He will rain snares:  
fire, burning sulphur;  
and a scorching wind will be the portion of their cup.

<sup>7</sup>For the LORD is righteous; He loves acts of righteousness;  
His countenance beholds the upright.

### *The Lord Will Judge the Wicked*

For the Chief Musician; according to the Sheminith.<sup>w</sup> A Psalm of David

**12** Do help, O LORD, for godly men  
have come to an end;  
for the faithful have vanished from among the descendants of man.

<sup>2</sup>Men speak falsehood with each other;  
with flattering lips and a double heart<sup>x</sup>  
they speak.

<sup>3</sup>May the LORD cut off all  
flattering lips,  
and the tongue that talks so proudly;

<sup>a</sup>) In his prosperity the wicked does not think of God's judgment.

<sup>b</sup>) Hebrew, "to generation and generation."

<sup>c</sup>) Consequently ready to be brought forth at any time in speech.

<sup>d</sup>) The arm stands for strength and comes from God, for the ungodly as well as for the godly.

<sup>e</sup>) The final conquest over evil [Rev. 21:27]. <sup>t</sup>) Hebrew, "man from the earth."

<sup>u</sup>) The righteous take refuge in God, but they themselves have a responsibility as directed by Him. See vs. 7. <sup>v</sup>) Eyelids often close slightly in close examination.

<sup>w</sup>) Or, "the eighth." See note under Ps. 6. <sup>x</sup>) A hypocritical heart.

<sup>4</sup>those who have said, "To our tongues will we give strength, our lips are our own;<sup>y</sup> who is our master?"

<sup>5</sup>Because of the oppression of the poor and the groaning of the needy, I will now arise, says the LORD; I will grant him the safekeeping for which he longs.

<sup>6</sup>The words of the LORD are pure words, as silver purified in an earthen furnace, refined seven times.<sup>z</sup>

<sup>7</sup>Thou, O LORD, wilt keep them, Thou wilt guard each one from this generation for ever,

<sup>8</sup>where godless men strut around, as baseness is given a high rating among the descendants of man.

*Prayer for Deliverance  
To the Chief Musician  
A Psalm of David*

**13** How long, O LORD? Wilt Thou forget me for ever?<sup>a</sup>  
How long wilt Thou hide Thy face from me?

<sup>2</sup>How long shall I keep planning in my soul<sup>b</sup>  
and experience a daily sorrow of heart?  
How long shall my enemy be higher than I?

<sup>3</sup>Consider and answer me, O LORD, my God;  
enlighten my eyes,<sup>c</sup> lest I sleep in death;

<sup>4</sup>Lest my enemy say, "I have overpowered him";  
lest my foes rejoice that I am overthrown.

<sup>5</sup>But I have trusted in Thine unfailing love:  
my heart rejoices in Thy deliverance.

<sup>6</sup>Let me sing to the LORD  
because He has dealt generously with me.<sup>d</sup>

*The Wickedness of Mankind*

For the Chief Musician. A Psalm of David

**14** The fool has said in his heart,  
"There is no God."

They have corrupted their behavior and made it abominable.

There is none who does right.

<sup>2</sup>The LORD looked down from heaven upon the descendants of man to see if any were acting wisely, seeking after God.

<sup>3</sup>All have turned aside; together they have become corrupt.

There is none who does good, not even one.<sup>e</sup>

<sup>4</sup>Do not any evildoers understand, who eat up my people as if they ate bread,<sup>f</sup>

and who do not call on the LORD?

<sup>5</sup>There they experience great fear, for God is with the generation of the righteous.

<sup>6</sup>You would put to shame the planning of the afflicted;  
but the LORD is his refuge.

<sup>7</sup>Oh, that the salvation of Israel were come out of Zion!<sup>g</sup>

When the LORD shall turn back the captivity<sup>h</sup> of His people,  
may Jacob rejoice; may Israel be glad!

*Description of the Godly*

A Psalm of David

**15** O LORD, who shall stay in Thy tabernacle:  
Who shall dwell on Thy holy hill?<sup>i</sup>

<sup>2</sup>He who walks in integrity, who does what is right,

and who speaks the truth in his heart;  
<sup>3</sup>who does not slander with his tongue,  
who works no evil against his friend,  
and who does not carry scandal concerning his neighbor;

<sup>4</sup>in whose eyes a reprobate person is disdained,

y) Hebrew, "with us"; how characteristic of the wicked! z) Completely.

a) David had lost his fellowship with God: time seemed so long!

b) David's contrivances for escape were insufficient. c) In a physical sense; cf. I Sam. 14:27.

d) Restoration to fellowship enables him to say this.

e) In keeping with the thought of Ps. 12:1; also of Elijah when it seemed to him that all had forsaken God. f) With as much indifference to the people's misfortune.

g) God's earthly dwelling, in the Holy of Holies.

h) Captivity to sin, as at Absalom's revolt [II Sam. 15].

i) Zion, where David brought the ark of the covenant.

but who esteems those who revere the  
 LORD;  
 who, though swearing<sup>j</sup> to his own  
 detriment, does not change;  
<sup>k</sup>who does not give his money for  
 interest,<sup>k</sup>  
 and who will not take a bribe against  
 the innocent.

He who does these things shall  
 never be moved.<sup>l</sup>

*A Psalm of Refuge*

A Miktam<sup>m</sup> of David

**16** Preserve me, O God, for I have  
 looked to Thee for refuge.  
<sup>n</sup>I said to Jehovah, "Thou art my LORD;  
 I have no good beside Thee."  
<sup>o</sup>As for the godly that are in the land,  
 they are the glorious in whom is all my  
 delight.

<sup>p</sup>The sorrows of those who choose  
 otherwise shall be multiplied;  
 I will not pour out their drink offerings  
 of blood,  
 nor take their names upon my lips.  
<sup>q</sup>The LORD is my assigned portion and  
 my cup:  
 Thou dost maintain my lot.  
<sup>r</sup>The lines<sup>n</sup> have fallen to me in  
 pleasant [places];  
 indeed, a good inheritance is mine.

<sup>s</sup>I will bless the LORD who has  
 counseled me:  
 even in the night my emotions  
 admonish me.  
<sup>t</sup>I have placed the LORD before me  
 continually;  
 because He is at my right hand, I shall  
 not be moved.  
<sup>u</sup>Therefore my heart was glad and my  
 glory<sup>o</sup> rejoiced;  
 my body too shall dwell securely.  
<sup>v</sup>For Thou wilt not leave My soul in  
 the realm of the dead  
 nor allow Thy Holy One to see  
 corruption.<sup>p</sup>

<sup>11</sup>Thou dost make me know the  
 path of life;  
 in Thy presence is fulness of joy;  
 in Thy right hand are pleasures for  
 evermore.

*Prayer for Protection*

A Prayer of David

**17** Do hear what is right, O LORD;  
 listen to my cry!  
 Give ear to my prayer, from lips free of  
 deceit.

<sup>2</sup>Let my judgment of vindication come  
 forth from Thy presence.

May Thine eyes see what is equitable.

<sup>3</sup>Thou hast tested my heart; Thou  
 hast visited me in the night;  
 Thou hast tried me and hast found no  
 evil intention in me;  
 neither does my mouth transgress.

<sup>4</sup>In respect to the acts of men, by the  
 words of Thy lips  
 have I guarded myself against the course  
 of the violent.

<sup>5</sup>My steps have held closely to Thy  
 paths;<sup>q</sup>  
 my feet have not slipped.

<sup>6</sup>I have called on Thee, O God, for  
 Thou wilt answer me.

Incline Thine ear to me; hear my words.

<sup>7</sup>In a marvelous way show Thine  
 unfailing love,

O Thou, who savest those who look for  
 refuge from their adversaries  
 at Thy right hand.

<sup>8</sup>Keep me as the pupil of Thine eye;<sup>r</sup>  
 hide me in the shadow of Thy wings

<sup>9</sup>from wicked men who have  
 maltreated me,  
 my deadly enemies who surround me.

<sup>10</sup>They are enclosed in their own  
 fat;<sup>s</sup>

they speak proudly with their mouth.

<sup>11</sup>Wherever we go, they have  
 surrounded us;  
 they fix their eyes to cast us to the  
 ground.

j) Hebrew, "he swears to..."

k) The Law prohibited taking interest [which was high] from other Israelites [Exod. 22:25].

l) An excellent standard for God's children.

m) Miktam means "covering," hence, perhaps a psalm of refuge. n) Boundary lines.

o) Refers to the soul, as in Gen. 49:6, where Jacob calls it "mine honour" [KJV].

p) David's hope for eternity lay in Christ's resurrection, concerning which David speaks here [Acts 2:30-31]. q) Literally "tracks of one who has gone on before."

r) Such are we to our loving Father, as in Christ we trust in Him.

s) Depicts gluttonous living without feelings for others. Cf. Deut. 32:15.

<sup>12</sup>He is like a lion craving to tear,  
as a young lion waiting in ambush.

<sup>13</sup>Arise, O LORD! confront him,  
put him down!  
Deliver my soul from the wicked by  
Thy sword,

<sup>14</sup>from men by Thy hand, O LORD,  
from men of the world,  
whose portion is in this life;  
whose stomach Thou dost fill with what  
Thou hast stored for them,  
so that their children are filled,  
who leave the remainder to their  
young ones.

<sup>15</sup>As for me, with righteousness  
shall I behold Thy face;  
I shall be satisfied when I awake with  
Thy likeness.<sup>t</sup>

*The Lord Cares for His Own*  
For the Chief Musician. A Psalm<sup>u</sup> of  
David, the servant of the LORD, who  
addressed the words of this song to the  
LORD on the day that the LORD delivered  
him from the hand of all his enemies and  
from the hand of Saul. He said:

**18** Fervently do I love Thee,<sup>v</sup>  
O LORD, my strength.

<sup>2</sup>The LORD is my stronghold, my  
fortress, and my deliverer;  
my God is my rock, in whom I take  
refuge,  
My shield and the horn of my salvation,  
my high tower.

<sup>3</sup>I call upon the LORD, who is  
worthy to be praised,  
and so I am delivered from my enemies.

<sup>4</sup>Cords of death encompassed me  
and the floods of ungodliness  
assailed me;

<sup>5</sup>Cords of Sheol surrounded me,  
snares of death confronted me.

<sup>6</sup>In my distress I called on the LORD;  
to my God I cried for help;  
He heard my voice from His temple;<sup>w</sup>  
my cry before Him reached His ears.

<sup>7</sup>Then<sup>x</sup> did the earth quiver and  
shake  
and the foundations of the mountains  
trembled

and rocked, because He was indignant.

<sup>8</sup>Smoke issued from His nostrils,  
and fire from His mouth devoured;  
coals were kindled by it.

<sup>9</sup>He bowed the heavens and came down;  
thick darkness was under His feet.

<sup>10</sup>He rode upon a cherub and flew.  
He soared on the wings of the wind.

<sup>11</sup>He made darkness His covering about  
Him;

His shelter, clouds of the sky dark  
with water.

<sup>12</sup>At the brightness before Him His  
clouds issued forth

hailstones and coals of fire.

<sup>13</sup>The LORD thundered in the heavens;  
The Most High uttered His voice;  
there were hailstones and coals of fire.

<sup>14</sup>He sent forth His arrows and  
scattered them;  
He shot forth His lightnings and  
confounded them.

<sup>15</sup>Then the channels of the water  
became visible  
and the foundations of the world were  
laid bare  
at Thy rebuke, O LORD, at the blast of  
the breath of Thy nostrils.

<sup>16</sup>He reached from on high; He  
took me;  
He drew me out of great waters.

<sup>17</sup>He delivered me from my strong  
enemy,  
and from them that hated me;  
for they were too strong for me.

<sup>18</sup>They came upon me in the day of my  
calamity,  
but the LORD was my support.

<sup>19</sup>He brought me out into a roomy  
place;<sup>y</sup>

He was delivering me because He  
delighted in me.<sup>z</sup>

<sup>t</sup>) A contrast between what the worldly man desires [vs. 14] and the heavenly hope of the saint [vs. 15]! <sup>u</sup>) The content of this psalm is also found in II Samuel 22:2-51.

<sup>v</sup>) David's realization of God's loving protection from Saul causes him to respond with deep feeling.  
<sup>w</sup>) God appeared between the cherubim above the mercy seat of the ark, for which David had erected a place in Jerusalem, II Sam. 6:17. But the "temple" here, v. 6, seems to be heaven, cf. Ps. 11:4.

<sup>x</sup>) God's power in answering David's request is illustrated in vv. 7-15 by the vivid description of a storm. <sup>y</sup>) A place, unoppressed.

<sup>z</sup>) The Lord delights in those who are righteous, as David proceeds to explain.

<sup>20</sup>The LORD rewarded me  
according to my righteousness,  
according to the cleanness of my hands  
He recompensed me.

<sup>21</sup>For I have kept the ways of the LORD,  
and have not wickedly departed from  
my God.

<sup>22</sup>For all His ordinances were before me,  
and His statutes I did not put away  
from me;

<sup>23</sup>So I was faultless toward Him,  
having guarded myself against my  
sinfulness.<sup>a</sup>

<sup>24</sup>Therefore the LORD recompensed me  
according to my righteousness,  
according to the cleanness of my hands  
in His sight.

<sup>25</sup>With the merciful Thou showest  
Thyself merciful;

with the perfect man Thou showest

Thyself perfect;

<sup>26</sup>with the pure Thou showest Thyself  
pure;

and with the perverse Thou showest  
Thyself opposed.

<sup>27</sup>For Thou deliverest an afflicted  
people,  
but haughty eyes Thou bringest down.

<sup>28</sup>For Thou causest my lamp to shine;  
the LORD, my God, illumines my  
darkness.

<sup>29</sup>For by Thee I can attack a troop,  
and by my God I can leap a wall.

<sup>30</sup>God! — perfect is His way!<sup>b</sup>  
The word of the LORD is proven;  
a shield is He to all who trust in Him.

<sup>31</sup>For who is God but the LORD  
and who is a rock besides our God?

<sup>32</sup>The God who girds me with strength,  
and makes my way perfect;

<sup>33</sup>who makes my feet like those of  
a doe,<sup>c</sup>

and causes me to stand on the heights;<sup>d</sup>

<sup>34</sup>who trains my hands for war,  
so that my arm can bend a bow of  
brass.<sup>e</sup>

<sup>35</sup>Thou hast given me the shield of  
Thy salvation;  
Thy right hand sustains me,

Thy gentleness<sup>f</sup> has made me great.

<sup>36</sup>Thou hast enlarged my steps under  
me,<sup>g</sup>  
my feet have not slipped.

<sup>37</sup>I pursued my enemies and over-  
took them,

I did not turn back until they were  
consumed.

<sup>38</sup>I smote them so that they could not  
rise,  
they fell under my feet.

<sup>39</sup>For Thou hadst girded me with  
strength for the battle.

Thou didst subdue my assailants  
under me;

<sup>40</sup>Thou didst cause my enemies to turn  
their backs to me,

so that I destroyed those who hated me.

<sup>41</sup>They cried for help, but there was  
none to deliver;

even to the LORD, but He answered  
them not.

<sup>42</sup>I crushed them as dust before the  
wind;

like dirt of the streets, I emptied them  
out.<sup>h</sup>

<sup>43</sup>Thou hast delivered me from  
strivings of the people;

Thou hast made me the head of nations;  
people I knew not serve me.

<sup>44</sup>At the hearing of the ear, they  
obey me;<sup>i</sup>

outsiders submit<sup>j</sup> themselves to me;

<sup>45</sup>foreigners fear and come trembling  
from their strongholds.

<sup>46</sup>The LORD lives; blessed be my  
rock,

and exalted be the God of my  
salvation;

<sup>47</sup>the God who executes retribution  
for me,

and subdues peoples under me;

<sup>48</sup>My deliverer from my enemies.

Indeed, Thou dost exalt me higher  
than my assailants;

Thou savest me from men of violence.

<sup>49</sup>Therefore I will extol Thee  
among the nations, O LORD,  
and will sing praises to Thy name,

a) How important in our daily walk! b) Strong emotion here expressed.

c) Light and swift in battle, sure of footing. d) Symbolizing position of victory.

e) Indicating great strength. f) Or, condescension. g) Given room to take an unhindered step.

h) Contemptuously disposed of them. i) For example II Sam. 8:9-12.

j) Hebrew indicates a cringing submission, one given necessarily, not voluntarily.

<sup>50</sup>who gives great deliverances to His king,  
and shows lovingkindness to His anointed,  
to David and his posterity forever.

*God's Glory in Nature and in His Word*

For the Chief Musician. A Psalm of David

**19** The heavens are telling the glory of God,  
and the firmament is showing His handiwork.

<sup>2</sup>Day after day pours forth<sup>k</sup> speech,<sup>1</sup>  
and night after night declares knowledge.

<sup>3</sup>There is no speech, nor are there words;

their voice is not heard.

<sup>4</sup>Yet their line<sup>m</sup> goes out through all the earth,  
and their words to the ends of the world.

In them He has placed a tent for the sun,

<sup>5</sup>which is like a bridegroom going forth from his chamber,  
and like a mighty man rejoicing to run a race.

<sup>6</sup>From the end of the heavens is its rising,  
and its circuit to its other end;  
nothing is hid from its heat.

<sup>7</sup>The<sup>n</sup> law of the LORD is perfect,  
restoring the soul;

the testimony of the LORD is sure,  
making wise the simple;<sup>o</sup>

<sup>8</sup>The precepts of the LORD are right,  
rejoicing the heart;

the commandment of the LORD is pure,  
enlightening the eyes;

<sup>9</sup>The reverence of the LORD is clean,  
enduring forever;

the judgments of the LORD are true and altogether righteous.

<sup>10</sup>More to be desired they are than gold,  
than much fine gold;

sweeter too than honey, and the drippings of the comb.

<sup>11</sup>Moreover by them is Thy servant reminded;  
in keeping them there is great reward.

<sup>12</sup>Who is aware of his sins?

From those that are secret pardon me;<sup>p</sup>

<sup>13</sup>from those presumptuous sins too keep Thy servant away:

let them not rule over me;  
then I shall be upright and innocent from gross transgression.

<sup>14</sup>Let the words of my mouth and the thoughts of my heart<sup>q</sup>  
be pleasing in Thy sight, O LORD, my rock and my redeemer.

*Prayer for Victory<sup>r</sup>*

For the Chief Musician. A Psalm of David

**20** May the LORD answer you in the day of trouble;  
May the name of the God of Jacob set you up on high;

<sup>2</sup>may He send you help from the sanctuary,  
and sustain you from Zion.

<sup>3</sup>May He remember all your offerings,  
and accept your burnt sacrifices.

*Selah*

<sup>4</sup>May He grant you what your heart desires,  
and fulfill all your plans.<sup>s</sup>

<sup>5</sup>May we shout for joy over your triumph,<sup>t</sup>  
and in the name of our God wave our banners;

may the LORD fulfill all your petitions.

<sup>6</sup>Now I know that the LORD saves His anointed;<sup>u</sup>

He answers him from His holy heaven with the saving might of His right hand.

<sup>7</sup>Some boast of chariots and some of horses,  
but we boast of the name of Jehovah, our God.

<sup>8</sup>They have bowed down and fallen;<sup>v</sup>

k) As a flowing stream of water.

l) Sufficiently, says Paul, Rom. 1:20, 21, for all humanity to know there is a Creator, worthy of worship. m) Measuring line showing extent of influence.

n) A change here from natural to written revelation. o) One open-minded for either good or evil.

p) Unintentional or unconscious sins in distinction from those presumptuous, of v. 13.

q) Both what we say and what we think is to be pure before God. r) Prayer for Israel's king.

s) Presumed, of course, that they are in agreement with God's plan and program.

t) Or, "deliverance." u) David himself with assured conviction, as if already accomplished.

v) Answers in v. 8 correspond to the thoughts of v. 7.

but we have risen and stand erect.

<sup>9</sup>Save, LORD! May the king  
answer us when we call.

*Praise for Deliverance*

For the Chief Musician. A Psalm of David

**21** In Thy strength, O LORD, the  
king is made glad,  
in Thy saving grace how greatly he  
rejoices!

<sup>2</sup>Thou hast given him the desire of  
his heart,  
and hast not refused the request of  
his lips.

<sup>3</sup>For Thou dost meet him<sup>w</sup> with  
blessings of goodness;  
Thou dost place a crown of pure gold  
on his head.

<sup>4</sup>He asked life of Thee; Thou gavest it  
to him;  
even length of days forever and ever.

<sup>5</sup>His glory is great because of Thy  
deliverance;<sup>x</sup>  
honor and majesty Thou dost bestow  
upon him.

<sup>6</sup>Yes, forever Thou dost make him most  
blessed;  
Thou dost delight him with joy by Thy  
presence.<sup>y</sup>

<sup>7</sup>For the king trusts in the LORD;  
and because of the covenant-love of the  
Most High he shall not be moved.

<sup>8</sup>Your<sup>z</sup> hand will contact all your  
enemies;  
your right hand will contact those who  
hate you.

<sup>9</sup>You will make them like a blazing  
furnace when you appear;<sup>a</sup>  
the LORD will swallow them up in His  
anger, and fire will devour them.

<sup>10</sup>You will destroy their offspring from  
the earth  
and their children from the sons  
of men.

<sup>11</sup>For they have intended evil  
against you;

they have devised a plot: they will be  
unable to put it into practice.

<sup>12</sup>For you will make them turn their  
back;  
you will aim at their faces with your  
bows.

<sup>13</sup>Be Thou exalted, O LORD, in  
Thy strength;  
we will sing and praise Thy power.

*Great Suffering Followed  
by Deliverance*

For the Chief Musician, according to "the  
Hind of the Morning."<sup>b</sup> A Psalm of David

**22** My God, my God, why hast  
Thou forsaken me,<sup>c</sup>  
so far from helping me and from the  
words of my groaning?

<sup>2</sup>O my God, I call by day, but Thou  
dost not answer,  
and by night, but I find no rest.

<sup>3</sup>Yet Thou art holy,<sup>d</sup>  
enthroned upon the praises of Israel.

<sup>4</sup>In Thee our fathers trusted;  
they trusted, and Thou didst deliver  
them.

<sup>5</sup>To Thee they cried and were delivered;  
in Thee they trusted and were not  
disappointed.

<sup>6</sup>But I am a worm and not a man,  
a reproach of men and despised by the  
people.

<sup>7</sup>All who see me, mock me;  
they open the mouth;<sup>e</sup> they wag the  
head:

<sup>8</sup>He<sup>f</sup> trusted in the LORD, let Him  
deliver him;  
let I Him save him, since he has delighted  
in Him.

<sup>9</sup>Yc<sup>g</sup> Thou art He who took me  
out of the womb,  
who made me trust when upon my  
mother's breast.

<sup>10</sup>Upon Thee have I been cast from  
my birth;  
since my mother bore me, Thou hast  
been my God.

w) Such grace as to meet the king with these blessings!

x) The king's success was due to God's help, cf. v. 7. y) True joy is found in God alone.

z) In vv. 8-12 the king is addressed, probably by himself. a) As if they were in a blazing furnace.

b) Perhaps the title of a tune.

c) This cry fulfilled in Matt. 27:46. This is one of the striking Messianic psalms, depicting

marked details of the sufferings of Christ.

d) God's holiness remains, even though we are unable to understand His ways; cf. v. 9.

e) In derision; cf. Ps. 35:21; Job 16:10.

f) V. 8 gives what these deriders say; fulfilled, Matt. 27:43.



<sup>11</sup>Be<sup>g</sup> not far from me for trouble is near,  
and there is none to help.

<sup>12</sup>Many bulls have surrounded me,  
strong bulls of Bashan have encompassed me.

<sup>13</sup>They open their mouths at me like a ravening and roaring lion.

<sup>14</sup>I am poured out like water,  
and all my bones are out of joint.  
My heart is like wax melted within me;  
<sup>15</sup>my strength is dried up like a potsherd,  
and my tongue cleaves to my jaws;  
Thou dost lay me in the dust of death.

<sup>16</sup>For dogs have surrounded me;  
a crowd of wicked men have encircled me;  
they have pierced<sup>h</sup> my hands and my feet;

<sup>17</sup>I can count all my bones.

They look, they stare at me;

<sup>18</sup>they divide my garments among them,  
and for my clothing do they cast lots.<sup>1</sup>

<sup>19</sup>But, O LORD, be not Thou afar off;

O my Strength, hasten to help me.

<sup>20</sup>Deliver my soul from the sword,  
my lonely self<sup>j</sup> from the power of the dog.

<sup>21</sup>Save me from the mouth of the lion;  
Even from the horns of the wild oxen,  
Thou hast answered me.<sup>k</sup>

<sup>22</sup><sup>l</sup>I will make known Thy name to my brothers;  
in the midst of the congregation I will praise Thee.

<sup>23</sup>You who revere the LORD, praise I Him;  
all you sons of Jacob, glorify Him;  
and stand in awe of Him, all you sons of Israel.

<sup>24</sup>For He has neither despised nor abhorred the affliction of the afflicted,  
nor has He hid His face from him,  
but when he cried to Him, He heard.

<sup>25</sup>From Thee<sup>m</sup> comes my praise in the large congregation;  
I will pay my vows before those who revere Him.

<sup>26</sup>The afflicted shall eat and be satisfied;  
those who seek the LORD shall praise I Him.

May your heart live forever!

<sup>27</sup>All the ends of the earth shall remember and turn to the LORD;  
all the families of the nations shall bow down before Thee.

<sup>28</sup>For kingship belongs to the LORD;

He rules over the nations.<sup>n</sup>

<sup>29</sup>All the prosperous<sup>o</sup> of the earth shall eat and bow down;

indeed all who go down to the dust shall bow before I Him,  
even he who is unable to keep his soul alive.

<sup>30</sup>Posterity shall serve Him; it shall be told

of the LORD to the coming generation;

<sup>31</sup>they will come and they will tell of His righteousness

to a people yet to be born, for I He has performed it.

### *Shepherd, Guide and Host*

A Psalm of David

**23** The LORD is my Shepherd; I shall not lack;<sup>p</sup>

<sup>2</sup>He makes me to lie down in green pastures;

<sup>3</sup>He leads me beside restful water; He revives my soul.

He leads me in paths of righteousness for His name's sake.<sup>q</sup>

<sup>4</sup>Yes, though I walk through the valley of the shadow of death,

I will fear no harm; for Thou art with me:

Thy rod and Thy staff, they comfort me.

<sup>5</sup>Thou preparest a table before me in the presence of my adversaries;

g) Vv. 11-21 vividly describe the suffering experienced. h) Or, like a lion.

i) Fulfilled, Matt. 27:35. j) Refers to His aloneness in suffering.

k) In this concluding note to the description, confidence that God has heard is strongly expressed.

l) Vv. 22-31 give the song of deliverance.

m) Not only is praise of God, but it is also from God.

n) How reassuring to remember this in time of suffering.

o) Even the prosperous and haughty will someday bow.

p) One reason this psalm is so deeply loved is that it comes warm from the heart of a man who knew the meaning of sheep and shepherd and who knew the LORD as thus related to him.

q) To grow aware of God's care and to feel secure for the future one must willingly follow the Shepherd.

## PSALMS 23-25

Thou hast anointed my head with oil;  
my cup runs over.

<sup>6</sup>Surely, goodness and unfailing love  
shall follow me all the days of my life  
and I shall dwell in the house of the  
LORD forever.

*The True Worshiper  
of the King of Glory  
A Psalm of David<sup>r</sup>*

**24** The earth and all its fulness are  
the LORD's,  
the world and all who live in it;  
<sup>2</sup>for He has founded it upon the seas,  
and established it upon the floods.

<sup>3</sup>Who shall go up into the  
mountain of the LORD;  
who shall stand in His holy place?

<sup>4</sup>He who has clean hands and a pure  
heart,  
who has not lifted up his soul to  
falschood,

who has not sworn deceptively;  
<sup>5</sup>he shall receive a blessing from the  
LORD,  
and righteousness from the God of his  
salvation.

<sup>6</sup>Such is the generation of those who  
inquire for Him;  
who seek Thy face, like Jacob.<sup>s</sup> *Selah*

<sup>7</sup>Lift up your heads, O ye gates,  
and be ye raised, ye ancient doors,  
so that the King of glory may enter!

<sup>8</sup>Who is the King of glory?  
The LORD, strong and mighty, the  
LORD, mighty in battle.

<sup>9</sup>Lift up your heads, ye gates,  
and be raised, ye ancient doors,  
so that the King of glory may enter!

<sup>10</sup>Who is he then, the King of  
glory?  
The LORD of hosts, He is the King of  
glory. *Selah*

*Prayer for Salvation and Forgiveness  
A Psalm of David*

**25** To Thee, O LORD, I lift up my  
soul;<sup>t</sup>

## *Worship, Salvation and Forgiveness*

<sup>2</sup>my God, in Thee I trust, let me not be  
ashamed,

let not my enemies triumph over me.

<sup>3</sup>Yes, none who wait for Thee shall be  
ashamed;  
those shall be ashamed who are vainly  
disloyal.

<sup>4</sup>Show me Thy ways, O LORD;  
teach me Thy paths.<sup>u</sup>

<sup>5</sup>Guide me in Thy truth and  
instruct me;  
for Thou art the God of my salvation;  
for Thee I wait all day.

<sup>6</sup>Remember, O LORD, Thy tender  
mercies and Thy lovingkindnesses,  
for they are from everlasting.

<sup>7</sup>Remember not the sins of my youth,  
nor my transgressions;  
remember me according to Thy  
lovingkindness.<sup>v</sup>  
for Thy goodness' sake, O LORD.

<sup>8</sup>Good and upright is the LORD;  
therefore He will instruct sinners in  
the way.

<sup>9</sup>He guides the humble in what is  
right  
and teaches the humble His way.

<sup>10</sup>All the paths of the LORD are  
lovingkindness and truth  
to such as keep His covenant and His  
testimonies.

<sup>11</sup>For Thy name's sake, O LORD, pardon  
my sin, for it is great.

<sup>12</sup>Who is the man who reveres the  
LORD?

His He shall instruct in the way that  
he shall choose.

<sup>13</sup>His soul shall dwell in prosperity,  
and his offspring shall inherit the land.

<sup>14</sup>The companionship of the LORD  
is with them that revere Him;  
and He will show them His covenant.

<sup>15</sup>My eyes are ever toward the LORD,  
for He will release my feet from the net.

<sup>16</sup>Turn to me and be gracious  
to me,<sup>w</sup>  
for I am desolate and afflicted.

r) This psalm seems to have been written by David in connection with bringing the ark of the covenant into a tent or tabernacle at Jerusalem, for public worship [II Sam. 6:17].

s) At the brook Jabbok [Gen. 32:22f.], Jacob wrestled face to face with God [Gen. 32:30; Hos. 12:4, 5], in seeking a blessing [Gen. 32:26].

t) Each verse of this psalm begins with its proper letter from the Hebrew alphabet, which has 22 letters. u) We need instruction and God provides it.

v) We are glad God forgets forgiven sins of our youth; but to understand today's youth, we do well to recall our youthful weaknesses. w) Most of our troubles are due to our sins.

<sup>17</sup>The troubles of my heart are enlarged.  
Oh, bring me out of my distresses!

<sup>18</sup>Consider my affliction and my trouble,  
and forgive all my sins.

<sup>19</sup>Consider my enemies, for they are  
many  
and they hate me with cruel hatred.

<sup>20</sup>Keep my soul and deliver me,  
let me not be ashamed, for I trust in  
Thee.

<sup>21</sup>Let integrity and uprightness  
preserve me,  
for I wait on Thee.

<sup>22</sup>Redeem Israel, O God,<sup>x</sup> out of  
all his troubles!

### *Self-Examination before Worship*

A Psalm of David

**26** Vindicate me, O LORD, for I  
have walked in my integrity,<sup>y</sup>  
and in the LORD I have trusted without  
wavering.

<sup>2</sup>Examine me, O LORD, and test me;  
test my soul and my attitude.

<sup>3</sup>For Thy lovingkindness is before  
my eyes,  
and I have walked in Thy truth.

<sup>4</sup>I have not associated with  
deceptive men,  
nor do I fellowship with pretenders.

<sup>5</sup>I hate the gathering of evil-doers  
and will not fellowship with the  
wicked.

<sup>6</sup>I will wash my hands in innocence<sup>z</sup>  
and would go about Thy altar, O LORD,  
<sup>7</sup>that I may publish with a voice of  
thanksgiving  
and tell of all Thy wondrous works.

<sup>8</sup>O LORD, I love the habitation of  
Thy house  
and the place where Thy glory dwells.<sup>a</sup>

<sup>9</sup>Gather not my soul with sinners,  
nor my life with bloodthirsty men,  
<sup>10</sup>in whose hands is wickedness,  
and their right hand is full of bribes.

<sup>11</sup>As for me, I will walk in my  
integrity;

redeem me and be merciful to me!  
<sup>12</sup>My foot stands on even ground;  
in the congregations I will praise  
the LORD.

### *Assurance in the Lord*

A Psalm of David

**27** The LORD is my light and my  
salvation; whom shall I fear?  
The LORD is the stronghold of my life;  
of whom shall I be afraid?<sup>b</sup>

<sup>2</sup>When the wicked came at me to eat  
my flesh,<sup>c</sup>

my adversaries and my foes, they  
stumbled and fell.

<sup>3</sup>Though an army should encamp  
against me, my heart shall not fear:  
though war should rise against me, I  
would still be confident.

<sup>4</sup>One thing I have asked of the  
LORD; that will I look for,  
that I may live in the house of the  
LORD all the days of my life,<sup>d</sup>  
to observe the LORD's loveliness, and to  
meditate in His temple.

<sup>5</sup>For in the day of trouble He conceals  
me in His tabernacle;  
He hides me in the shelter of His tent,  
He lifts me up on a rock.

<sup>6</sup>Thus shall my head be exalted above  
my enemies around me;  
in His tent I will offer sacrifices of  
triumph;

I will sing, yes, I will sing praises to  
the LORD.

<sup>7</sup>Hear, O LORD, when I cry aloud;  
be gracious to me and answer me.

<sup>8</sup>In Thy behalf my heart proclaims,  
"Seek ye My face";

Thy face, LORD, I will seek.

<sup>9</sup>Hide not Thy face from me, put not  
Thy servant away in anger.

Thou art my help; reject me not,  
neither forsake me,  
O God of my salvation.

<sup>10</sup>For though my father and my  
mother forsake me, the LORD will  
take care of me.

x) Our prayers must not be selfish; we include others who also need God's help.

y) We may freely pray for deliverance and vindication when we are in right relations with God and with men.

z) This attitude we show by sincere faith, a consecrated life, aversion to sinful ways, godly behavior.

a) Especially His Presence above the ark of the covenant, between the cherubim, in the Holy of Holies. b) Seeing how God helps us, we can be confident among enemies.

c) "Eat my flesh" may mean, "slander me."

d) Be able to say, "Thou art my dwelling place," Ps. 90:1.

<sup>11</sup>Teach me, O LORD, Thy way; and  
lead me in an even path

because of those who lie in wait for me.

<sup>12</sup>Hand me not over to the will of my  
opponents;<sup>e</sup>

for false witnesses are risen against me,  
and such as breathe cruelty.

<sup>13</sup>What if I had not believed to  
see the LORD's goodness

in the land of the living!<sup>f</sup>

<sup>14</sup>Wait for the LORD; take courage,  
and He will give strength to your heart;  
yes, wait for the LORD.<sup>g</sup>

### *An Appeal to God as Judge*

A Psalm of David

**28** To Thee, O LORD, do I call; my  
rock, be not deaf to me.<sup>h</sup>

If Thou be silent to me, I become like  
those who go down into the pit.<sup>i</sup>

<sup>2</sup>Hear the voice of my supplication,  
when I cry to Thee,  
when I lift up my hands toward Thy  
inner sanctuary.<sup>j</sup>

<sup>3</sup>Carry me not away with the  
ungodly, and with those engaged  
in wrong,  
who speak peace with their neighbors,  
while malice is in their hearts.

<sup>4</sup>Repay them according to their work,  
according to the wickedness of their  
actions.

According to the work of their hands  
repay them;

give them what they deserve.<sup>k</sup>

<sup>5</sup>Because they do not observe the  
LORD's doings,  
nor the work of His hands,  
He shall demolish them and not  
rebuild them.

<sup>6</sup>Blessed be the LORD, because He  
has heard the voice of my  
supplication.<sup>l</sup>

<sup>7</sup>The LORD is my defense and my  
shield;  
my heart trusted in Him, and I am  
helped.

Therefore my heart rejoices, and with  
my song I will praise Him.

<sup>8</sup>The LORD is their protection;  
He is the saving defense of His  
anointed.<sup>m</sup>

<sup>9</sup>Save Thy people, and bless Thy  
heritage;  
nourish them and carry them forever.

### *Heartfelt Praise*

A Psalm of David

**29** Give to the LORD, O you sons of  
the mighty,  
give to the LORD glory and strength.

<sup>2</sup>Ascribe to the LORD the glory of His  
name;

worship the LORD in sacred adornment.<sup>n</sup>

<sup>3</sup>The voice of the LORD is upon  
the waters;  
the God of glory thunders; the LORD  
is upon great waters.

<sup>4</sup>The voice of the LORD is powerful;  
the voice of the LORD is full of majesty.

<sup>5</sup>The voice of the LORD breaks the  
cedars;

yes, the LORD breaks the cedars of  
Lebanon.

<sup>6</sup>He makes them to skip like a calf,  
Lebanon and Sirion like an antelope.

<sup>7</sup>The voice of the LORD splits flames of  
fire;

<sup>8</sup>The voice of the LORD makes the  
wilderness to tremble;  
the LORD shakes the wilderness of  
Kadesh.

<sup>9</sup>The voice of the LORD makes the hinds  
to labor  
and strips the forests,  
while in His temple all chant, Glory!

<sup>10</sup>The LORD sat enthroned over  
the flood;  
the LORD sits enthroned King forever.

<sup>11</sup>The LORD will give strength to His  
people;<sup>o</sup>

the LORD will bless His people with  
peace.

e) It has never been easy to live a consecrated life; for the unconverted cannot believe our godly motives. f) "Think what trouble I would have been in," seems the concluding thought.

g) He is worth waiting for and He responds.

h) We confess our utter and blessed dependence on Him. i) The grave. j) The Holy of Holies.

k) The ungodly shall not miss their reward. l) Prayer in agreement with His will is heard.

m) Of the writer, who had been anointed to be king.

n) Consider God's nature — His wisdom, power, holiness, fairness, mercy into infinity; it helps us to adore Him and to feel our dependence on Him.

o) The forces of nature witness to His sovereignty, and His grace is greater still. Thunder is a voice of God, with lightning that strikes and consumes.

*Gratitude for Divine Rescue*  
A Song for the Dedication of the Temple<sup>p</sup>

A Psalm of David  
**30** I will extol Thee, O LORD,  
because Thou hast lifted me,  
and hast not let my enemies rejoice  
over me.  
<sup>2</sup>O LORD, my God,<sup>q</sup> I cried to Thee,  
and Thou hast healed me.  
<sup>3</sup>LORD, Thou hast brought my soul up  
from Sheol;

Thou hast revived me from among  
those who go down to the grave.

<sup>4</sup>Sing praise to the LORD, you His  
saints,  
and praise His sacred memory.

<sup>5</sup>For His anger stays but a moment;  
in His favor is life.

At eventide weeping may come in to  
lodge for the night,  
but in the morning — shouts of joy.

<sup>6</sup>As for me, I said in my  
prosperity, "I shall never be  
moved."<sup>r</sup>

<sup>7</sup>LORD, by Thy favor Thou hast made  
my mountain to stand strong;  
Thou didst hide Thy face; I felt  
disaster.

<sup>8</sup>I cried to Thee, O LORD; to the  
LORD I made supplication:

<sup>9</sup>"What profit is there in my  
blood, when I go down to the grave?  
Shall the dust praise Thee? Shall it  
declare Thy truth?

<sup>10</sup>Hear, O LORD, and be gracious  
to me; O LORD, be Thou my  
helper."

<sup>11</sup>Thou hast turned my lamenting for  
me into a procession;  
Thou hast discarded my sackcloth, and  
hast girded me with gladness,

<sup>12</sup>So that my soul may sing praise to  
Thee and not be silent.

O LORD, my God, I will praise Thee  
forever.

*God Our Protector*  
To the Chief Musician. A Psalm of David

**31** In Thee, O LORD, I take refuge;  
let me not be put to shame

forever; in Thy righteousness  
deliver me.

<sup>2</sup>Incline Thy ear to me, speedily  
deliver me;

be Thou to me a strong rock, a  
fortified house to save me.

<sup>3</sup>For Thou art my rock and my fortress;  
for Thy name's sake lead me and  
guide me.

<sup>4</sup>Draw me out of the net, which  
they have hid for me,  
for Thou art my stronghold.

<sup>5</sup>Into Thy hand I commit my spirit;<sup>a</sup>  
Thou hast redeemed me, LORD God of  
truth.

<sup>6</sup>I have abhorred the worshipers of  
vain idols;  
but I trust in the LORD.

<sup>7</sup>I will exult and rejoice in Thy  
lovingkindness,  
because Thou hast seen my distress;  
Thou hast known the afflictions of  
my soul

<sup>8</sup>and Thou hast not handed me over  
into the hand of the enemy;  
Thou hast established my feet in a  
large place.<sup>t</sup>

<sup>9</sup>Have mercy on me, O LORD,  
for I am in anguish;  
my eye, my soul and my body are  
consumed with grief.

<sup>10</sup>For my life wastes away with sorrow  
and my years with sighing.  
My strength has failed because of  
my sin,<sup>u</sup>

Even my bones have languished.

<sup>11</sup>To all my enemies I am become a  
reproach,  
most of all to my neighbors; even a  
dread to my acquaintances.

Those who see me on the street run  
away from me.<sup>v</sup>

<sup>12</sup>I am lost to memory like one dead;  
I am discarded like a worn-out utensil.

<sup>13</sup>For I have heard the slander of  
many;

there was terror on every side.

When they plotted together

against me,

they schemed to take my life.

<sup>p</sup>) Temple may refer to the tabernacle David had built, or David may have written this for future use, since he prepared for Solomon's temple.

<sup>q</sup>) His exultation is: From the rim of death Thou hast raised me up.

<sup>r</sup>) Prosperity tempts to self-confidence; David had to learn that in God alone we stand sure.

<sup>s</sup>) Our Lord's final utterance on the Cross; divine assurance through the ages.

<sup>t</sup>) With plenty of room to move.

<sup>u</sup>) He feels that not God but his sins brought on his trouble.

<sup>v</sup>) Sounds like Job, whose experiences were not altogether unique; they remain typical.

## PSALMS 31-33

## Praise, Compassion and Joy

<sup>14</sup>But I trust in Thee, O LORD;  
I said, "Thou art my God;  
<sup>15</sup>my times are in Thy hand;<sup>w</sup>  
free me from my foes, and from my  
pursuers.  
<sup>16</sup>Cause Thy face to shine upon Thy  
servant;<sup>x</sup>  
in Thy lovingkindness save me.  
<sup>17</sup>Let me not be put to shame, O LORD,  
for on Thee do I call."  
The wicked shall be ashamed; they  
shall be silenced in the realm of  
the dead.  
<sup>18</sup>Lying lips shall be silenced,  
that speak insolently against the  
righteous with pride and contempt.

<sup>19</sup>How great is Thy goodness,  
which Thou hast reserved  
for those who revere Thee;  
which Thou hast prepared for those  
who take refuge in Thee in the  
presence of the sons of men!  
<sup>20</sup>In the shelter of Thy presence  
Thou shalt protect them  
from the conspiracies of men;  
Thou shalt hide them in a pavilion  
from the strife of tongues.<sup>y</sup>

<sup>21</sup>Blessed be the LORD,  
for He has shown me His loving-  
kindness as in an entrenched city.  
<sup>22</sup>As for me, I had said in my alarm,  
"I am cut off from before Thy eyes."  
Yet Thou didst hear the voice of my  
supplication when I cried to Thee.<sup>z</sup>

<sup>23</sup>Love the LORD, all ye godly;  
the LORD preserves the faithful and  
fully repays the proud doer.

<sup>24</sup>Be strong and let your heart take  
courage, all ye who wait for the  
LORD.

### The Joy of Confession and Forgiveness

A Psalm of David, for Instruction

**32** Blessed is he whose transgression  
is forgiven,  
whose sin is covered.

<sup>2</sup>Blessed is the man to whom the LORD

does not charge iniquity,  
and nothing in his spirit is deceit.<sup>a</sup>

<sup>3</sup>When I kept silent, my bones  
wasted away in my groaning all  
the day.

<sup>4</sup>For day and night Thy hand was  
heavy upon me;  
my marrow dried up as in a summer  
drought. *Selah*

<sup>5</sup>I acknowledged my sin to Thee  
and my iniquity I did not hide.  
I said, "I will confess my transgressions  
to the LORD,"

and Thou didst forgive the iniquity  
of my sin. *Selah*

<sup>6</sup>For this let all the godly pray to Thee  
betimes,  
when Thou mayest be met.<sup>b</sup>  
Surely, the flood of great waters shall  
not touch him.

<sup>7</sup>Thou art my hiding place; Thou wilt  
preserve me from trouble,  
Thou wilt surround me with songs of  
deliverance. *Selah*

<sup>8</sup>I will instruct you and train you  
in the way you shall go;<sup>c</sup>  
I will counsel you with My eye  
on you.

<sup>9</sup>Be not as the horse, as the mule,  
without judgment;<sup>d</sup>  
whose temper must be curbed with bit  
and bridle,  
else they come not near to you.

<sup>10</sup>Many sorrows are to the  
ungodly,  
but he who trusts in the LORD shall  
be encircled with lovingkindness.

<sup>11</sup>Be glad in the LORD and exult, ye  
righteous;  
shout joyfully, ye upright in heart.

### Heavenly Joy

**33** Rejoice, ye righteous, in the  
LORD; praise becomes the  
upright!<sup>e</sup>

<sup>2</sup>Give thanks to the LORD with a harp;  
with a ten-stringed harp sing Him  
praises.

w) Quoted by Browning in his "Rabbi Ben Ezra."

x) Help me so to love, that Thou art pleased with me.

y) When His presence grows real to us, their hands cannot touch us and their noises cannot harm us. z) God's mercy and goodness go beyond our faith.

a) David has fully confessed and has been completely forgiven; now he is spiritually clean; which can be our experience. b) A time when God is nearer, Isa. 55:6. c) Vv. 8, 9 God speaks.

d) God has distinguished us from animals by the gift of reason and a sense of God for right or wrong — our conscience. e) All our good qualities spring from our Creator.

<sup>3</sup>Sing Him a new song;<sup>f</sup> play skilfully with a joyful sound.

<sup>4</sup>For right is the word of the LORD, and all His work is in faithfulness.

<sup>5</sup>He loves righteousness and justice; the earth is full of the LORD's lovingkindness.

<sup>6</sup>By the word of the LORD the heavens were made;<sup>g</sup> by the breath of His mouth all their host.

<sup>7</sup>Gathering as a heap the waters of the sea,

He places the deeps in store-houses.

<sup>8</sup>Let them be in awe before the LORD, all the earth;

let all the inhabitants of the world be reverent before Him.

<sup>9</sup>For He spoke and it became, He commanded and it appeared.

<sup>10</sup>The LORD brought to nought the counsel of the Gentiles;<sup>h</sup> He frustrated the purposes of the peoples.

<sup>11</sup>The counsel of the LORD stands forever,

the purposes of His heart from generation to generation.

<sup>12</sup>Blessed is the nation whose God is the LORD,<sup>i</sup>

the people He has chosen for His personal inheritance.

<sup>13</sup>The LORD looked from heaven; He saw all the sons of men.

<sup>14</sup>He looked from the place of His dwelling

at all the inhabitants of the earth,

<sup>15</sup>He who fashions their hearts to be human;<sup>j</sup>

He who takes note of all their works.

<sup>16</sup>There is no king delivered by a great army;<sup>k</sup>

no mighty man is preserved by great strength.

<sup>17</sup>The horse is a vain means of safety, and its great strength affords no escape.

<sup>18</sup>Behold, the eye of the LORD is on those who revere Him, on those trusting in His mercy,<sup>l</sup> to save their soul from death, to keep them alive in famine.<sup>l</sup>

<sup>20</sup>Our soul waits for the LORD; He is our help and our shield.

<sup>21</sup>Yes, in Him our heart shall rejoice; for we have trusted in His holy name.

<sup>22</sup>Let Thy lovingkindness, O LORD, be upon us, according as we hope in Thee.<sup>m</sup>

### God Cares

A Psalm of David, when he feigned his behavior before Abimelech,<sup>n</sup> so that he drove him away and he departed.

**34** I will bless the LORD at all times; His praise shall continually be in my mouth.

<sup>2</sup>My soul shall make her boast in the LORD;

let the humble hear it and be glad.

<sup>3</sup>Magnify the LORD with me and let us exalt His name together.<sup>o</sup>

<sup>4</sup>I sought the LORD and He answered me,

and freed me from all my fears.

<sup>5</sup>They looked to Him and were radiant; their faces not put to shame.

<sup>6</sup>This poor man called and the LORD heard,<sup>p</sup>

and saved him out of all his troubles.

<sup>7</sup>The Angel of the LORD<sup>q</sup> encamps around those who revere Him and rescues them.

<sup>8</sup>O taste and see that the LORD is good; blessed is the man who trusts in Him.

<sup>9</sup>Revere the LORD, ye His saints, for there is no lack to those who revere Him.

<sup>10</sup>The young lions do need and suffer hunger;

but those who seek the LORD shall lack in nothing good.

f) Nothing of sin and sorrow in this psalm. As in heaven, so here is only joy and praise.

g) This is applied to our Redeemer, John 1:1-3. h) As sung in Ps. 2.

i) People who can and do say from the heart. "In God we trust."

j) Such was God's creation of man in His image.

k) Napoleon said: "God is with the greatest battalions."

l) We may forget Him; how wonderful that He never forgets us.

m) Twenty-two verses, not alphabetic.

n) Achish, of I Sam. 21:10-15. As Pharaoh was the title of Egyptian kings, so was Abimelech that of leading Philistine kings. o) Joint worship is essential.

p) David himself who had escaped death. q) The Redeemer, of the New Testament.

<sup>11</sup>Come, sons and daughters,  
listen to me,  
I will teach you reverence for  
the LORD.  
<sup>12</sup>Who is the man desiring life, loving  
days to see good—:  
<sup>13</sup>Keep your tongue from evil and your  
lips from speaking deceit;  
<sup>14</sup>turn away from evil and practice  
good;  
seek peace and keep after it.  
<sup>15</sup>The eyes of the LORD are  
toward the righteous,  
and His ears open to their cry.  
<sup>16</sup>The face of the LORD is against the  
evil-doers;  
to root up their memory from off the  
earth.  
<sup>17</sup>The righteous cried and the LORD  
heard  
and saved them out of all their  
troubles.<sup>r</sup>  
<sup>18</sup>The LORD is close to the broken-  
hearted, and rescues those whose  
spirit is crushed.<sup>s</sup>  
<sup>19</sup>Many are the afflictions of the  
righteous;  
but out of them all the LORD  
delivers him.  
<sup>20</sup>He protects his every bone; not one  
of them is broken.<sup>t</sup>  
<sup>21</sup>Calamity shall slay the wicked  
and the haters of the righteous shall  
be penalized.  
<sup>22</sup>The LORD redeems the soul of His  
servants;  
all those taking refuge in Him shall  
go free.<sup>u</sup>

*Prayer for Safety from Enemies*

A Psalm of David

**35** Contend, O LORD, with my  
contenders; war against those  
who war against me.<sup>v</sup>  
<sup>2</sup>Lay hold of shield and covering and  
stand up for my help.  
<sup>3</sup>Draw out the spear and step in to  
encounter my pursuers;

say to my soul: I am your salvation.  
<sup>4</sup>Let them be confounded and  
ashamed, who seek after my soul;  
let them be turned back and abashed  
who intend my hurt.  
<sup>5</sup>Let them be as chaff before the wind,  
the Angel of the LORD driving them.  
<sup>6</sup>Let their path be pitch-dark and most  
slippery,  
the Angel of the LORD pursuing them.  
<sup>7</sup>For without provocation they hid  
their net for me;<sup>w</sup>  
without cause they have digged (a pit)  
for my soul.  
<sup>8</sup>Let ruin come upon him unawares,  
and may his net, which he hid,  
catch himself;  
with destruction let him fall into it.

<sup>9</sup>But my soul shall rejoice in the  
LORD, shall exult in His salvation.  
<sup>10</sup>All my bones<sup>x</sup> shall say: "LORD, who  
is equal to Thee,  
delivering the afflicted from one  
stronger than he  
and the poor and needy from him who  
robs him."

<sup>11</sup>False witnesses rise up; they  
ask of me what I do not know.  
<sup>12</sup>They reward me harm in return for  
help; bereavement has come to  
my soul.  
<sup>13</sup>But I—when they were ill, my  
clothing was sackcloth—  
I humbled my soul with fasting;  
but my prayer rebounded to my own  
bosom.<sup>y</sup>  
<sup>14</sup>As though it were my friend or a  
brother, I went about;  
I bowed down mourning as in sorrow  
for a mother.  
<sup>15</sup>But in my stumbling they rejoiced;  
slanderers gathered themselves  
against me  
and I did not know it. Unceasingly  
they reviled.<sup>z</sup>  
<sup>16</sup>Among the profanest of the mockers  
of a feast,  
they gnashed their teeth against me.

<sup>r</sup>) This was David's experience, typically.

<sup>s</sup>) God considers the broken heart and the crushed spirit as sacrifices to Him, Ps. 51:17.

<sup>t</sup>) True of every believer spiritually. Observed physically by the Hebrews for their Passover lamb, Ex. 12:46; applied to our LORD's body, John 19:36.

<sup>u</sup>) This 22-verse psalm is acrostic, emphasizing the 22 letters in the Hebrew alphabet.

<sup>v</sup>) Only when we live loyally God's way, may we pray like this, and then in the New Testament spirit of seeking salvation. <sup>w</sup>) Without any decent reason and by deceit trying to trap him.

<sup>x</sup>) As body and soul he can glorify God.

<sup>y</sup>) It did not go through to God; they did not care to be prayed for.

<sup>z</sup>) False accusation is attempt at spiritual murder.



<sup>17</sup>LORD, how long wilt Thou  
look on?  
Rescue my soul from their destructions;  
my only one<sup>a</sup> from the young lions.  
<sup>18</sup>I will thank Thee in a great  
congregation;<sup>b</sup>  
among a mighty people I will praise  
Thee.

<sup>19</sup>Let not those who are  
wrongfully my opponents rejoice  
over me;  
let not those wink the eye, who hate  
me without provocation.  
<sup>20</sup>For they do not talk peace; but  
against the quiet ones  
of the land they plot treacheries.  
<sup>21</sup>They open their mouth wide  
against me,  
they say, "Aha! aha! Our eye has  
seen it!"

<sup>22</sup>Thou hast observed, O LORD;  
be not silent;  
O LORD, be not far from me!  
<sup>23</sup>Arouse Thyself and awake to my  
judgment;  
to my cause, my God and my LORD.  
<sup>24</sup>Judge me according to Thy  
righteousness, O LORD my God,<sup>c</sup>  
and let them not rejoice over me.  
<sup>25</sup>Let them not say in their heart,  
"Aha! There is our desire";  
let them not say, "We have swallowed  
him up."  
<sup>26</sup>Let them be ashamed and  
confounded together who rejoice  
at my misfortune;  
Let them be clothed with shame and  
dishonor who  
puff themselves up against me.

<sup>27</sup>Let those shout with joy and be  
glad<sup>d</sup> who favor my righteous cause,  
and say continually, "Let the LORD be  
magnified,  
who has pleasure in the peace of His  
servant!"  
<sup>28</sup>And my tongue shall speak of Thy  
righteousness,  
Thy praise all the day.

*Life False Without God*  
To the Chief Musician. A Psalm of  
David, the Servant of the LORD

**36** Sin appeals to the wicked deep  
in his heart;<sup>e</sup>  
no dread of God is present before his  
eyes;

<sup>2</sup>for he flatters himself in his own eyes  
until his sin is found out and hated.

<sup>3</sup>The words of his mouth are falsehood  
and deceit;

he has ceased to act wisely, to do good.

<sup>4</sup>He concocts mischief upon his couch;  
he takes his stand upon a path that is  
not good;

he does not loathe evil.

<sup>5</sup>O LORD, high as the heavens is  
Thy lovingkindness;<sup>f</sup>  
up to the clouds Thy faithfulness!

<sup>6</sup>Thy righteousness is like the  
mountains of God;  
Thy judgments are a great deep;  
LORD, Thou dost preserve man and  
beast.

<sup>7</sup>How precious is Thy lovingkindness,  
O God,  
so the children of men take refuge in  
the shadow of Thy wings!

<sup>8</sup>They are perfectly satisfied with the  
abundance of Thy house;  
Thou shalt give them to drink of the  
stream of Thy delights;

<sup>9</sup>for with Thee is the fountain of life;  
in Thy light we see light.

<sup>10</sup>Prolong Thy lovingkindness to  
those who know Thee  
and Thy righteousness to the upright  
of heart.

<sup>11</sup>Let not the proud foot approach me,<sup>g</sup>  
or the hand of the wicked drive  
me out.

<sup>12</sup>There are the evil-doers fallen;  
they are cast down and shall not be  
able to rise.

a) The only soul or life I have.

b) As God's cause is his cause, deliverance is rightly acknowledged among fellow worshippers.

c) Not according to his own righteousness, which is fragile.

d) Very different experiences; the godly can jubilate in view of God.

e) A marvelous picture of the sinner, trying to make sin worth while — of course without God.

f) The hymn of praise to our merciful, ever dependable Creator, the source of all real living.

g) Let me keep free from the company of a proud person!

*Count on God*

A Psalm of David

**37** Do not get fretful on account of evil-doers;

be not envious of the workers of wickedness,

<sup>2</sup>for like the grass they shall be quickly cut down;

and as the green sprout they shall wilt.

<sup>3</sup>Trust in the LORD and do good; inhabit the land and practice faithfulness.

<sup>4</sup>Have your delight in the LORD and He will give you the desires of your heart.<sup>h</sup>

<sup>5</sup>Commit your way to the LORD; trust in Him, too, and He will bring it about.

<sup>6</sup>He will bring forth your righteousness like the light, and your right as the noonday brightness.

<sup>7</sup>Be still before the LORD and resign yourself to Him; be not envious of him who prospers in his way; of the man who carries out wicked plans.

<sup>8</sup>Quit being angry, and dismiss fury; do not get heated; it leads only to evil.<sup>i</sup>

<sup>9</sup>For evil-doers shall be eliminated, but those who persevere in the LORD, they shall inherit the earth.<sup>j</sup>

<sup>10</sup>For yet a little while and the evil-doer shall be no more; you will look for his location and it shall be gone.

<sup>11</sup>But the gentle shall inherit the land and shall delight themselves in plenty of peace.

<sup>12</sup>The evil-doer plots against the just and gnashes at him with his teeth.

<sup>13</sup>The LORD laughs at him;<sup>k</sup> for He sees that his day is coming.

<sup>14</sup>Evil-doers have drawn the sword and have bent their bow

to cast down the poor and needy, to slay those upright in conduct.

<sup>15</sup>Their sword shall enter into their own heart and their bows shall be broken.<sup>l</sup>

<sup>16</sup>Better is the little that the righteous have, than the riches of many evil-doers.

<sup>17</sup>For the arms of the wicked shall be broken;

but the LORD upholds the righteous.

<sup>18</sup>The LORD knows the days of the upright<sup>m</sup>

and their inheritance shall be for ever.

<sup>19</sup>They shall not be put to shame in time of trouble;

even in days of famine they shall be satisfied.<sup>n</sup>

<sup>20</sup>Surely, evil-doers shall perish, and the enemies of the LORD are like the glory of the pastures, — they pass away like smoke; they disappear.

<sup>21</sup>The wicked borrows and does not pay back;

but the righteous is generous and donates.

<sup>22</sup>For those who are blessed of Him shall inherit the earth; but those who are cursed of Him shall be eliminated.

<sup>23</sup>A person's steps are confirmed by the LORD;

He establishes him and delights in his way.

<sup>24</sup>When he falls, he shall not be down and out;

for the LORD upholds his hand.

<sup>25</sup>I have been young; now I am old;

but I have not seen the righteous forsaken

or his offspring begging bread.<sup>o</sup>

<sup>26</sup>All day long he deals graciously and lends;

and his offspring are for a blessing.

h) Simple and eternal: Learn God's will, live it and progress is inevitable.

i) One cannot even think straight when furious.

j) With our Father owning the earth, of course we share in its resources; fretting over the apparent prosperity of the ungodly means distrusting our Father.

k) As in Ps. 2, He laughs at whole nations for their folly.

l) Our righteous God remains sovereign.

m) Their immortal self is God-centered.

n) Looks upon them with favor, as in Ps. 1:6.

o) A personal testimony to a divine order.

<sup>27</sup>Depart from evil and do good,  
and abide for evermore;  
<sup>28</sup>for the LORD loves fairness and will  
not forsake His saints;  
they are preserved forever;  
but the offspring of the evil-doers is  
eliminated.

<sup>29</sup>The righteous shall inherit the earth  
and shall dwell on it forever.

<sup>30</sup>The mouth of the righteous  
utters wisdom,  
and his tongue speaks what is right.

<sup>31</sup>The law of his God is in his heart;  
his steps shall not waver.<sup>p</sup>

<sup>32</sup>The wicked lies in wait for the  
righteous

and seeks to put him to death.

<sup>33</sup>The LORD will not leave him in his  
hand,

nor condemn him when he is judged.

<sup>34</sup>Wait on the LORD and keep His way,  
and He will exalt you to inherit the  
earth;

you shall look upon the destruction of  
the wicked.<sup>q</sup>

<sup>35</sup>I have seen a lawless evil-doer  
spreading himself like a native green  
tree;

<sup>36</sup>yet, he passed away and, look, he  
was no more;

I sought him and he was not to be  
found.

<sup>37</sup>Watch the upright and observe  
the righteous,  
for there is a future to the man of  
peace;

<sup>38</sup>but transgressors shall be destroyed  
together;

the offspring of the evil-doers shall be  
cut off.<sup>r</sup>

<sup>39</sup>But the salvation of the righteous is  
from the LORD,

their fortress in a time of trouble.

<sup>40</sup>The LORD helps them and delivers  
them;

He rescues them from evil-doers;

He will save them because they trust  
in Him.<sup>s</sup>

*From Gloom to Confidence*

A Psalm of David, to Bring Remembrance

**38** O LORD, in Thy indignation do  
not rebuke me,  
neither in Thy hot displeasure  
chasten me;

<sup>2</sup>for Thy arrows have sunk into me and  
Thy hand comes down upon me.

<sup>3</sup>There is no soundness in my body in  
the presence of Thy anger;  
there is no peace in my bones in the  
presence of my sin;<sup>t</sup>

<sup>4</sup>for my iniquities have gone over my  
head;  
as a heavy load they are too weighty  
for me.

<sup>5</sup>My wounds are repulsive; they  
are festering because of my folly.

<sup>6</sup>I am bent, I am bowed down greatly;  
all the day I go mourning;

<sup>7</sup>for my loins are charged with  
inflammation

and in my body there is no soundness.

<sup>8</sup>I am benumbed and sorely bruised;  
I groan because of my heart murmur-  
ings.

<sup>9</sup>LORD, all my longing is known  
to Thee<sup>u</sup>

and my sighing is not hidden from  
Thee.

<sup>10</sup>My heart beats fast; my strength  
fails me,

even the light of my eyes; — I have to  
do without it.

<sup>11</sup>My loved ones and my friends stand  
aloof from my illness;

even my kinsmen stand at a distance,  
<sup>12</sup>and they who seek after my soul lay  
snare;

yes, they who seek my hurt talk  
mischief;

they think up treacheries all day.

<sup>13</sup>But I am like a deaf man, who  
does not listen;

like the dumb man, who does not open  
his mouth.

<sup>14</sup>Yes, I am like a man who does not  
hear

p) As in v. 5, his steps are divinely guided.

q) Viewed from His standpoint the ungodly "is not in it."

r) Psalm after psalm reiterates the favorable contrast for the godly; for it remains eternally true  
and is so readily forgotten.

s) This psalm is a double acrostic, each letter used twice to start a verse.

t) Sin committed by one who knows better has a disastrous effect on the body, for which there  
is no healing without complete confession.

u) Where there is a longing for God there is help in store.

## PSALMS 38-40

and in whose mouth there are no arguments.<sup>v</sup>

<sup>15</sup>For in Thee, LORD, I hope; Thou wilt answer, O LORD, my God.

<sup>16</sup>For I say: "Let them not rejoice over me, who, when my foot wavers, would puff themselves up against me."

<sup>17</sup>For I am ready to fall<sup>w</sup> and my sorrow is continually before me.

<sup>18</sup>Surely I will confess my iniquity; I am anxious because of my sin.

<sup>19</sup>But my enemies are vigorous and strong, and many hate me wrongly.

<sup>20</sup>They repay me evil for good; they are hostile toward me because I aim at what is best.

<sup>21</sup>Forsake me not, O LORD; O my God, be not far from me.

<sup>22</sup>Make haste to help me, O LORD, my salvation.

*A Prayer for Silent Assurance  
To the Chief Musician, for Praise. A  
Psalm of David*

**39** I said: "Let me guard my ways from sinning with my tongue; let me keep my mouth as with a muzzle, while the evil-doer is around."

<sup>2</sup>I was bound with silence, I remained quiet, with enjoyment gone while my distress grew worse.

<sup>3</sup>My heart was hot within me; in my musing the fire burned;<sup>x</sup>

I pled with my tongue:

<sup>4</sup>Make me to know, O LORD, my end, and the length of my days, what it is. Let me know how transient I am.

<sup>5</sup>Behold, as handbreadths Thou hast measured my days, my lifetime is as nothing in Thy presence;

Surely, all mankind, so self-confident, is as a breath. *Selah*

<sup>6</sup>Only as a shadow each man walks about; truly, in vanity they are greatly disquieted;

## *Prayer for Assurance and Godliness*

each stores up riches, not knowing who shall gather them.

<sup>7</sup>Now, LORD, what shall I expect? My hope is in Thee!<sup>y</sup>

<sup>8</sup>From all my sins deliver me; do not make me the taunt of the simpleton.

<sup>9</sup>I am speechless; I will not open my mouth,

for Thou hast done it.

<sup>10</sup>Remove from me Thy blow; by the power of Thy hand I am spent.

<sup>11</sup>When with rebukes because of iniquity Thou dost correct a person then Thou dost consume his winsomeness like a moth;

truly, all mankind is as a vapor. *Selah*

<sup>12</sup>O LORD, hear my prayer; listen to my cry; reply to my tears; to my tears be not speechless; for I am a passing guest with Thee,<sup>z</sup> a transient, as were all my fathers.

<sup>13</sup>Oh, spare me and let me rally, before I depart and vanish.

## *A Christlike Attitude*

*To the Chief Musician. A Psalm of David*

**40** I waited and waited for the LORD;

then He bent over to me and heard my cry.

<sup>2</sup>He brought me up from a destructive pit, from the miry clay, and set my feet on a rock, steadying my steps.<sup>a</sup>

<sup>3</sup>He put a new song in my mouth, a praise to our God —

Many shall see it and revere and trust the LORD.

<sup>4</sup>Blessings the man enjoys who makes the LORD his trust, and does not turn to those defiant, lying apostates.

<sup>5</sup>Thou hast made numerous, O LORD my God, Thy wonders and Thy thoughts toward us; there is none to compare with Thee; were I to declare and tell them, they are too many to be numbered.<sup>b</sup>

v) An example we may well follow; silence rarely nourishes a quarrel.

w) A fact good to know if we also know God's help.

x) He took time to think things through; which served him to reach wholesome conclusions.

y) Life being like a breath, our only certainty is in our gracious God.

z) A guest in the Near East enjoyed childlike privileges — safety, food and shelter. Such is the assurance of the godly. a) "I steadier step when I recall, that though I slip, God does not fall."

b) Count your blessings and find that they are countless.

<sup>6</sup>Sacrifice and offering Thou hast not desired;  
a responsive ear Thou hast prepared for me;<sup>c</sup>  
burnt-offering and sin-offering Thou hast not required.  
<sup>7</sup>Then I said, "Behold, I come;  
in the volume of the Book it is written of me."

<sup>8</sup>I delight to do Thy will, my God—  
Thy law is deep within my heart.  
<sup>9</sup>I have proclaimed glad tidings of righteousness in the great congregation;  
see, my lips I will not close; O LORD, Thou knowest.  
<sup>10</sup>Thy righteousness I have not hid away in my heart;  
Thy faithfulness and Thy salvation I have proclaimed;  
I have not concealed Thy lovingkindness and Thy truth from the great assembly.<sup>d</sup>

<sup>11</sup>Thou, O LORD, wilt not withhold Thy mercies from me;  
Thy lovingkindness and Thy truth shall continually preserve me.  
<sup>12</sup>For evils without number have surrounded me;  
my iniquities have overtaken me, even beyond my discerning;  
They are more than the hairs of my head, and my heart has failed me.<sup>e</sup>  
<sup>13</sup>Be pleased, O LORD, to deliver me;  
O LORD, make haste to help me!

<sup>14</sup>Let them be ashamed and confounded together,  
who seek my soul to destroy it.  
Let those be turned back and put to shame who desire my hurt.  
<sup>15</sup>Let them be confounded as a reward for their shame;  
they who say to me, "Aha, aha!"  
<sup>16</sup>Let all those seeking Thee rejoice and be glad in Thee;  
let those who love Thy salvation say

continually, "The LORD be magnified!"<sup>f</sup>

<sup>17</sup>Though I am poor and needy, the LORD thinks of me;  
Thou art my help and my deliverer.  
O my God, delay not.

*The Friend Divine*

To the Chief Musician. A Psalm of David

**41** Blessings are his, who considers the weak;  
in the day of misfortune the LORD will deliver him.  
<sup>2</sup>The LORD will preserve him and keep him alive;  
he shall be counted blessed in the land;  
Thou shalt not hand him over to the desires of his enemies.  
<sup>3</sup>The LORD will uphold him on his bed of sickness;  
to all his illness on his bed Thou wilt bring a change.<sup>g</sup>

<sup>4</sup>As for me, I said, "O LORD, be gracious to me;  
heal my soul, for I have sinned against Thee."

<sup>5</sup>My enemies speak evil of me: "When will he die and his name vanish?"

<sup>6</sup>And if one comes to visit, he speaks falsehood;  
his heart gathers up to itself malice; going out, he tells his tale.

<sup>7</sup>Together they whisper against me, all they who hate me;  
they plan harm against me:

<sup>8</sup>"A fatal plague is poured out upon him,  
so that, when he lies down, he may not rise again."<sup>h</sup>

<sup>9</sup>Even a friend of mine on whom I relied,  
who ate my bread, lifted up the heel against me.<sup>i</sup>

<sup>10</sup>But Thou, O LORD, be gracious to me; raise me up  
and let me repay them.

<sup>11</sup>By this I know that Thou delightest in me,

c) Only by divine grace do we respond to God's call.

d) God reveals Himself to us; we, made in His likeness, are to reveal our experiences with Him to others.

e) Our troubles do not spring from surroundings and neighbors as much as from our own weaknesses. f) A glorious contrast to the godless.

g) Imparting a sense of His presence; infusing physical health.

h) When one is helpless, he discovers who are his real friends.

i) Quoted by Jesus in the upper room regarding Judas, John 13:18.

because my enemy does not exult  
over me.

<sup>12</sup>As for me, in my integrity Thou hast  
upheld me,  
and dost set me before Thy face for  
ever.

<sup>13</sup>Blessed be the LORD God of  
Israel, from everlasting to ever-  
lasting! Amen and Amen!<sup>1</sup>

*A Soul's Longing for God*  
To the Chief Musician. Instructive, by the  
Sons of Korah

**42** As a deer pants for water brooks  
so my soul longs for Thee,  
O God.

<sup>2</sup>My soul thirsts for God, for the living  
God;  
when shall I come and appear before  
God?

<sup>3</sup>My tears have been my food day and  
night,  
while they keep on saying to me,  
"Where is your God?"

<sup>4</sup>These things I would remember  
and pour out my inner soul,  
for I used to walk on with the throng  
in their van  
to the house of God,<sup>k</sup>  
with the voice of joy and praise, a  
multitude that kept festival.

<sup>5</sup>Why are you bowed down, O my  
soul; why so restless within me?  
Hope in God, for I shall yet thank  
Him

for the help of His countenance.  
<sup>6</sup>O my God, my soul is cast down  
within me,  
therefore, I remember Thee from  
Jordan-land and the Hermon ranges;  
from the Mizar hills.<sup>1</sup>

<sup>7</sup>Deep calls out to deep at the  
sound of Thy cataracts;<sup>m</sup>  
all Thy waves and Thy billows have  
passed over me.

<sup>8</sup>By day the LORD will confirm His  
lovingkindness  
and in the night His song shall be  
with me,

a prayer to the God of my life.

<sup>9</sup>I will say to God, my refuge: "Why  
hast Thou forgotten me?  
Why do I go mourning because of the  
oppression of the enemy?"

<sup>10</sup>As a crushing in my bones my  
adversaries reproach me,  
while they keep on saying to me,  
"Where is your God?"<sup>n</sup>

<sup>11</sup>Why are you bowed down, O my  
soul  
and why do you groan within me?  
Hope in God, for I shall yet praise  
Him,  
my face-healer and my God.<sup>o</sup>

*An Appeal for Fairness*  
**43** Treat me justly, O God, and  
plead my cause against a  
merciless people;  
from the man of deceit and wickedness  
deliver me.<sup>p</sup>

<sup>2</sup>For Thou art the God of my strong-  
hold; why hast Thou cast me off?  
Why must I go about mourning  
because of the oppression of the  
enemy?

<sup>3</sup>Send out Thy light and Thy  
truth; let them lead me;<sup>q</sup>  
let them bring me to Thy holy hill  
and to Thy dwellings.

<sup>4</sup>Then I will go to the altar of God,  
to God, the joy of my exultation,  
and praise Thee with the harp, O God,  
my God.

<sup>5</sup>Why are you bowed down, O my  
soul,<sup>r</sup>  
and why do you groan within me?  
Hope in God, for I shall yet praise  
Him,  
my face-saver and my God.

j) With the benediction of verse 13, the First Book of Psalms closes. Note also Ps. 72, Ps. 89, Ps. 106 and all of Ps. 150 for similar endings.

k) As Jesus often worshiped the Father alone, so should we, and as Jesus attended congregational worship regularly, Luke 4:16, so should we. David wanted to worship with many others.

l) Faith in God means confidence in trial.

m) Soul wants to commune with soul; spirit with the Spirit.

n) Their sneer intimated, "God forsakes you because you are not really godly," as Job so sharply experienced.

o) Man's satisfaction is attained in a right relationship with God.

p) Like Job, misunderstood by men, he turns to the Supreme Judge.

q) Deservedly this verse is basic to one of our great anthems.

r) This psalm may have been part of Ps. 42; it seems to spring from a similar occasion.

*A Defeated People's Prayer*

To the Chief Musician. Instructive by the  
Sons of Korah

**44** O God, with our ears we have  
heard; our fathers have told us  
what work Thou didst perform in their  
days, in the days of old.<sup>s</sup>

<sup>2</sup>Thou with Thy hand didst drive out  
nations and didst plant them;<sup>t</sup>

Thou didst scatter nations and Thou  
didst spread them out.

<sup>3</sup>For not by their own sword did  
they possess the land,<sup>u</sup>

neither did their own arm gain  
deliverance for them;

but it was Thy right hand and Thy  
arm and the light of Thy face,  
because Thou didst favor them.

<sup>4</sup>Thou art He, my King, O God, who  
didst command the setting free of  
Jacob.

<sup>5</sup>Through Thee we shall push  
down our foes;

through Thy name we shall tread  
down those who rise up against us.

<sup>6</sup>For I will not trust in my bow; nor  
shall my sword deliver me;

<sup>7</sup>but Thou hast freed us from our  
enemies,  
and those who hate us Thou hast put  
to shame.

<sup>8</sup>In God we have made our boast  
all day,

and Thy name we shall forever praise.  
*Selah*

<sup>9</sup>But now Thou hast cast us off and  
put us to shame;

nor dost Thou go forth with our  
armies.<sup>v</sup>

<sup>10</sup>Thou didst make us turn back from  
the enemy,  
and they who hated us take plunder  
for themselves.

<sup>11</sup>Thou hast surrendered us as  
slaughter-sheep,

and didst scatter us among the nations.

<sup>12</sup>Thou didst sell Thy people dirt-cheap  
and hast made no profit by their price.

<sup>13</sup>Thou didst make us a taunt to our  
neighbors,  
a scorn and a derision to those  
around us.

<sup>14</sup>Thou didst make us a byword among  
the Gentiles,  
a shaking of the head among the  
peoples.

<sup>15</sup>All day long my reproach  
faces me,  
and the shame of my face covers me,  
<sup>16</sup>because of the voice of the scoffer  
and the scorner,  
at the sight of the enemy and the  
avenger.

<sup>17</sup>All this is come upon us, but we  
have not forgotten Thee;<sup>w</sup>  
no, we have not been false to Thy  
covenant.

<sup>18</sup>Our heart is not turned back,  
neither has our step declined from Thy  
way.

<sup>19</sup>Yet Thou hast crushed us in the  
wild-dogs region;  
yes, Thou hast covered us with the  
shadow of death.

<sup>20</sup>If we have forgotten the name  
of our God,  
and spread out our hands to a strange  
god,

<sup>21</sup>will not God search this out?  
For He knows the secrets of the heart.

<sup>22</sup>Truly for Thy sake we are slain  
all day long;<sup>x</sup>  
we are accounted as sheep for  
slaughter.

<sup>23</sup>Awake! Why sleepest Thou, O  
LORD? Arise, cast us not off forever!

<sup>24</sup>Why dost Thou hide Thy face?  
why dost Thou forget our affliction  
and oppression?

<sup>25</sup>For our soul is bowed down to the  
dust,  
our body cleaves to the earth.

<sup>26</sup>Rise up as a help to us  
and deliver us because of Thy loving-  
kindness.<sup>y</sup>

s) In the godly family Hebrew history was kept alive, to be retold and relived in new homes.

t) God drove out the Canaanites and planted Israel; He scattered other nations and enlarged Israel's boundaries. u) True globally; but specially of Israel.

v) This suggests a lost battle rather than the great exile.

w) The godly must share sufferings with the ungodly, then and now.

x) In his triumphal hymn of Rom. 8:35-39, Paul quotes this verse as his own experience.

y) Not because the supplicant is so good, but because God is so good; which is the poet's conclusion.

# PSALMS 45, 46

*The Love of God and His People*  
To the Chief Musician. The Tune of the  
Lilies. An Instruction by the Sons of Korah  
A Song of Love

**45** My heart overflows with a  
goodly theme;  
I speak my poem before a king;  
my tongue is (like) the pen of a  
skilled writer.

<sup>2</sup>Thou art fairer than the children  
of men;<sup>2</sup>  
graciousness is poured upon Thy lips,  
therefore God has blessed Thee  
forever.

<sup>3</sup>Gird Thy sword upon Thy thigh,  
O mighty One,  
with Thy glory and Thy majesty,  
<sup>4</sup>and in Thy majesty ride forth  
triumphantly  
for the cause of truth, humility and  
righteousness;  
Thy right hand shall guide Thee to  
awe-inspiring deeds.  
<sup>5</sup>Peoples shall fall under Thee; Thy  
arrows are sharp  
in the heart of the King's enemies.

<sup>6</sup>Thy throne, O God, is for ever  
and ever,  
a sceptre of righteousness is the sceptre  
of Thy kingdom.

<sup>7</sup>Thou hast loved righteousness and  
hated injustice,  
therefore God, Thy God has anointed  
Thee  
with the oil of gladness above Thy  
companions.<sup>a</sup>

<sup>8</sup>Myrrh, aloes and cassia are on all Thy  
robes;  
stringed instruments out of ivory  
palaces delight Thee.

<sup>9</sup>Daughters of kings are among Thy  
honorable women;  
the queen has set herself at Thy right  
hand  
wearing gold of Ophir.

<sup>10</sup>Listen, O daughter, see and  
incline your ear;

## The Love of God; His Strength

forget your people and your father's  
house,  
<sup>11</sup>and the king will delight in your  
beauty, —  
for He is your LORD; yes, revere Him.<sup>b</sup>  
<sup>12</sup>Then the daughter of Tyre, the rich  
of the people  
shall seek your favor with gifts.

<sup>13</sup>All glorious is the king's  
daughter within (the palace),  
inwrought with gold is her clothing.  
<sup>14</sup>In embroidered work she shall be led  
to the king;  
virgins, her companions, accompanying  
her,  
are brought to Thee.

<sup>15</sup>They shall be led with joy and  
exultation;  
they shall enter into the palace of the  
king.

<sup>16</sup>Instead of your fathers shall be  
your sons,<sup>c</sup>  
whom you shall make princes in all  
the earth.

<sup>17</sup>I will cause Thy name to be  
remembered in every generation,  
therefore the peoples shall praise Thee  
for ever and ever.

*God Our Strength*  
To the Chief Musician. A Psalm of the  
Sons of Korah, According to Alamath.  
A Song

**46** God is for us a refuge and a  
fortress; found to be a mighty  
help in troubles.<sup>d</sup>

<sup>2</sup>Therefore we do not fear though the  
earth is displaced,  
though the mountains reel into the  
midst of the sea;

<sup>3</sup>though its waters roar and foam;  
though the mountains shake at its  
swelling. *Selah*

<sup>4</sup>There is a river whose streams make  
glad the city of God,  
the holy dwelling of the Most High.

z) No Hebrews were allowed to read "The Song of Songs" until they were 30, for fear they might misunderstand it. This song summarizes it for everyone to read.

a) The one addressed is man plus, God among men, the Godman.

b) As Christ is the Bridegroom and the Church His bride, so God was the Husband and Israel the Wife, Isa. 54:5; Hos. 2:15. Idolatry was adultery.

c) Our richest legacy is our offspring trained to live with and for God.

d) This psalm, together with the Wartburg Castle in which the Saxon king protected him against Emperor and Pope, inspired Luther to compose "A Mighty Fortress." The psalm itself was probably inspired when the Angel of the Lord had slain 185,000 Assyrians, who besieged Jerusalem, II Kings 19:35.



<sup>5</sup>God is in her midst; she shall not totter;  
at morning's dawn God shall help her.  
<sup>6</sup>Nations rage, kingdoms fall;  
He raises His voice, the earth dissolves.  
*Selah*

<sup>7</sup>The LORD of hosts is with us;  
the God of Jacob is our fortress.  
<sup>8</sup>Come, see the works of the LORD!  
Who brings desolations in the earth;

<sup>9</sup>Who makes wars to cease to the ends of the earth;  
He breaks the bow into pieces and snaps the spear in two.  
He burns the chariots in the fire.

<sup>10</sup>Be still and know that I am God;  
I will be exalted among the nations,  
I will be exalted on the earth.

<sup>11</sup>The LORD of hosts is with us;  
The God of Jacob is our fortress. *Selah*

*Our Sovereign Lord*  
For the Chief Musician. A Psalm  
by the Sons of Korah

**47** All you peoples, clap your hands;  
raise a shout to God with a triumphant note.<sup>a</sup>

<sup>2</sup>For the LORD Most High is awe-inspiring, a great King over the whole earth.

<sup>3</sup>He subdues peoples to us and puts nations under our feet;

<sup>4</sup>He selects for us our inheritance, the pride of Jacob, whom He loves.  
*Selah*

<sup>5</sup>God has ascended with a shout, the LORD with trumpet-peals.

<sup>6</sup>Sing praises to God, sing praises;

sing psalms to our King, sing psalms;

<sup>7</sup>for God is the King of all the earth;  
sing praises with a thoughtful psalm.

<sup>8</sup>God rules over all the nations;  
God sits upon His holy throne.

<sup>9</sup>The nobles of the Gentiles are gathered, a united people for the God of Abraham;  
for the shields of the earth belong to God; He is highly exalted.

*The Beauty of God's Church*  
A Song, a Psalm by the Sons of Korah  
**48** Great is the LORD and greatly to be praised  
in the city of our God, His holy mountain.

<sup>2</sup>Beautiful for elevation, the joy of all the earth  
is Mount Zion, the side of the north,<sup>b</sup>  
the city of the great King.

<sup>3</sup>In her palaces God made Himself known as a defence.

<sup>4</sup>For, behold, the kings came together; they marched up together;  
<sup>5</sup>as they looked, they were amazed and, terrified, they fled.

<sup>6</sup>Panic seized them there, throes like those of childbirth.

<sup>7</sup>With an east wind Thou didst wreck the Tarshish ships.<sup>c</sup>

<sup>8</sup>As we have heard, so we have seen  
in the city of the LORD of Hosts,  
in the city of our God;<sup>d</sup>

God will establish it forever. *Selah*

<sup>9</sup>We are thinking, O God, of Thy lovingkindness within Thy temple.

<sup>10</sup>In agreement with Thy name, O

God, so is Thy praise to the ends of the earth;

Thy right hand is full of Thy righteousness.

<sup>11</sup>Let Mount Zion rejoice, let the daughters of Judah leap for joy,  
because of Thy just decisions.

<sup>12</sup>Walk about Zion; make a circuit around her; count her towers.

e) Not God, but sinners bring about these desolations.

f) In the hour of prayer, moments of silent meditation are helpful.

g) This psalm continues the teaching of God, the almighty and sovereign God, who rules all nations, but has selected Abraham's offspring to be His special servants under the covenant privileges.

h) The northern portion of Jerusalem.

i) On the Spanish coast; not to be confused with Tarsus, where Paul was born.

j) The essence of Zion's beauty was neither its location, nor its architecture, but the presence of God, especially the Holy of Holies with the ark of the covenant.

# PSALMS 48-50

## Immortality and Godliness

<sup>13</sup>Notice well her defence-walls; walk through her palaces, so you may tell the next generation.  
<sup>14</sup>For this God is our God, for ever and ever;  
 He will guide us until death.<sup>k</sup>

*A Mortal Body; an Immortal Spirit*  
 For the Chief Musician. A Psalm, by the Sons of Korah

**49** Hear this, all you peoples; give ear, all inhabitants of the world,

<sup>2</sup>both low and high, rich and poor together.<sup>l</sup>

<sup>3</sup>My mouth shall speak wisdom; and the thoughts of my heart shall be of insight.

<sup>4</sup>I will incline my ear to a parable, I will disclose my riddle upon the harp:

<sup>5</sup>Why should I fear in the evil days, when the iniquity of those who would supplant me surrounds me completely?

<sup>6</sup>They who trust in their wealth and boast of the abundance of their riches,

<sup>7</sup>none can by any means redeem his brother,<sup>m</sup> or give God a ransom for him.

<sup>8</sup>For such redemption of their life is costly and can never suffice, <sup>9</sup>so that he should live forever, so that he should not see the pit.  
<sup>10</sup>For he shall notice that wise men die, that the fool and the brutish similarly perish, leaving their wealth to others.

<sup>11</sup>They inwardly think that their houses are forever, they call their lands after their own names.

<sup>12</sup>But man with all his honor does not remain;

he is like the animals that perish.

<sup>13</sup>This is the fate of the self-confident; yet after them men approve their sayings. *Selah*

<sup>14</sup>They are appointed as a flock for Sheol;<sup>n</sup> death shall be their shepherd.<sup>o</sup> the upright shall have dominion over them in the morning; their form shall be for Sheol to consume,

so that there is no habitation for it.

<sup>15</sup>But God will redeem my soul from the hand of Sheol;

for He will receive me. *Selah*

<sup>16</sup>Be not afraid when some one grows rich, when the splendor of his house increases;

<sup>17</sup>for when he dies, he shall carry nothing away;<sup>p</sup> his glory shall not descend after him.

<sup>18</sup>Though while he lived he blessed his soul,<sup>q</sup> and people praise you, when you do well for yourself,

<sup>19</sup>yet he shall go to the generations of his fathers, who shall see the light no more forever.

<sup>20</sup>Man with all his pomp but without insight is like the animals that perish.

## True Godliness

A Psalm of Asaph<sup>r</sup>

**50** The Mighty One, God the LORD, speaks and calls the earth from where the sun rises to where the sun goes down.

<sup>2</sup>Out of Zion, the perfection of beauty, God appears in glory-light.<sup>s</sup>

<sup>3</sup>Our God comes and shall not keep silent;<sup>t</sup>

before Him a fire consumes and around Him a fierce tempest rages.

<sup>4</sup>He calls to the heavens above and to the earth, to judge His people:  
<sup>5</sup>Gather to Me My holy ones,

k) A bride and groom might wisely write v. 14 on the flyleaf of their Bible, to be their motto to the end.

l) Ideally humanity is a great democracy; physically of the animal world, of brief existence; spiritually immortal. m) From death. n) The realm of the dead.

o) To the wealthy oppressor, death is the end of habitual activity; to the righteous it is a new beginning. p) An obvious fact. q) Wealth, honor and flattery deceive the careless soul.

r) Also Ps. 73-83. Asaph, a Levite, sounded cymbals in David's time, leading the choir.

s) God had promised His special Presence in the Holy of Holies.

t) God is ever active; if He were not, the universe would cease existing.

who made a covenant with Me by sacrifice.<sup>u</sup>

<sup>6</sup>The heavens declare His righteousness;  
for God Himself is Judge. *Selah*

<sup>7</sup>Hear, O My people, and I will speak,  
O Israel, and I will testify against you:  
I am God, your God.

<sup>8</sup>Not for your sacrifices will I reprove you,  
and your burnt offerings are always before Me.

<sup>9</sup>I will not take a bullock out of your house,<sup>v</sup>  
nor he-goats from your folds;

<sup>10</sup>for every animal of the forest is Mine,  
and cattle by the thousands on the hills.

<sup>11</sup>I know all the birds of the mountains,  
and the animals of the field are before Me.

<sup>12</sup>If I were hungry, I would not tell you,  
for the world and its fulness are Mine.<sup>w</sup>

<sup>13</sup>Shall I eat the flesh of bullocks, or drink the blood of goats?

<sup>14</sup>Offer the sacrifice of praise to God,

and pay your vows to the Most High.

<sup>15</sup>Call on Me in the day of trouble;  
I will deliver you, and you shall honor Me.<sup>x</sup>

<sup>16</sup>But to the wicked God says:  
Why are you reciting My statutes with praise,  
and taking My covenant upon your lips,

<sup>17</sup>though you hate correction and cast My words behind you?

<sup>18</sup>When you see a thief, you delight to associate with him,  
and you take part with adulterers.

<sup>19</sup>Your mouth you use for evil and your tongue frames deceit.

<sup>20</sup>You sit and talk about your brother;  
on the son of your mother you bring ruin.

<sup>21</sup>These things you have done and I kept silent;  
you thought I was altogether like you.  
I will censure you and put the case in order before your eyes.

<sup>22</sup>Now consider this, you who forget God,  
lest I tear you up and there be none to deliver.

<sup>23</sup>He who offers a sacrifice of praise honors Me:  
to him who prepares his way I will show the salvation of God.

### A Prayer of Confession

For the Chief Musician. A Psalm of David,  
when Nathan the Prophet Came to Him,  
after He had Gone in to Bathsheba<sup>y</sup>

**51** I have mercy upon me, O God,  
according to Thy loving-kindness:

according to the greatness of Thy compassion blot out my transgressions.

<sup>2</sup>Wash me thoroughly from my iniquity, and cleanse me from my sin,

<sup>3</sup>for I am conscious of my transgressions,  
and my sin is ever in mind.

<sup>4</sup>Against Thee, Thee only, have I sinned,<sup>z</sup>  
and done what is evil in Thy sight;  
so that Thou art justified in Thy sentence  
and pure in Thy judging.

<sup>5</sup>Behold, in sinful state I was born  
and in sin did my mother conceive me.<sup>a</sup>

<sup>6</sup>Surely, Thou desirest truth in the inner self,  
and Thou makest me to understand hidden wisdom.

<sup>7</sup>Purify me with hyssop and I shall be clean;  
wash me, and I shall be whiter than snow.

u) God accepts the sacrifice of gratitude and sense of dependence.

v) But He does not stand in need of them.

w) Quoted by Paul, I Cor. 10:26, to show our Christian liberty in matters of eating.

x) Sacrifices then and gifts now for His service are in their nature much like presents we offer loved ones and friends: "The gift without the giver is bare." y) II Sam. 12:10.

z) Crime is against man; sin is against God.

a) My mother was sinful; so am I. No teaching here that conception is sin.

<sup>8</sup>Cause me to hear joy and gladness,  
so that the bones which Thou hast  
broken may rejoice.

<sup>9</sup>Hide Thy face from my sins and blot  
out all my iniquities.

<sup>10</sup>Create in me a clean heart, O God,  
and renew a steadfast spirit within me.

<sup>11</sup>Cast me not away from Thy  
presence,

and take not Thy Holy Spirit from me.

<sup>12</sup>Restore to me the joy of Thy  
salvation,

and uphold me with a willing spirit;

<sup>13</sup>then I will teach transgressors Thy  
ways,

and sinners shall be converted to Thee.

<sup>14</sup>Deliver me from bloodguilt,<sup>b</sup> O God,  
Thou God of my salvation;

and my tongue shall sing aloud of Thy  
righteousness.

<sup>15</sup>O LORD, open Thou my lips and my  
mouth shall declare Thy praise.

<sup>16</sup>For Thou delightest not in  
sacrifice, else would I give it,  
burnt-offering Thou dost not desire.<sup>c</sup>

<sup>17</sup>The sacrifices of God are a broken  
spirit;

a broken and penitent heart, O God,  
Thou wilt not despise.

<sup>18</sup>Do good in Thy good pleasure to  
Zion; build Thou the walls of  
Jerusalem.

<sup>19</sup>Then shalt Thou delight in sacrifices  
of righteousness,

in burnt-offering and whole burnt-  
offering;

then shall bullocks be offered upon  
Thy altar.

#### *Deceit Is Self-Destructive*

*For the Chief Musician. A Meditation of  
David, when Doeg the Edomite Came and  
Told Saul, David Had Come to the House  
of Ahimelech<sup>d</sup>*

**52** Why do you boast of mischief,  
you tyrant?

The lovingkindness of God is exercised  
continually.

<sup>2</sup>Your tongue devises wickedness like a  
sharpened razor, working deceit.<sup>e</sup>

<sup>3</sup>You love evil more than good, lying  
more than speaking the truth. *Selah*

<sup>4</sup>You love all destroying words, O  
deceitful tongue.

<sup>5</sup>God will likewise strike you down  
forever;

I he will lay hold of you, pluck you out  
of the tent

and uproot you from the land of the  
living. *Selah*

<sup>6</sup>The righteous shall see and be in  
awe;

but about him they shall laugh,  
(saying),

<sup>7</sup>"Look, this is the man who did not  
make God his stronghold,

but trusted in the abundance of his  
wealth

and sought security through his  
misdemeanor."

<sup>8</sup>But I am like a green olive tree in  
the house of God;<sup>f</sup>

I trust in God's lovingkindness for  
ever and ever.

<sup>9</sup>I will give Thee thanks forever,  
because Thou hast done it;

And I will hope in Thy name, for it  
is good, in the presence

of Thy followers.

#### *The Folly of Atheism*

*For the Chief Musician; upon Mahalath.<sup>g</sup>  
A Meditation of David*

**53** The fool says to himself: "There  
is no God."

They are corrupt and do abominable  
evil;

there is none who does good.

<sup>2</sup>God looked out from the heavens  
at the children of men,

to see if there were any who  
understood, who looked for God.

<sup>3</sup>They have all backslidden; they are  
all corrupt;

there is none well-behaved; no, not  
one.

<sup>4</sup>Have the workers of iniquity no  
understanding.<sup>h</sup>

b) The murder of Uriah, for an outstanding example of highhanded sin, as distinguished from  
sins of error [Numbers 15:27-31]. c) Obedience is preferred, I Sam. 15:22.

d) Incident reported in I Sam. 22:9, 10.

e) Doeg had told Saul a partial truth with a false accusation.

f) In faith yet to be realized; in fact he was in serious trouble.

g) Which means "grief," so, probably to be sung in a minor key.

h) To think they can accomplish it without penalty.

who devour my people as if they ate bread?

They do not call on God.

<sup>5</sup>They were in dread where there was nothing to fear;<sup>1</sup>  
for God scatters the bones of your besiegers;  
you will put them to shame, because God has rejected them.

<sup>6</sup>Oh, that from Zion Israel's deliverance might come!  
When God returns the captivity of His people,  
Jacob shall rejoice; Israel shall be glad.

*Men Fail Us; God Never*

For the Chief Musician; on Stringed Instruments. A Meditation of David, when the Ziphites Came and Said to Saul, "Is Not David Hiding with Us?"<sup>1</sup>

**54** O God, in Thy name deliver me and in Thy power vindicate me.  
<sup>2</sup>O God, hear my pleading; give ear to the words of my mouth.

<sup>3</sup>For strangers are risen against me; and violent men seek my life;  
they do not keep God in sight. *Selah*

<sup>4</sup>Behold, God is my ally;<sup>\*</sup> the LORD is with those who sustain my soul.

<sup>5</sup>He will return the damage upon my enemies.

Cut them off in Thy faithfulness!

<sup>6</sup>With a freewill offering I will sacrifice to Thee;<sup>1</sup>

I will praise Thy name, O LORD, for it is good.

<sup>7</sup>For He has delivered me from every distress,

And my eyes have looked with satisfaction at my enemies.

*Prayer Because of a False Friend*

For the Chief Musician, on Stringed Instruments. A Meditation of David

**55** Hear, O God, my prayer; hide not Thyself from my petition.

<sup>2</sup>Observe me and answer me.<sup>1a</sup>  
In restlessness I groan and am distracted

<sup>3</sup>because of the enemy's noisiness; because of the threatenings of the wicked.

For they engulf me with their mischief and in anger they assault me.

<sup>4</sup>My heart is distressed within me,  
and terrors of death come down on me.  
<sup>5</sup>Fear and trembling get hold of me and horror overpowers me.

<sup>6</sup>So I said, "Oh, had I the wings of a dove,  
then I would fly away and be at rest.  
<sup>7</sup>Yes, then I would wander far away, and lodge in the desert. *Selah*  
<sup>8</sup>I would hasten to my place of refuge, from this raging wind and storm."

<sup>9</sup>Destroy, O LORD, confuse their speeches,<sup>o</sup>  
for I have seen violence and strife in the city.  
<sup>10</sup>Day and night they go about on the walls;  
damage and trouble are in its center;  
<sup>11</sup>violence is within her,  
and from her market place oppression and deceit are never absent.<sup>p</sup>

<sup>12</sup>For it is not an enemy who reproaches me;  
that I could bear;  
it is not a hater, who vaunts himself against me;  
then I could hide myself from him;  
<sup>13</sup>but you, a man regarded as an equal with me,<sup>q</sup>  
my companion and my familiar friend,  
<sup>14</sup>we who together held sweet fellowship;  
to the house of God we walked in the festive throng.

<sup>15</sup>Let destruction seize them; let them go down alive to Sheol;

i) With nothing and no one to fall back on, the ungodly is likely to turn panicky. But to deny the existence of God is to classify oneself with fools. j) Incident related in I Sam. 23:19,20.

k) To have God as our Helper, we must walk in His truth.  
l) Our response for rescue must be as freely offered as was our petition.

m) No one to appeal to except God; fortunately He suffices.

n) Another Babel seems required, but usually God-haters are man-haters, too, and get to quarreling.

p) Without God earth becomes hell. It all sounds like a period of rebellion.

q) In rank none was equal with King David; but in counsel Ahithophel was not below him,

II Sam. 15:12, but sided with Absalom against him.

## PSALMS 55-57

for wickedness is in their dwelling, in their heart.

<sup>16</sup>As for me, I will call on God and the LORD will save me.

<sup>17</sup>Evening, morning and noon I will lament and sigh;<sup>r</sup> and He will hear my voice.

<sup>18</sup>He will rescue my soul to have peace from those who war against me; for they who oppose me number many.

<sup>19</sup>God will hear and humble them,<sup>a</sup> He, who sits enthroned from of old. *Selah*

Because in them there has been no change<sup>t</sup> and they do not revere God.

<sup>20</sup>He put forth his hand against those at peace with him;

he violated his covenant.<sup>u</sup>

<sup>21</sup>His mouth is sleeker than butter, but in his heart there is war: his words are softer than oil, yet they are drawn swords.

<sup>22</sup>Cast your burden on the LORD, and He will sustain you:<sup>v</sup>

He will never allow the righteous to be pushed over.

<sup>23</sup>But Thou, O God, wilt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days.

But I will trust in Thee.

### *Confide in God*

For the Chief Musician; to the Tune, A Silent Dove among Strangers. By David, a Psalm of Refuge, when the Philistines Seized Him in Gath.<sup>w</sup>

**56** Have mercy upon me, O God; for man would walk over me; all day long the enemy oppresses me.<sup>x</sup>

<sup>2</sup>Daily would my enemies devour me; for many are they who proudly fight against me.

### *Confidence in God; His Sufficiency*

<sup>3</sup>In the day when I am afraid, I will have confidence in Thee.

<sup>4</sup>In God, I will praise His word; in God I trust,<sup>y</sup> I will not fear; what can flesh do to me?<sup>z</sup>

<sup>5</sup>All day long they twist my words; all their thoughts are against me to hurt.

<sup>6</sup>They join together, they lie in wait; they watch my steps as they have waited for my soul.

<sup>7</sup>Shall they escape by such evil-doing?

In Thy indignation cast down the people, O God.

<sup>8</sup>Thou takest note of my roaming; put my tears into Thy bottle; are they not in Thy book?

<sup>9</sup>Then shall my enemies fall back in the day of my crying out; this I know, because God is for me.

<sup>10</sup>In God I will praise the word, in the LORD I will praise the word.

<sup>11</sup>In God I trust, I will not fear; what can man do to me?<sup>a</sup>

<sup>12</sup>On me, O God, are Thy vows;<sup>b</sup> I will give Thee thank-offerings,

<sup>13</sup>for Thou hast delivered my soul from death,<sup>c</sup>

yes, my feet from stumbling too, so that I might walk before God in the light of life.

### *No Hope but God, Who Suffices*

For the Chief Musician, to the Tune, Do Not Destroy, By David, a Refuge Psalm, when He Fled from Saul into the Cave<sup>d</sup>

**57** Be merciful to me, O God, be merciful to me,

for in Thee my soul takes refuge, and in the shadow of Thy wings I will shelter

until these calamities<sup>e</sup> have passed.

r) Hebrew prayer periods, Dan. 6:10; 9:4.

s) Usually "hear" means a favorable response. Here it would result in their being humbled.

t) Continued prosperity renders them ever less godly.

u) His loyalty pledge as officer of the king and of the state.

v) As butter comes from the churning of milk, so comes this sentence out of the writer's experience. It is not always God's will to remove the trial, but rather to sustain the righteous in it.

w) I Sam. 21:10-15.

x) In the first line man is collective and in the second line "he" retains the plural significance.

y) "In God we trust," is our national motto. May we all practice it.

z) Flesh in the presence of God and opposed to Him stands for weakness. In the N.T. it usually stands for absence of His Spirit, therefore sinfulness. a) His God-related self no man can touch.

b) From birth there is the covenant-vow, signified by circumcision.

c) Ps. 116:8 gives identical reason for gratitude; in response to deliverance, to walk with God.

d) I Sam. 22:1. e) The threatening dangers occasioned by the crimes of others.

<sup>2</sup>I will cry to God Most High,  
to God who completes (all things)  
for me.

<sup>3</sup>He will send from heaven and save  
me from the slanderers  
of him who would swallow me. *Selah*  
God will send forth His mercy and  
His truth.

<sup>4</sup>My soul is among lions;  
I lie among those sons of men who  
breathe fire,  
whose teeth are spears and arrows, and  
their tongues a sharp sword.<sup>f</sup>

<sup>5</sup>Be exalted, O God, above the  
heavens,  
Thy glory over all the earth.

<sup>6</sup>They have prepared a net for my  
steps;  
my soul is bowed down.  
They dug a pit before me,  
but they themselves have fallen into  
the center of it. *Selah*

<sup>7</sup>My heart is confident, O God;  
my heart is confident,<sup>g</sup>  
I will sing, yes, I will sing praises.

<sup>8</sup>Awake, my glory, awake psalter and  
harp;

I will awaken the dawn.<sup>h</sup>

<sup>9</sup>I will give thanks to Thee, O LORD,  
among the peoples;

I will praise Thee among the Gentiles.

<sup>10</sup>For Thy lovingkindness reaches to  
the heavens, Thy faithfulness to the  
clouds.<sup>i</sup>

<sup>11</sup>Be exalted, O God, above the heav-  
ens; Thy glory over all the earth.

### *An Appeal for Fair Judges*

For the Chief Musician; to the Tune, Do  
Not Destroy, by David, a Refuge Psalm

**58** Do you indeed speak righteous-  
ness, O you judges,  
do you judge the children of men fairly?  
<sup>2</sup>No, at heart you work iniquity;  
you deal out the violence of your hands  
in the land.<sup>j</sup>

<sup>3</sup>The godless are perverse from  
the womb;

they go astray from birth, they are  
falsifiers,

<sup>4</sup>Their poison is like a serpent's venom,  
like a deaf adder that stops its ear,

<sup>5</sup>that will not listen to the voice of  
charmners

casting spells skilfully.

<sup>6</sup>O God, break the fangs in their  
mouths;

shatter Thou the eyeteeth of young  
lions, O LORD!

<sup>7</sup>Let them melt away like outrunning  
water;<sup>k</sup>

as he aims his arrows, let those be as  
split apart,

<sup>8</sup>as a snail that dissolves as it moves on;  
as an untimely birth that never sees  
the sun.

<sup>9</sup>Before your pots get the touch of the  
thorns,<sup>l</sup>

whether green or ablaze, He will  
sweep them away with a whirlwind.

<sup>10</sup>The righteous will rejoice when  
he sees the fair punishment;  
he will wash his feet in the blood of  
the wicked.

<sup>11</sup>And men will say, Surely there is a  
reward for the righteous; surely there  
is a God judging in the earth.

### *The Persecuted Turns to God*

For the Chief Musician; to the Tune, Do  
Not Destroy; by David, a Refuge Psalm,  
when Saul Sent and They Watched the  
House to Kill Him<sup>m</sup>

**59** Deliver me from my enemies, O  
my God;

keep me away from those who rise  
against me.

<sup>2</sup>Deliver me from the workers of  
iniquity,  
and save me from bloodthirsty men.

<sup>3</sup>For, behold, they lie in wait for  
my life;

strong men are banding together to  
attack me,

not for my transgression, nor for my  
sin, O LORD.<sup>n</sup>

<sup>f</sup>) The men who joined David in the cave might also answer the description, before David has  
trained them. <sup>g</sup>) Confident: the state of perfect certainty. <sup>h</sup>) Up before daybreak.

<sup>i</sup>) The psalmist's earthly conception of God's infinity.

<sup>j</sup>) When God is forgotten, so is fair dealing among men, for God is the source of right and love.

<sup>k</sup>) Water from a spring that soon dries up. <sup>l</sup>) Thorns to be used in the kitchen for fire.

<sup>m</sup>) I Sam. 19:11-17. <sup>n</sup>) We may pray unhindered when innocent before God and man.

<sup>4</sup>Without any wrong of mine, they run  
and prepare themselves.  
Arise to my aid and take a look!

<sup>5</sup>Thou, O LORD God of hosts,  
God of Israel,  
arise to visit all the nations;<sup>o</sup>  
spare none of those who treacherously  
plot evil. *Selah*

<sup>6</sup>They return at evening; they snarl  
like dogs and go about the city.

<sup>7</sup>See, they foam at their mouth; swords  
are in their lips;

for who, they think; will hear us?

<sup>8</sup>but Thou, O LORD, wilt laugh at  
them;

Thou shalt mock at all the nations.

<sup>9</sup>O my Strength, I will wait on  
Thee, for God is my stronghold.

<sup>10</sup>My God in His covenant-love will  
meet me;

God will let me look at my enemies  
with satisfaction.

<sup>11</sup>Slay them not, lest my people forget;<sup>p</sup>  
scatter them by Thy power and bring  
them down, O LORD, our shield.

<sup>12</sup>The sin of their mouth is the  
word of their lips;  
they shall be taken in their pride  
for the curses and lies which they  
utter.

<sup>13</sup>Destroy in indignation, destroy, that  
they may be no more,  
and let them know that God rules in  
Jacob<sup>a</sup> to the ends of the earth. *Selah*

<sup>14</sup>They return at evening; they  
snarl like dogs<sup>r</sup>  
and go about the city.

<sup>15</sup>They wander around for food;  
they stay out all night, if they are not  
filled.

<sup>16</sup>But I will sing of Thy strength,<sup>s</sup>  
and will sing aloud of Thy righteous-  
ness in the morning;  
for Thou hast been a stronghold  
for me,

a refuge in the day of my distress.

<sup>17</sup>I will sing to Thee, O my strength,  
for God is my stronghold, my merciful  
God.

### Prayer for Victory

Lily of Testimony, a Refuge Psalm by  
David, for Instruction, when He had  
Striven with the Arameans of Mesopo-  
tamia and the Arameans of Zoba, and  
when Joab Returned and Killed Twelve  
Thousand of Edom in the Salt Valley<sup>t</sup>

**60** O God; Thou hast cast us off,  
Thou hast scattered us;  
Thou hast been angry; O restore us  
again.

<sup>2</sup>Thou hast made the land to quake;  
Thou hast rent it;  
heal its fissures, for it is shaken.

<sup>3</sup>Thou hast made Thy people to  
endure hardness;  
Thou hast made us drink wine that  
makes us reel."

<sup>4</sup>Thou hast given a banner to  
those who revere Thee,  
so it may display itself, because of Thy  
truth. *Selah*

<sup>5</sup>So that Thy loved ones may be  
delivered,  
save with Thy right hand and  
answer us.

<sup>6</sup>God has spoken in His holiness:<sup>v</sup>  
I will exult; I will divide Shechem  
and measure out the valley of Succoth.

<sup>7</sup>Gilead is mine, Manassah is mine;  
Ephraim is the defense of My head;  
Judah is My lawgiver;<sup>w</sup> <sup>8</sup>Moab is My  
washbasin;

over Edom I will throw My shoe; over  
Philistia I shout in triumph.

<sup>9</sup>Who will bring me into the  
fortified city,  
who will lead me into Edom?

<sup>10</sup>Hast Thou not cast us off, O God,  
but wilt Thou not go forth, O God,  
with our armies?

<sup>o</sup> From the personal petition David considers his people's situation; for neighboring nations are not friendly; they invade when they dare. <sup>p</sup> Israel needs frequent discipline.

<sup>q</sup> Prayer for their destruction is not Christ's idea; however, those who persist in evil must end in ruin, as Jesus warned the Galilean cities, which did not repent.

<sup>r</sup> Like scavenger dogs, not getting what they want even in the dark.

<sup>s</sup> A happy contrast for him who depends on God.

<sup>t</sup> II Sam. 8 reports much warring against the Arameans, and I Kings 11:16 tells of Joab's slaying Edomites, with no mention of defeats; but many Hebrews probably paid a bloody price.

<sup>u</sup> These verses reflect the ups and downs of war. <sup>v</sup> Vv. 6-12 are identical with Ps. 108:7-12.

<sup>w</sup> As designated by Jacob on his deathbed, Gen. 49:10, in the Messianic promise.



<sup>11</sup>Grant us help because of trouble, for  
vain is the help of man.

<sup>12</sup>With God we shall do valiantly;<sup>x</sup>  
it is He who will tread down our  
enemies.

*Confidence in the Lord's Protection*  
For the Chief Musician; on Stringed  
Instruments, by David

**61** Hear, O God, my pleading;  
attend to my prayer.  
<sup>2</sup>From the end of the earth I will call to  
Thee,<sup>y</sup>  
when my heart is overwhelmed;  
lead me to the rock that is higher  
than I.<sup>z</sup>

<sup>3</sup>For Thou art a refuge to me,  
a strong tower from the presence of  
the enemy.

<sup>4</sup>Let me dwell in Thy tent forever;  
let me take refuge under the covering  
of Thy wings. *Selah*

<sup>5</sup>For Thou, O God, hast heard my  
vows,  
Thou hast given a heritage to those  
who revere Thy name.

<sup>6</sup>Thou wilt add days to the days  
of the king,<sup>a</sup>  
so his years shall equal many  
generations.

<sup>7</sup>He shall remain forever before God;  
ordain lovingkindness and truth to  
keep him.

<sup>8</sup>Then I will ever sing praises to Thy  
name,  
so I may daily pay my vows.<sup>b</sup>

*Calm in His Friendship*

For the Chief Musician; According to  
Jeduthun.<sup>c</sup> A Psalm of David

**62** Truly my soul looks in stillness  
to God;  
from Him is my salvation.

<sup>2</sup>He alone is my rock and my health,  
my fortress; I shall not be greatly  
shaken.<sup>d</sup>

<sup>3</sup>How long will you assail a person  
to break him down, all of you,  
like a leaning wall, a tottering fence?  
<sup>4</sup>They consult only to cast him down  
from his height;  
they cherish falsehood;<sup>e</sup>  
with their mouth they bless, but at  
heart they curse. *Selah*

<sup>5</sup>Truly, my soul, look in stillness to  
God,  
for my expectation is from Him.

<sup>6</sup>He alone is my rock and my health,<sup>f</sup>  
my sure defence; I shall not be shaken.

<sup>7</sup>My salvation and my glory depend  
on God;  
the rock of my defence, my refuge is  
in God.

<sup>8</sup>Trust in Him at all times, ye people;  
pour out your heart before Him;  
God is to us a refuge. *Selah*

<sup>9</sup>Lowly man is but a breath; the  
sons of nobles are only lies;  
in the scales they go up, altogether  
lighter than emptiness.

<sup>10</sup>Put no trust in oppressing;  
do not vainly hope in robbery.  
If riches increase, do not set your  
heart on them.

<sup>11</sup>Once God has spoken,<sup>g</sup> twice  
have I heard this,  
that strength belongs to God.

<sup>12</sup>And to Thee, O LORD, belongs  
covenant-love,  
for Thou rewardest every man  
according to his work.

*A Soul Thirsting for God*

A Psalm of David, when He Was in the  
Wilderness of Judah<sup>h</sup>

**63** O God, Thou art my God, I seek  
Thee earnestly;

x) Faith in the promises of God inspires confidence of coming victory.

y) Wherever he may be; and we know from Ps. 23 that David communed with God most intimately when he felt at ease.

z) The rock he could not climb without divine help. The words have become part of a lovely church anthem. a) King Saul.

b) Vows made with petitions must be fulfilled with praise when the prayers are answered.

c) Earlier mentioned as Ethan, a Levite musician.

d) Quietly David relates life to God and forms a practical philosophy that rests on God.

e) He is not fooled by appearances; godlessness is sham; it is illness.

f) God alone is the source of health.

g) When we worship God humbly, we may converse with Him. Observe silence, to hear Him make Himself and His will known to us, and read His Word. h) I Sam. 22:5 and 23:1-3.

my soul thirsts for Thee; my flesh longs for Thee<sup>1</sup>  
in a dry and worn-out land, where  
there is no water.

<sup>2</sup>So have I beheld Thee in the  
sanctuary,  
to see Thy power and Thy glory.  
<sup>3</sup>Because Thy lovingkindness is  
better than life,  
my lips shall praise Thee.  
<sup>4</sup>So will I bless Thee as long as I live;  
I will lift up my hands in Thy name.  
<sup>5</sup>My soul shall be satisfied as with  
marrow and fatness,  
and my mouth shall praise Thee with  
joyful lips.

<sup>6</sup>When I remember Thee on  
my bed in the night watches, I  
meditate on Thee.  
<sup>7</sup>For Thou hast been my help,  
and in the shadow of Thy wings I  
will sing joyfully.  
<sup>8</sup>My soul follows close behind Thee;<sup>j</sup>  
Thy right hand upholds me.

<sup>9</sup>But those who seek to ruin my  
soul  
shall go into the lower parts of the  
earth.<sup>k</sup>  
<sup>10</sup>They shall be handed over to the  
power of the sword;  
they shall be a prey for foxes.  
<sup>11</sup>But the king shall rejoice  
before God;  
all who swear by Him shall jubilate;  
for the mouth of those who speak lies  
shall be stopped.

*Divine Judgment on the Wicked*  
For the Chief Musician. A Psalm of David  
**64** Hear my voice, O God, in my  
complaint;  
guard my life against the terror of the  
enemy.  
<sup>2</sup>Hide me from the conspiracy of  
wicked men,

from the noisy gangs of the evil-doers,<sup>1</sup>  
<sup>3</sup>who sharpen their tongue like a  
sword,  
who aim poisoned words like arrows.<sup>m</sup>  
<sup>4</sup>To shoot from ambush at the  
innocent  
they shoot unexpectedly and without  
self-reproach.

<sup>5</sup>They confirm for themselves an  
evil agreement;  
they talk of laying snares secretly;  
they say, "Who shall detect them?"  
<sup>6</sup>They work out wicked schemes;  
they are ready with a well-conceived  
plan;<sup>n</sup>  
for the inner man and the heart are  
fathomless.

<sup>7</sup>But God will shoot an unlooked-for  
arrow at them;<sup>o</sup> they will be  
wounded.  
<sup>8</sup>They will be made to stumble, their  
own tongue being against them;  
all who see them shall wag the head.  
<sup>9</sup>Then shall all men be in awe,  
proclaim the act of God  
and learn to know His work.  
<sup>10</sup>The righteous shall be glad in the  
Lord, and trust in Him;  
and all the upright in heart shall offer  
praise.<sup>p</sup>

*How Great Thou Art!*  
For the Chief Musician. A Psalm of David.  
A Song

**65** Silence is praise to Thee, O God,  
in Zion;<sup>q</sup>  
and to Thee the vow shall be fulfilled.  
<sup>2</sup>O Thou who hearest prayer, to Thee  
shall all flesh come.<sup>r</sup>

<sup>3</sup>Iniquities got the better of me;  
our transgressions Thou forgivest.  
<sup>4</sup>Blessed is the man whom Thou  
choosest  
and bringest near to dwell in Thy  
courts.  
We shall be satisfied with the goodness  
of Thy house,  
Thy sacred temple.

i) A soul longs for God when aware of belonging to God. Attending worship with others helped him to understand God better. j) The longing soul wants to stay near Him.  
k) Is there a greater sin than ruining another's soul? Correspondingly there is no greater service than to lead a soul to Christ.  
l) Like a few frogs in a pond, so those on the wrong side manage to seem many.  
m) Poisoned arrows are usually fatal if they hit.  
n) The godly must have a definite plan, being "wise as serpents."  
o) They get what is coming to them.  
p) The finals are always with God, to whom praise is due.  
q) We must be silent, and be receptive. r) Weak man and mighty God.

<sup>5</sup>With awesome deeds Thou dost  
respond to us in righteousness,  
O God of our salvation,<sup>a</sup>  
who art the confidence of all the ends  
of the earth  
and of the remotest seas.

<sup>6</sup>Who by Thy might hast founded the  
mountains,  
being clothed with power.  
<sup>7</sup>Who dost still the roaring of the seas,  
the moaning of their waves, and the  
clamor of the nations.

<sup>8</sup>Those who live farthest away,  
stand in awe at Thy signs.  
Thou makest the morning dawn and  
the evening sunset to shout for joy.  
<sup>9</sup>Thou visitest the land and watercrest it,  
Thou greatly enrichest it; God's river  
is brimful of water.<sup>c</sup>  
Thou providest them grain, for so  
Thou hast ordained it;  
<sup>10</sup>watering the furrows, softening its  
ridges,  
Thou makest it soft with showers;  
Thou dost bless its vegetation.<sup>u</sup>

<sup>11</sup>Thou crownest the year with  
Thy goodness,<sup>v</sup>  
and Thy footsteps drop abundance.  
<sup>12</sup>The pastures of the wilderness drip  
and the hills are girded with rejoicing.  
<sup>13</sup>The meadows are clothed with flocks  
and the valleys are covered with grain;  
they shout for joy; they also sing.

*How Great Thy Goodness!*  
For the Chief Musician. A Song. A Psalm  
**66** Shout joyfully to God, all the  
earth;

<sup>2</sup>Sing out to glorify His name; render  
Him glorious praise.  
<sup>3</sup>Say to God, "How awe-inspiring are  
Thy works;  
for Thy great power Thy enemies  
submit to Thee.  
<sup>4</sup>All the earth shall do Thee homage  
and shall sing to Thee; they shall sing  
to Thy name."<sup>w</sup> *Selah*

<sup>5</sup>Come and see what God has  
done;  
in His work He is awesome toward  
the children of men.  
<sup>6</sup>He turned the sea into dry land;  
they passed through the river on foot;<sup>x</sup>  
there we rejoiced in Him.  
<sup>7</sup>He rules by His power forever; His  
eyes observe the nations;  
let not the rebellious exalt themselves.  
*Selah*

<sup>8</sup>Bless our God, O ye peoples,  
and sound His praise abroad,<sup>y</sup>  
<sup>9</sup>who keeps our soul in life,  
and does not allow our foot to slip.  
<sup>10</sup>For Thou hast tested us, O God,<sup>z</sup>  
Thou hast refined us as silver is  
purified.  
<sup>11</sup>Thou hast brought us into the net;  
Thou hast laid a heavy burden on  
our hips.<sup>a</sup>  
<sup>12</sup>Thou hast made men to ride over  
our head;  
we went through fire and through  
water,  
and Thou hast brought us to an  
overflowing abundance.

<sup>13</sup>I will enter Thy house with  
burnt-offerings;<sup>b</sup>  
I will pay Thee my vows,  
<sup>14</sup>which my lips have uttered  
and my mouth has spoken when I  
was in distress.  
<sup>15</sup>Burnt-offerings of fat sheep I will  
offer  
with the incense of rams;  
I will offer bullocks with he-goats.  
*Selah*

<sup>16</sup>Come and hear, all who  
revere God,  
and I will declare what He has done  
for my soul:  
<sup>17</sup>I called out to Him with my mouth,  
and praise was in my tongue.<sup>c</sup>  
<sup>18</sup>If I regard iniquity in my heart the  
Lord will not hear;  
<sup>19</sup>But God certainly has heard;

s) If we will listen, God's mighty acts answer many questions.

t) The irrigation canal, supplying untold acres.

u) God provides the moisture; He also causes the growth for which the farmer hopes.

v) From here on we have an up-to-date hymn, parts of which we use in our Thanksgiving anthems.

w) For which the psalmist prepares them. x) At the Red Sea and the Jordan.

y) As lined in one of our great hymns. z) Plenty of testing, leading to victory.

a) Carrying loads on the hip was customary.

b) None but priests entered tabernacle or temple; here as usual the courts outside the holy place and the Holy of Holies are meant.

c) No sooner had he invoked the LORD than he had reason to praise Him.

He has attended to the voice of my prayer.<sup>d</sup>

<sup>20</sup>Blessed be God, who has turned away neither my prayer nor His covenant-love from me.

*The God of the Nations*

For the Chief Musician, on Stringed Instruments. A Psalm. A Song

**67** God be merciful to us and bless us, and cause His face to shine upon us,<sup>e</sup>

*Selah*

<sup>2</sup>so that Thy way may be known upon earth, Thy saving health among all nations.<sup>f</sup>

<sup>3</sup>May the peoples praise Thee, O God; may all the peoples give thanks to Thee.

<sup>4</sup>May the nations be glad and sing for joy; for Thou shalt judge the people fairly and guide the nations upon earth.

<sup>5</sup>May the peoples thank Thee, O God; may the peoples praise Thee, all of them.

<sup>6</sup>The earth has yielded her harvest;

God, our God, will bless us.

<sup>7</sup>God will bless us and all the ends of the earth will revere Him.

*Our God Victorious*

For the Chief Musician. A Psalm of David. A Song

**68** God shall arise; His enemies shall be scattered;<sup>g</sup> those who hate Him shall flee before His face.

<sup>2</sup>As smoke is driven away, so Thou shalt drive them away; as wax melts before the fire, so the wicked shall perish before God.

<sup>3</sup>But the righteous shall exult; they shall rejoice before God;

yes, they shall rejoice with mirth-making.

<sup>4</sup>Sing to God, sing to His name: raise a highway for Him who rides through the wilderness; the LORD is His name; be jubilant before Him.

<sup>5</sup>A father to the fatherless and a champion of the widows<sup>h</sup> is God in His holy habitation,

<sup>6</sup>God who makes the lonely to live in a home; who brings out prisoners into prosperity; but the rebellious dwell in a parched land.

<sup>7</sup>O God, when Thou didst go forth before Thy people,<sup>i</sup> when Thou didst move through the wilderness,

*Selah*

<sup>8</sup>the earth trembled; even the heavens dropped before God; Sinai (quaked) before God, the God of Israel.

<sup>9</sup>O God, Thou didst shed a plentiful rain upon Thy heritage,<sup>j</sup> Thou didst restore Thy heritage when exhausted.

<sup>10</sup>Thy congregation settled in it; Thou didst in Thy goodness provide for the destitute, O God.

<sup>11</sup>The LORD sent forth the command; those who proclaimed the good news were a great host.

<sup>12</sup>The kings of armies fled; they fled and the women at home divided the booty.

<sup>13</sup>Did you camp among the sheep-folds? The dove's wings are covered with silver, and her feathers with glistening gold.<sup>k</sup>

<sup>14</sup>When the Almighty scattered kings there, it was like snow-fall on Zalmon.<sup>l</sup>

<sup>15</sup>A mountain of God is the mountain of Bashan;

d) Proof that his heart was clean.

e) For communion with God we need more than forgiveness. Pardon is in a way negative; we need His blessing. Then we should so live that God is pleased with us; His face shines on us. f) Following this we are ready to tell everyone about our wonderful God, praying that they, too, may find Him, so bringing thanksgiving to all.

g) This is a victory song, God being the Victor, a joy for the righteous, a dread to the wicked.

h) Of whom men so readily took advantage. i) From Egypt to Canaan. j) The Promised Land.

k) After horrible war experiences, luxury. l) Zalmon is a hill in central Palestine.

a mountain studded with peaks is the Bashan range.

<sup>16</sup>Why do you gaze with envious hostility, O many-peaked mountains, at the mountains which God has chosen for His abode?<sup>m</sup>  
Yes, the LORD will dwell there forever.

<sup>17</sup>The chariots of God are twice ten thousand, thousands upon thousands;  
the LORD came from Sinai into the holy place.<sup>n</sup>

<sup>18</sup>Thou hast ascended on high, Thou hast led captive a band of captives; Thou hast received gifts among men,<sup>o</sup> even rebellious men, for a dwelling of the LORD God.

<sup>19</sup>Blessed be the LORD; day by day He carries us,  
the God of our salvation. *Selah*

<sup>20</sup>Our God is a God of rescuings; from the LORD God are escapes from death.

<sup>21</sup>Yes, God will strike the head of His enemies,  
the hairy scalp of him who goes on in his guilty doings.

<sup>22</sup>The LORD said, I will bring back from Bashan;  
I will restore from the depths of the sea.<sup>p</sup>

<sup>23</sup>so that your foot may bathe in blood and the tongue of your dogs may have a portion of your enemies.

<sup>24</sup>They have seen Thy procession, O God,  
the procession of my God, my King, into the sanctuary.

<sup>25</sup>Singers in the van; musicians in the rear,  
in the center maidens playing on timbrels.<sup>q</sup>

<sup>26</sup>Praise ye God in the congregations, the LORD,  
you who are from Israel's fountain.<sup>r</sup>

<sup>27</sup>There is Benjamin, the smallest, their ruler;

the princes of Judah in their crowd; the princes of Zebulun; the princes of Naphtali.

<sup>28</sup>Your God has commanded your strength.

O God, display Thy strength, Thou who hast achieved for us.

<sup>29</sup>Because of Thy temple in Jerusalem, kings shall bring gifts to Thee.

<sup>30</sup>Rebuke the beasts of the reeds,<sup>s</sup> the herd of bulls, with the calves of the peoples,<sup>t</sup>  
prostrating themselves with pieces of silver.

He has scattered the peoples that delight in war.

<sup>31</sup>Princes shall come out of Egypt; Ethiopia shall stretch forth her hands to God.

<sup>32</sup>Sing to God, ye kingdoms of the earth; sing praises to the LORD;

*Selah*

<sup>33</sup>to Him who rides upon the heavens, the ancient heavens:  
Behold, He sends forth His voice, His mighty voice.

<sup>34</sup>Ascribe power to God: His majesty is over Israel;  
His might is in the clouds.<sup>u</sup>

<sup>35</sup>Awe-inspiring art Thou, O God, from Thy sanctuary;  
the God of Israel,  
who bestows strength and fulness of might to His people.<sup>v</sup>  
Blessed be God!

*Prayer for God's Fatherly Protection*  
For the Chief Musician, to the Tune, The Lilies. By David

**69** O God, save me; for the waters come up to my lips;<sup>w</sup>

<sup>2</sup>I am sinking in deep mire and there is no place for me to stand;  
I have come to deep waters and a flood overwhelms me.

<sup>3</sup>I have cried until I am exhausted;  
my eyes grow dim while I wait for my God.

m) Zion. n) Zion.

o) Quoted by Paul, Eph. 4:8, applied to the gifts God has granted Christian workers to serve in His church. p) From the heights and from the depths.

q) Like Miriam and the women, Ex. 15:20. r) Jacob's descendants, the tribes of Israel.

s) Crocodiles, so referring to Egypt. t) Bulls represent leaders; calves, the people.

u) Sensed strongly during a thunderstorm.

v) In His strength alone can Israel stand, and He suffices.

w) This is prayer, beginning with telling God of the plight he is in. To know that and to talk it over with God is the beginning of release.

<sup>4</sup>They<sup>x</sup> that hate me without a reason are more numerous than the hairs on my head. Those who wish to destroy me are powerful; they are my enemies wrongfully; I have to replace what I did not steal.

<sup>5</sup>Thou knowest my blundering; my guilt is evident to Thee.  
<sup>6</sup>May those who have their hope in Thee not be put to shame because of me.<sup>y</sup> May it never happen that those who seek Thee be brought to dishonor on my account, O God of Israel!

<sup>7</sup>Because I have been humiliated for Thy sake, confusion has covered my face.  
<sup>8</sup>I have become a stranger to my brothers, an alien to my mother's children.  
<sup>9</sup>Because the zeal for Thy house has consumed me,<sup>z</sup> and reproach falls on me from those who affront Thee.

<sup>10</sup>When I myself mourned with fasting, I was humiliated;  
<sup>11</sup>When I put on sackcloth for my clothing, I became a laughingstock to them.  
<sup>12</sup>Those who sit by the gate talk about me; I have become the song of the drinkers.<sup>a</sup>

<sup>13</sup>But as for me, my prayer is to Thee, LORD;  
at an opportune moment, O God, in Thy plenteous grace,  
answer me with the truth of Thy salvation.  
<sup>14</sup>Do not allow me to sink, but save me from the mire;<sup>b</sup>  
rescue me from my enemies and from the deep waters.

<sup>15</sup>Keep the flood waters from overwhelming me; do not let the deep swallow me up, or the pit close its mouth over me.

<sup>16</sup>Answer me, O LORD, for Thy grace is good; turn to me according to Thy plenteous mercy.

<sup>17</sup>Do not turn Thy face from Thy servant;<sup>c</sup> for I am in trouble; answer me speedily.

<sup>18</sup>Come near to me, redeem me, free me from my foes.

<sup>19</sup>Thou knowest my reproach, my shame and my dishonor; all my adversaries stand before Thee.

<sup>20</sup>Reproach has broken my heart and I feel depressed; I looked for sympathy, but there was none; and for comforters, but I found no one.  
<sup>21</sup>They gave me gall for my food; and in my thirst they gave me vinegar to drink.<sup>d</sup>

<sup>22</sup>Let their table before them become a snare;<sup>e</sup> and to those at ease a trap.

<sup>23</sup>Let their eyes be darkened, that they cannot see, and make their loins continually to tremble.

<sup>24</sup>Pour out Thy indignation upon them, and let the heat of Thine anger overtake them.

<sup>25</sup>Let their dwelling be a ruin,<sup>f</sup> let none live in their tents.

<sup>26</sup>For him who is smitten of Thee, they persecute, they gossip of the pain of Thy pierced ones.

<sup>27</sup>Add iniquity to their iniquity and let them not enter into Thy justification.

<sup>28</sup>Let them be blotted out of the book of life, and not be recorded with the righteous.

x) Being misunderstood is basic to many of our difficulties.

y) We, too, may well pray daily not to be stumbling blocks. Paul in Romans 14 shows his great concern along that line. z) Fulfilled in Jesus, John 2:17.

a) The leaders meeting in council as well as the riffraff are against him.

b) Similar to Jeremiah's experiences, Jer. 38:6, with whom it was literal.

c) So he is driven to God.

d) In each of the Gospels our Lord's drinking vinegar on the cross is reported.

e) These curses are not in the N. T. spirit. We should consider, though, that the writer felt his cause to be God's cause and his foes God's foes. f) Peter quotes this regarding Judas, Acts 1:20.

<sup>29</sup>But I am afflicted and in pain,  
let Thy salvation, O God, set me  
on high.

<sup>30</sup>I will praise the name of God with  
a song  
and will magnify Him with  
thanksgiving.

<sup>31</sup>It will please the LORD better than  
any ox,  
or bullock with horns and hoofs.

<sup>32</sup>The humble shall see it, and be  
glad:

you who seek God, let your heart  
revive!

<sup>33</sup>For the LORD hears the needy, and  
does not despise His prisoners.

<sup>34</sup>Let heaven and earth  
praise Him,  
the seas and everything that moves  
in them;

<sup>35</sup>For God will save Zion and build  
the cities of Judah;  
that people may dwell there and  
possess it.

<sup>36</sup>The offspring of His servants shall  
inherit it,  
and they who love His name shall  
abide in it.<sup>g</sup>

*A Prayer for Speedy Aid*  
For the Chief Musician. A Psalm of David;  
to Bring to Remembrance

**70** O God, to my rescue,<sup>h</sup>  
O LORD, to my help make haste.

<sup>2</sup>Let those be ashamed and con-  
founded who seek my soul;  
let those be turned back and put to  
shame who desire my hurt.

<sup>3</sup>Let those turn back as a reward of  
their shame,  
who say: "Aha, aha!"<sup>i</sup>

<sup>4</sup>Let all those who seek Thee rejoice  
and be glad in Thee;  
and let those who love Thy salvation  
say continually,  
"Let God be magnified."

<sup>5</sup>But I am poor and needy, O God,  
hasten to me:

Thou art my help and my deliverer;  
O LORD, do not tarry.

*The Prayer of an Aged Worshiper*

**71** In Thee, O LORD, I take refuge:  
let me never be put to shame.<sup>j</sup>

<sup>2</sup>Through Thy righteousness, deliver me  
and set me free;

incline Thy ear to me and save me.<sup>k</sup>

<sup>3</sup>Be Thou to me a rock for a dwelling,  
to which I may always resort;

Thou hast ordered to save me, for  
Thou art my rock and my  
stronghold.

<sup>4</sup>Deliver me, O my God, from the  
hand of the wicked, from the  
hand of the unjust and ruthless;

<sup>5</sup>for Thou art my hope, O LORD  
God; Thou art my trust from my  
youth.

<sup>6</sup>Upon Thee I have leaned from  
birth; it was Thou who took me  
from the maternal womb. My praise is  
continually of Thee.

<sup>7</sup>I have been a marvel to many, but  
Thou art my strong refuge.

<sup>8</sup>My mouth is filled with Thy praise  
and with Thy glory all day.

<sup>9</sup>Cast me not off in my old age;  
forsake me not now that my  
strength is spent.

<sup>10</sup>For my enemies talk of me; those  
who watch my life consult together,

<sup>11</sup>saying, "God has forsaken him;  
chase and seize him, for there is  
none to deliver."

<sup>12</sup>O God, be not far from me; O  
my God, make haste for my help.

<sup>13</sup>Let them be ashamed and consumed,  
who waylay my life;

with reproach and dishonor may they  
be covered, who seek my hurt.

<sup>14</sup>But I will hope continually and  
praise Thee more and more.

<sup>15</sup>My mouth shall tell of Thy  
righteousness and Thy salvation all  
the day;

g) Present rescues encourage the saints and inspire them to expect future security.

h) This psalm is nearly identical with Ps. 40:13-17, also ascribed to David; both plead in different ways and with assurance of God's help. i) May they turn to join the singers of the next verse.

j) Ps. 31:1, 2 is almost identical with vv. 1, 2 of this psalm. Remarkable in both is the plea resting on God's righteousness, in which they felt they had a share.

k) Here is witness to a godly training.

for they are beyond my numbering.

<sup>16</sup>I will go in the strength of the Lord God; I will make mention of Thy righteousness, Thine alone.

<sup>17</sup>O God, Thou hast taught me from my youth and I still declare Thy wonders.<sup>1</sup>

<sup>18</sup>So even to old age and gray hairs, O God, do not forsake me, till I proclaim Thy might to this generation and Thy power to all descendants.

<sup>19</sup>Thy righteousness, O God, is most high, and Thou hast done great things, O God; Who is Thy equal?

<sup>20</sup>Thou, who hast made me experience troubles great and sore,<sup>m</sup> wilt revive me again

and wilt bring me up again from the depths of the earth.

<sup>21</sup>Thou wilt add to my stature, and comfort me again.

<sup>22</sup>I will also praise Thee with the harp for Thy faithfulness, O my God;

I will sing praise to Thee with the lyre, O Holy One of Israel.

<sup>23</sup>My lips will shout for joy when I sing praise to Thee; and my soul, which Thou hast redeemed.<sup>n</sup>

<sup>24</sup>My tongue also shall mention Thy righteousness all day long; for those who sought my hurt have been shamed and disgraced.

*Prayer for Righteous Ruling*

By Solomon

**72** O God, grant the king Thy justice and Thy righteousness to the king's son.

<sup>2</sup>May he judge Thy people with righteousness<sup>o</sup> and Thy poor with justice.

<sup>3</sup>May the mountains bring peace to the people, and the hills, through righteousness.

<sup>4</sup>May he judge the poor among the people, save the children of the needy and crush the oppressor.

<sup>5</sup>May they revere Thee while the sun endures,<sup>p</sup>

as long as the moon, to all generations.

<sup>6</sup>May He come down like rain upon the mown grass,

as showers that refresh the earth.

<sup>7</sup>In His days shall the righteous flourish,

and abundance of peace till the moon be no more.

<sup>8</sup>May He have dominion from sea to sea

and from the river<sup>q</sup> to the bounds of the earth.

<sup>9</sup>Before Him shall the dwellers of the wilderness bow,

and His enemies shall grovel in the dust.

<sup>10</sup>The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts.

<sup>11</sup>Yes, all kings shall fall down before Him;

all nations shall serve Him.

<sup>12</sup>For He will deliver the needy, when he calls,

and the poor, who has no helper.

<sup>13</sup>He will have pity on the weak and needy

and will save the souls of the needy;<sup>r</sup>

<sup>14</sup>from oppression and violence He shall redeem their soul;

and precious is their blood in His sight.

<sup>15</sup>He shall live and to Him shall be given of the gold of Sheba,

and they shall pray for Him continually;<sup>s</sup>

1) If he keeps on seeing God's wonders, he will never grow old in attitude.

m) He accepted adversities for what they are — divine discipline.

n) His whole soul was in it when he sang or played.

o) Solomon's reign is to be like that of the Messiah, righteous, spreading and of lasting influence.

p) Here he sets the standard for himself.

q) As this goes beyond human attainments, we consider it Messianic.

r) The Euphrates, which was the eastern boundary of lands promised to Israel and conquered by David.

s) How accurate a picture the poet draws of the Messiah's character! This King is more than human. s) As now we pray for the spread of His kingdom.



they shall bless Him all the day.

<sup>16</sup>May there be abundance of grain in the land on top of the mountains;<sup>t</sup> may its fruit wave like Lebanon, and may they of the city flourish like grass of the earth.

<sup>17</sup>May His name endure for ever; may His reputation flourish before the sun.

May men be prospered in Him; may all nations call Him blessed.

<sup>18</sup>Blessed be the Lord God, the God of Israel,<sup>u</sup> who alone does wondrous things.

<sup>19</sup>And blessed be His glorious name for ever; may the whole earth be filled with His glory! Amen and Amen.<sup>v</sup>

<sup>20</sup>The prayers of David, the son of Jesse are ended.\*

*Two Kinds of Life; Two Destinies*  
A Psalm of Asaph

**73** Surely God is good to Israel, to those whose hearts are pure;<sup>2</sup> but as for me, my feet had almost stumbled, my steps had nearly slipped.

<sup>3</sup>For I was envious of the arrogant, when I saw the prosperity of the wicked.

<sup>4</sup>They suffer no violent pain; their body is well nourished.

<sup>5</sup>They do not share the troubles of mortals, nor are they plagued like others.

<sup>6</sup>Pride therefore encircles their neck; violence covers them like a garment.

<sup>7</sup>Their eyes swell out from fatness, their hearts overflow with illusions.

<sup>8</sup>They scoff and wickedly they mention depression; they talk disdainfully.

<sup>9</sup>They set their mouth against the heavens<sup>w</sup>

and their tongue ranges the earth.

<sup>10</sup>Therefore His people turn this way and that,<sup>x</sup>

and like profuse waters are gulped down<sup>y</sup> by them.

<sup>11</sup>And they say, "Does God know? Is there knowledge in the Most High?"

<sup>12</sup>Truly such are the wicked; they are secure and their riches increase.

<sup>13</sup>Uselessly then I have cleansed my heart

and have washed my hands in innocence,

<sup>14</sup>(for all day long I have been beaten and chastened every morning.

<sup>15</sup>Had I said, "So I will speak," I would indeed have played false to Thy children.<sup>z</sup>

<sup>16</sup>Yet, when I pondered to understand this,

it was too overwhelming for me,<sup>a</sup>

<sup>17</sup>until I went into God's sanctuary and perceived their ending.<sup>b</sup>

<sup>18</sup>Truly, Thou dost set them in slippery places;

Thou dost make them tumble to ruin.

<sup>19</sup>How they are brought to desolation in a moment,

wiped out, annihilated through terrors!

<sup>20</sup>Like a dream after one wakes up, so, LORD, Thou wilt despise their imaginings when Thou awakest.

<sup>21</sup>When my heart was bitter and I was pierced deep within,

<sup>22</sup>I was stupid and ignorant, a reasonless creature in Thy sight.

<sup>23</sup>Nevertheless I am continually with Thee;

Thou dost hold my right hand;<sup>c</sup>

<sup>24</sup>Thou wilt guide me with Thy counsel,

and afterward Thou wilt receive me to glory.<sup>d</sup>

t) The least likely place for a grain crop.

u) Literally we cannot bless God, for, Heb. 7:7, "The less is blessed of the better." In Scripture, blessing God means ascribing to Him the highest possible praise.

v) This completes the second Book of Psalms. \*) For this Second Book of the Psalms.

w) They mouth they set in heaven; i.e., they speak with supposed heavenly authority, and they blaspheme God. x) Confused in their thinking.

y) They swallow the philosophy and thinking of the ungodly as a thirsty man drinks water.

z) Had the psalmist spoken his thoughts to others, he would have misled God's people.

a) It was labor to my eyes. b) The sad end of evildoers.

c) By faith vivid enough to be felt as an experience.

d) Glory here is not merely a place, but a Presence that will be sensed when afflictions cease and the end of life has come.

<sup>25</sup>Whom have I in heaven  
[but Thee]?  
And besides Thee there is none on  
earth whom I desire.  
<sup>26</sup>Though my flesh and my heart  
fail,  
God is the strength of my heart and  
my portion for ever.  
<sup>27</sup>For see, those who are far from Thee  
shall perish;  
Thou wilt destroy all who play Thee  
false.  
<sup>28</sup>But as for me, drawing near<sup>e</sup> to God  
is good for me;  
I have made the LORD my refuge,  
so that I may announce all Thy works.

*Prayer for God's Help*

A Psalm of Asaph. An Instruction

**74** O God, why hast Thou cast us  
off for ever? Why does Thy  
anger burn  
against the sheep of Thy pasture?  
<sup>2</sup>Remember Thy congregation, which  
Thou hast acquired of old,  
which Thou hast redeemed as the tribe  
of Thy heritage,  
this Mount Zion, where Thou art  
dwelling.

<sup>3</sup>Direct Thy steps to this  
perpetual ruin; the enemy  
has destroyed everything in the  
sanctuary.  
<sup>4</sup>In the midst of Thy appointed place  
the adversaries roared and  
erected their emblems for signs.  
<sup>5</sup>It looks as if one had brought down  
the axe on brushwood;  
<sup>6</sup>all its carved work, too, they have  
broken down with axe and hammer.  
<sup>7</sup>They have set Thy sanctuary on fire;  
they have profaned to the ground the  
dwelling to Thy name.<sup>f</sup>  
<sup>8</sup>They said to themselves, "Let us  
subdue them completely";  
they burned all God's meeting places  
in the land.  
<sup>9</sup>We do not see our symbols; there is  
no longer a prophet,

and none among us knows for how  
long.

<sup>10</sup>How long, O God, shall the  
adversary reproach?  
Shall the enemy disdain Thy name  
forever?  
<sup>11</sup>Why dost Thou hold back Thy hand,  
even Thy right hand?  
[Draw it] out of Thy bosom; make an  
end.

<sup>12</sup>Still, God is my King from of  
old,  
who has worked salvation in the midst  
of the earth.

<sup>13</sup>It was Thou who didst divide the  
sea by Thy power;  
It was Thou who didst crush the heads  
of the dragons on the waters.<sup>h</sup>  
<sup>14</sup>It was Thou who didst smash the  
heads of the Leviathan,  
giving him as food to the animals of  
the desert.

<sup>15</sup>It was Thou who didst break open  
fountain and brook;<sup>i</sup>  
It was Thou who didst dry up ever-  
flowing rivers.<sup>j</sup>

<sup>16</sup>Thine is the day as well as the  
night;  
Thou hast established the starlight and  
the sun.

<sup>17</sup>It was Thou who didst fix all the  
boundaries of the earth;  
summer and winter are the work of  
Thy hand.

<sup>18</sup>Remember, LORD, that the  
enemy scoffs;  
a foolish people reviles Thy name.  
<sup>19</sup>Do not deliver to the wild beasts the  
life of Thy turtle dove;<sup>k</sup>  
do not forget the life of Thy afflicted  
ones for ever.  
<sup>20</sup>Remember the covenant,<sup>l</sup>  
because the dark places of the land are  
full of caves of violence.

<sup>21</sup>Let not the downtrodden return  
in shame;  
let the oppressed and needy praise Thy  
name.

e) Drawing near and being in the presence of God.

g) Temple burning is mentioned only at the beginning of the Babylonian captivity. There is no mention of houses of Jehovah's worship until after the captivity, but there may have been such earlier. h) Dragons and Leviathan — the crocodile — typify the Egyptians destroyed at the Red Sea.

i) Water from the rock in the desert. j) The Jordan through which the Israelites passed.

k) So precious was Israel to God.

l) The old pledge between God and Abraham, confirmed at Sinai.

## Thanksgiving and Praise

## PSALMS 74-77

<sup>22</sup>Arise, O God, plead Thy cause;  
remember the insults which the fools  
have hurled at Thee all day long.<sup>m</sup>  
<sup>23</sup>Do not forget the clamor of Thy  
enemies,  
the noise of Thy adversaries that keeps  
on increasing.

*Thanks to God, the Righteous Judge  
To the Chief Musician, to the Melody of  
"Destroy Not." A Psalm of Asaph. A Song*

**75** We praise Thee, O God, we  
praise Thee;  
for that Thy name is near  
Thy wondrous works declare.

<sup>2</sup>At the time which I have appointed  
I will render fair judgments.<sup>n</sup>

<sup>3</sup>The earth is quaking with all its  
inhabitants;

I have set firm its pillars. *Selah*

<sup>4</sup>I said to the boastful, "Do not  
boast;" and to the wicked,  
"Do not lift up your horn.

<sup>5</sup>Do not lift your horn up high, and  
do not talk with an insolent throat."<sup>o</sup>

<sup>6</sup>For neither from the east nor from the  
west nor from the desert does  
promotion come;

<sup>7</sup>but God is the Judge. He puts down  
one and promotes another.

<sup>8</sup>For there is a cup in the LORD's  
hand; the wine is foaming,  
thoroughly mixed.

He pours out from it; yes, the wicked  
of the earth must swallow it and  
drink its dregs.

<sup>9</sup>As for me, I will declare for  
ever; I will sing psalms to the God  
of Jacob.

<sup>10</sup>All the horns of the ungodly I will  
strike down; but the horns of the  
righteous shall be highly exalted.

### *God, His People's Protector*

*To the Chief Musician on Stringed In-  
struments. A Psalm of Asaph. A Song*

**76** In Judah God has renown; His  
name is great in Israel.

m) What they did against God's worshipers they were doing against God, as Jesus taught concerning His disciples [Matt. 25:40, 45]. n) The Judge of all sets His own time.

o) The bowed head is more befitting. p) Abbreviation for Jerusalem.

q) He breaks battles, too, as Ps. 46:9 teaches.

r) "The everlasting mountains," the Septuagint translates it.

s) "Praise," either indicating the song's content or the name of a musician appointed by David [I Chron. 16:41; 25:16]. t) Repetition indicates extreme seriousness.

u) Palm up, hoping to receive divine help.

<sup>2</sup>His tabernacle is in Salem,<sup>p</sup> His  
dwelling place in Zion.

<sup>3</sup>There He broke the fiery arrows of  
the bow,  
the shield, the sword, and the battle.<sup>q</sup>  
*Selah*

<sup>4</sup>Glorious Thou art,  
more glorious and more excellent than  
the mountains of prey.<sup>r</sup>

<sup>5</sup>The stouthearted have their loot  
taken;

they have slept their sleep.  
None of the men of might could use  
their hands.

<sup>6</sup>At Thy rebuke, O God of Jacob,  
both charioteer and horse lie sunk in  
sleep.

<sup>7</sup>Thou, even Thou, art to be revered,  
and who can stand before Thee when  
Thou art indignant?

<sup>8</sup>From heaven Thou didst cause  
judgment to be heard;

the earth feared and was still

<sup>9</sup>when God arose for judgment to save  
all the meek of the earth. *Selah*

<sup>10</sup>Surely the wrath of man shall praise  
Thee;

further wrath wilt Thou restrain.

<sup>11</sup>Make vows to the LORD your  
God, and perform them;

let all around Him bring gifts to Him,  
who is to be revered,

<sup>12</sup>who cuts off the breath of princes,  
who is dreadful to the kings of the  
earth.

### *Encouraging Memories*

*To the Chief Musician, to Jeduthun.<sup>s</sup> A  
Psalm of Asaph*

**77** My voice is to God; I call; my  
voice is to God,<sup>t</sup>  
that He may listen to me.

<sup>2</sup>I sought the LORD in the day of my  
distress;

in the night my hand was stretched out  
and did not weary;<sup>u</sup>

my soul refused to be comforted.

<sup>3</sup>When I was moaning, I thought of  
God;

when my spirit was faint, I pondered.  
Selah

<sup>4</sup>Thou holdest my eyelids  
waking;<sup>v</sup> I am so disturbed I am  
speechless.

<sup>5</sup>I think about the days of old, the  
years of ancient times.

<sup>6</sup>In the night I remember my song;  
with my heart I meditated  
and my spirit made diligent search.

<sup>7</sup>Has the LORD rejected me  
for ever?<sup>w</sup> Will He never again be  
favorable?

<sup>8</sup>Has His love ended eternally? Has  
His promise failed to all generations?

<sup>9</sup>Has God forgotten to be merciful?  
Has He in indignation locked away  
His compassion? Selah

<sup>10</sup>I said, "This grieves me;  
the right hand of the Most High  
changes."

<sup>11</sup>I brought to mind the works of the  
LORD,

for I remembered Thy miracles of old.

<sup>12</sup>I will think of all Thy works  
and consider well all Thy wonders.

<sup>13</sup>Thy way, O God, is holy.<sup>x</sup>  
Who is so great a god as God!

<sup>14</sup>Thou art the God who workest  
wonders; Thou hast revealed Thy  
power.

<sup>15</sup>With a mighty arm Thou hast  
redeemed Thy people,<sup>y</sup>  
the sons of Jacob and Joseph.<sup>z</sup> Selah

<sup>16</sup>The waters saw Thee, O God; the  
waters saw Thee, they shuddered;<sup>a</sup>  
the deep shuddered, too.

<sup>17</sup>The clouds poured down water; the  
skies rumbled with thunder;  
Thy lightning arrows zigzagged.

<sup>18</sup>The voice of Thy thunder was in  
the whirlwind;  
the lightnings illumined the world; the  
earth trembled and shook.

<sup>19</sup>Thy ways are in the sea, Thy  
paths in the great waters;  
Thy footprints are untraceable.

<sup>20</sup>Thou hast led Thy people as a flock  
by the hand of Moses and Aaron.<sup>b</sup>

*God in the Nation's History*  
A Meditation of Asaph

**78** My people, give ear to my  
instruction;

listen to the words of my mouth,

<sup>2</sup>as I open my lips in a parable,  
as I utter lessons from ancient times,

<sup>3</sup>which we have heard and known, for  
our fathers related them to us.

<sup>4</sup>We do not conceal them from their  
children,

recounting to the following generation  
the praises of the LORD  
and His might, yes, the wondrous  
works He has performed.

<sup>5</sup>For He established a testimony  
with Jacob;

He appointed a law in Israel,  
which He commanded our fathers to  
disclose to their sons,<sup>c</sup>

<sup>6</sup>in order that the succeeding  
generation might know,

that the children still to be born might  
arise and recount it to their sons,

<sup>7</sup>so as to put their confidence in God  
and not to forget God's works,

but to keep His commandments.  
<sup>8</sup>That they might not be like their

fathers,  
a generation of obstinacy and rebellion,  
a generation which did not prepare  
its heart;

and its spirit was not faithful to God.

<sup>9</sup>The sons of Ephraim, equipped  
with the bow,  
retreated in the day of battle.

<sup>10</sup>They did not keep God's covenant  
and refused to walk in His Law.

<sup>11</sup>They forgot His deeds and His  
wonders

which He had shown them.

<sup>12</sup>He performed miracles before the  
eyes of their fathers in the land of  
Egypt in the field of Zoan.<sup>d</sup>

v) God's nearness never doubted.

w) While this psalm sounds personal, it also represents the nation.

x) The conclusion upon devout observation. y) Also impression of His might.

z) Jacob, as father of all Israel; Joseph through his saving the family.

a) The Red Sea and the Jordan. b) In the exodus and desert journeys.

c) The godly Israelites taught lessons to their children. The textbook was the Word which God had revealed. Their purpose was to bring up the children as worshipers of God, adoring Him and keeping His covenant. The method was narration of the saving acts of God for His people. The school was the home where the fathers took time and pains to teach the children.

d) A town in the eastern part of the Nile Delta now known as San.

<sup>13</sup>He divided the sea and had them pass through;  
yes, He made the waters stand up like a heap.<sup>e</sup>

<sup>14</sup>By day He guided them with a cloud  
and all night with a burning light.  
<sup>15</sup>He split the rocks in the wilderness  
and gave them drink as from the great deep.

<sup>16</sup>He made streams gush from the rock  
and caused waters to run down like rivers.

<sup>17</sup>But they sinned still more against Him  
by showing disobedience  
to the Most High in the wilderness.

<sup>18</sup>Indeed, they tested God in their hearts  
by asking for flesh as they craved it.

<sup>19</sup>They even spoke against God. They said,

"Does God have power to set a table  
for us in the wilderness?"

<sup>20</sup>Behold, He struck a rock, so that the  
waters gushed out  
and streams overflowed.

Is He also able to give bread?  
Will He prepare meat for His people?"

<sup>21</sup>Therefore, when the LORD  
heard, He was provoked;  
a fire was kindled against Jacob and  
anger arose against Israel,

<sup>22</sup>because they put no faith in God;  
neither did they trust in His salvation,  
<sup>23</sup>although He had ordered the clouds  
from above

and opened the doors of heaven;  
<sup>24</sup>although He had rained manna upon  
them to eat

and had given them heavenly grain.

<sup>25</sup>Man ate the bread of the mighty;  
He furnished them food in abundance.

<sup>26</sup>He set loose an east wind in the  
heavens,  
and in His might He brought in a  
south wind.

<sup>27</sup>He rained flesh upon them as dust,  
yes, winged fowl as the sand of the  
sea.

<sup>28</sup>He let them fall in the midst of  
their camp all around their tents.

<sup>29</sup>So they ate and were fully satisfied,  
for He sent them what they had  
craved.

<sup>30</sup>But scarce had they stilled their  
craving,  
their food still being in their mouths,  
<sup>31</sup>when God's indignation came upon  
them and He slaughtered their  
sturdiest  
and felled the choicest of Israel.

<sup>32</sup>In spite of all this, they sinned still  
more  
and had no confidence in His  
wondrous works.

<sup>33</sup>So He made their days disappear like  
a fog,  
made their years end in sudden  
disaster.<sup>f</sup>

<sup>34</sup>When He ruined them, they  
inquired for Him;  
they returned and sought God  
diligently.

<sup>35</sup>They remembered that God was their  
Rock,  
the most high God, their Redeemer.

<sup>36</sup>They flattered Him with their  
mouth,<sup>g</sup>  
they lied to Him with their tongue;  
<sup>37</sup>for their heart was not sincere with  
Him,  
they were not faithful in His covenant.

<sup>38</sup>But He, the merciful One,  
forgave their sin and did not destroy  
them.

Many a time He restrained His anger  
and did not give vent to His  
indignation.<sup>h</sup>

<sup>39</sup>He remembered that they were flesh,  
a wind that leaves and does not return.

<sup>40</sup>How often they disobeyed Him  
in the wilderness  
and grieved Him in the desert!

<sup>41</sup>Repeatedly they tested God and  
provoked the Holy One of Israel.<sup>i</sup>

<sup>42</sup>They did not remember His hand,  
the day when He delivered them from  
the enemy;

e) Such a heap of water as a mighty wind had formed.

f) Severe discipline was needed and proved effective for those who witnessed it.

g) By the same discipline, some obeyed; others rebelled, as in our day.

h) At Moses' earnest pleading.

i) Blessings God was so ready to bestow were withheld because the people were not receptive.

<sup>43</sup>how He worked His signs in Egypt  
and His wonders in the field of  
Zoan.

<sup>44</sup>He turned their rivers into  
blood,  
and their streams so that they could  
not drink.<sup>j</sup>

<sup>45</sup>He sent among them swarms of flies  
that ate them;

frogs, too, that devastated them.

<sup>46</sup>He gave their crops to locusts and  
their produce to grasshoppers.

<sup>47</sup>With hail He broke down their vines  
and with sleet their sycamores.

<sup>48</sup>He gave up their cattle to hail and  
their herds to thunderbolts.

<sup>49</sup>Sending forth evil spirits, He cast  
upon them bursting anger,  
His overflowing wrath, indignation,  
and distress.

<sup>50</sup>He leveled a path for His anger;  
He did not spare their soul from death,  
but He caused their lives to be  
delivered to the plague.

<sup>51</sup>Yes, He smote all the first-born  
of Egypt,  
the prime of their strength in the tents  
of Ham.

<sup>52</sup>But He moved out His people like  
sheep  
and guided them like a flock in the  
desert.

<sup>53</sup>He led them in safety, so they  
were not afraid;  
but their enemies He covered with the

<sup>54</sup>He brought them to His holy  
domain,  
to the mountain which His right hand  
had gained.

<sup>55</sup>He drove out peoples before them  
and allotted them a measured  
inheritance;  
He settled the tribes of Israel in their  
tents.

<sup>56</sup>But they tested and embittered  
the Most High God

and did not observe His testimonies.<sup>1</sup>

<sup>57</sup>They turned away and acted unfaith-  
fully like their fathers;

they twisted like a warped bow.<sup>m</sup>

<sup>58</sup>They made Him angry with their  
high places,  
and with their idols they provoked His  
jealousy.

<sup>59</sup>God heard it and His anger  
burned; He deeply abhorred Israel.

<sup>60</sup>He forsook the dwelling at Shiloh,  
the tabernacle which He had pitched  
among men;

<sup>61</sup>Yes, He delivered His ark into  
captivity  
and its glory<sup>n</sup> into the hand of the foe.

<sup>62</sup>He abandoned His people to the  
sword and poured His anger on His  
inheritance.

<sup>63</sup>The fire consumed their young men  
and their maidens were not serenaded.<sup>o</sup>

<sup>64</sup>Their priests fell by the sword, and  
their widows made no mourning.

<sup>65</sup>Then the LORD was aroused as  
one from sleep,  
like a strong man heated from wine.

<sup>66</sup>He beat His enemies back; He caused  
them unending disgrace.

<sup>67</sup>He rejected the tabernacle of Joseph  
and did not choose the tribe of  
Ephraim;

<sup>68</sup>but He chose the tribe of Judah,  
Mount Zion, which He loved.<sup>p</sup>

<sup>69</sup>He built His sanctuary of [heavenly]  
height and enduring like  
the earth which He has established.

<sup>70</sup>He chose David, His servant, whom  
He took from the sheepfold,

<sup>71</sup>whom He brought from following  
ewes with their young,  
to rule Jacob His people, and Israel  
His heritage.

<sup>72</sup>And he<sup>q</sup> shepherded them according  
to the integrity of his heart;  
he guided them by the skilled  
workings of his hands.

j) A restatement of the plagues in Egypt as God prepared for Israel's exodus. To sing these lines greatly aided in these facts being mastered and remembered. k) The Red Sea of the exodus.

l) Law, history, poetry, and prophecy.

m) No target can be hit from an imperfect bow. So deceit ruins the aims of persons and of nations. Immanuel Kant called a lie "murder."

n) The ark of the covenant, captured by the Philistines [I Sam. 4:21-22].

o) Youthful love-life was shipwrecked. p) The temple and ultimately the Messiah. q) David.

*A Prayer for Retribution on Jerusalem's Destroyers*

A Psalm of Asaph

**79** O God, the Gentiles have invaded Thy heritage;<sup>r</sup>

they have profaned Thy holy temple; they have turned Jerusalem into ruins.<sup>s</sup>

<sup>2</sup>They have given the corpses of Thy servants

to the birds of the heavens for food, the flesh of Thy worshipers to the beasts of the earth.

<sup>3</sup>They have poured out their blood like water all around Jerusalem, and no one buried them.

<sup>4</sup>We have become a reproach to our neighbors, a derision and a mockery to those around us.

<sup>5</sup>How long, O LORD? Wilt Thou be angry for ever?

Shall Thy jealousy burn like a fire?

<sup>6</sup>Pour out Thy fury on the Gentiles who do not acknowledge Thee, and on the kingdoms that do not call upon Thy name,

<sup>7</sup>for they have devoured Jacob and laid waste his dwelling.

<sup>8</sup>Remember not against us the guilt of our fathers;

let Thy compassion speedily meet us, for we are greatly weakened.

<sup>9</sup>Help us, O God of our salvation, for the glory of Thy name.<sup>t</sup>

Deliver us and forgive our sins<sup>u</sup> for Thy name's sake.

<sup>10</sup>Why should the Gentiles say, "Where is their God?"

Let there be manifested among the nations before our eyes, the avenging of the blood of Thy servants which is shed.

<sup>11</sup>Let the groaning of the prisoner come before Thee;

according to the greatness of Thy arm<sup>v</sup> spare the children of death.

<sup>12</sup>Return sevenfold into the bosom of our neighbors their reproach, with which they have scorned Thee, O LORD.

<sup>13</sup>And we Thy people, the flock of Thy pasture,

shall give Thee thanks for ever; we shall publish Thy praise to successive generations.<sup>w</sup>

*A Prayer for Salvation*

To the Chief Musician; to the Tune, "The Lilies." A Testimony of Asaph. A Psalm

**80** O Shepherd of Israel, give ear, Thou who leadest Joseph like a flock!

Thou who art enthroned above the cherubim, shine forth!

<sup>2</sup>Before Ephraim, Benjamin, and Manasseh,<sup>x</sup>

arouse Thy strength and come to our rescue.

<sup>3</sup>O God, restore us, cause Thy face to shine, and we shall be saved.

<sup>4</sup>O LORD God of hosts, how long wilt Thou be angry

in the face of Thy people's prayers?<sup>y</sup>

<sup>5</sup>Thou hast fed them with the bread of tears, and Thou hast furnished them tears to drink in triple measure.

<sup>6</sup>Thou makest us a contention to our neighbors; our enemies mock us among themselves.

<sup>7</sup>O God of hosts, restore us; cause

Thy face to shine, and we shall be saved.

<sup>8</sup>Thou hast brought a vine out of Egypt;

Thou hast driven out nations and planted it.

r) The Promised Land remained God's property; the Israelites received it in lease.

s) So far as we know, the Chaldean and much later Syrian invasion are the only occasions of city destruction or temple profanation.

t) According to our LORD's parable [Luke 15:8-10], all salvation is to God's glory.

u) Sin brings the need of personal and national discipline.

v) The arm stands for might, so spoken of regarding God and man.

w) They would so deeply and constantly impress God's greatness on their children that the children, when mature, would perpetuate the godly instructions.

x) The supplication concerns northern Israel particularly. Ephraim, Manasseh, and Benjamin had camped together during the desert journey.

y) The worshipers of God were few among the northern Israelites. Only seven thousand are mentioned to encourage Elijah [I Kings 19:18]. As a nation the people had rejected God, and for these people the psalmist was praying.

<sup>9</sup>Thou didst clear [the land] before it,<sup>z</sup>  
so it took root and filled the land.

<sup>10</sup>The mountains were clothed with  
its shadows,

the cedars of God with its boughs.

<sup>11</sup>It spread its branches to the sea  
and its shoots to the River.<sup>a</sup>

<sup>12</sup>Why hast Thou broken down  
its fences,

so that all who pass by pluck from it?

<sup>13</sup>The boar from the forest devours it,  
and the beasts of the field feed on it.<sup>b</sup>

<sup>14</sup>O God of hosts, do return;  
look from heaven and observe and visit  
this vine.

<sup>15</sup>Protect what Thy right hand has  
planted,<sup>c</sup>

the son whom Thou hast raised for  
Thyself.

<sup>16</sup>Burned with fire, cut down,  
they perish at the rebuke of Thy  
appearance.

<sup>17</sup>May Thy hand be on the man  
of Thy right hand,  
upon the son of man whom Thou hast  
chosen for Thyself.

<sup>18</sup>Then we shall not depart from Thee;  
revive us and we shall call upon Thy  
name!

<sup>19</sup>O LORD God of hosts, restore us,  
cause Thy face to shine, and we shall  
be saved!

### How to Worship Acceptably

To the Chief Musician, to a Gittite In-  
strument or Tune. By Asaph

**81** Sing joyfully to God our  
strength; shout for joy to  
Jacob's God!

<sup>2</sup>Start a psalm, sound the timbrel, the  
lovely lyre with the harp.

<sup>3</sup>Blow the trumpet at the new moon,  
at the full moon on our feast day.<sup>d</sup>

<sup>4</sup>For this is a statute for Israel, an  
ordinance of the God of Jacob.

<sup>5</sup>He assigned it in Joseph for a  
testimony

when He went forth against the land  
of Egypt.<sup>e</sup>

The speech of those I knew not, I  
heard.<sup>f</sup>

<sup>6</sup>I freed his shoulder of the burden;  
his hands were freed from the freight  
basket.<sup>g</sup>

<sup>7</sup>You called in distress, and I delivered  
you;

I answered you in the hiding place of  
thunder;<sup>h</sup>

I tested you at the waters of Meribah.  
*Selah*

<sup>8</sup>Hear, O My people, and I will  
testify to you,

O Israel, if you will listen to Me!

<sup>9</sup>There shall be no strange god among  
you;

neither shall you worship any alien  
god.

<sup>10</sup>I, the LORD, am your God,  
who brought you out of the land of  
Egypt.<sup>i</sup>

Open your mouth wide, and I will  
fill it.

<sup>11</sup>But My people did not listen to  
My voice;

Israel would not obey Me.

<sup>12</sup>So I left them to the hardness of  
their hearts;<sup>j</sup>

they walked in their own deliberations.

<sup>13</sup>Oh, that My people would  
listen to Me,<sup>k</sup>

that Israel would walk in My ways!

<sup>14</sup>Readily I would subdue their  
enemies

and turn My hand against their  
oppressors.

<sup>15</sup>Those who hate the LORD would  
cringe before Him;  
and their time [of retribution] would  
last for ever.

<sup>16</sup>But He would feed you with the  
choicest of the wheat,

<sup>z</sup>) As pioneers clear forests for cultivation, so God had cleared Canaan for His people.

<sup>a</sup>) The empires of David and Solomon.

<sup>b</sup>) Typifying the surrounding peoples who invaded their country and looted it.

<sup>c</sup>) Many interpreters see references to Christ as Protector of the vineyard, the Man of God's right hand.

<sup>d</sup>) Memorializing the exodus from Egypt, almost certainly the Passover.

<sup>e</sup>) To slay Egypt's first-born and to save those of Israel.

<sup>f</sup>) Possibly Egyptian.

<sup>g</sup>) God freed them from slavery. Pictures of slaves carrying basketloads still remain in Egypt.

<sup>h</sup>) On Mount Sinai.

<sup>i</sup>) Preamble to the Decalogue [Exod. 20:2].

<sup>j</sup>) Had God left us to ourselves, no matter how well we were trained, what sort of character

would we have developed?

<sup>k</sup>) From here on to the end of the psalm, it is all "IF" — supposition contrary to fact, for the people would not listen to poet or prophet; they moved on to their captivity.



and with honey out of the rock I  
would satisfy you.

*God, the Judge of Judges*

*A Psalm of Asaph*

**82** God stands in the congregation  
of God;  
in the midst of the judges He gives  
judgment:<sup>1</sup>

<sup>2</sup>How long will you judge  
unjustly and favor the wicked?  
*Selah*

<sup>3</sup>Dispense justice to the weak and the  
orphan;

vindicate the wretched and needy!<sup>m</sup>

<sup>4</sup>Deliver the lowly and the oppressed,  
rescue them from the hand of the  
wicked!

<sup>5</sup>They neither know nor understand;  
in darkness they go;  
All the foundations of the earth are  
shaking.

<sup>6</sup>I said, "You are gods,"  
indeed, you are all sons of the Most  
High.

<sup>7</sup>Yet you shall die as men and fall as  
one of the princes!<sup>n</sup>

<sup>8</sup>Arise O God! Judge the earth,  
for Thou dost possess all the nations!

*A Prayer for Help Against the Ungodly*

*A Song, A Psalm of Asaph*

**83** O God, do not stand idly by,  
mute and inactive, O God!

<sup>2</sup>For Thy enemies are ranting,  
and they who hate Thee carry their  
heads high.<sup>p</sup>

<sup>3</sup>They shrewdly forge a plot  
against Thy people;  
they consult together against Thy  
precious ones.

<sup>4</sup>They say, "Come, let us wipe them  
out as a nation,

so that the name of Israel may no  
longer be remembered."

<sup>5</sup>For they have conspired with a united  
heart;<sup>q</sup>

against Thee they make an alliance—

<sup>6</sup>the tents of Edom, the Ishmaelites,

Moab and the Hagrites,

<sup>7</sup>Gebal, Ammon, and Amalek,<sup>r</sup>

Philistia jointly with those who live  
in Tyre.

<sup>8</sup>Even Assyria has joined them;  
they have meant a strong support *for*  
the children of Lot. *Selah*

<sup>9</sup>Do to them as Thou didst to  
Midian,

as to Sisera and Jabin at the brook  
Kishon,<sup>s</sup>

<sup>10</sup>who were destroyed at Endor, who  
became fertilizer for the ground.

<sup>11</sup>Make Thou their nobles like Oreb  
and Zeeb,<sup>t</sup>

all their princes like Zebah and  
Zalmunna,<sup>u</sup>

<sup>12</sup>who say, "Let us take possession for  
ourselves of the pastures of God."

<sup>13</sup>O my God, make them like the  
whirling dust, like stubble before  
the wind.

<sup>14</sup>As fire consuming a forest,  
as flames setting the mountains ablaze,

<sup>15</sup>so do Thou pursue them with Thy  
wind,

and terrify them with Thy tornado.

<sup>16</sup>Fill their faces with shame,  
and let them seek Thy name,<sup>v</sup> O  
Lord.

<sup>17</sup>Let them be ashamed and terrified  
for ever;

yes, let them be disgraced and perish.

<sup>18</sup>And let them acknowledge that Thou  
alone

whose name is the Lord, art the Most  
High over all the earth.

1) Named *Elohim*, the name of the Triune God, which the Hebrews also applied to their judges. God speaks to the judges, and through them.

m) The widow, the orphan, and the foreigner are God's special care against unfair judges and greedy people with power.

n) Quoted by Jesus [John 10:34-36], when He had declared Himself to be One with the Father, and they would stone Him.

p) Haters of Israel, because they are God's people are haters of God.

q) United in evil. r) All these, except Hagrites and Gebal, are descendants of Abraham or of Lot.

s) Judg. 4:12-24. t) Judg. 7:23-25. u) Judg. 8:10-21.

v) A consuming passion for God's honor and a hope that those now ungodly may yet learn to know God are the marks of the true believer.

# PSALMS 84, 85

*Thanks to God for His Church*  
To the Chief Musician, on a Gath  
Instrument. Of the Sons of Korah.  
A Psalm

**84** How lovely are Thy dwellings,<sup>w</sup>  
O LORD of hosts!

<sup>2</sup>My soul longs, yes, is homesick for  
the courts of the LORD;  
my heart and my flesh shout hopefully  
to the living God.

<sup>3</sup>Even the sparrow has found a home  
and the swallow a nest  
for herself where she may lay her  
young,

at Thy altars, O LORD of hosts, my  
King and my God.<sup>x</sup>

<sup>4</sup>Blessed are they who live in Thy  
house;  
they shall ever sing Thy praise.

*Selah*  
<sup>5</sup>Blessed is everyone who is strong in  
Thee,  
in whose heart are Thy ways.

<sup>6</sup>Passing through the valley of weeping,  
they regard it a place of springs;<sup>y</sup>  
also with blessings it is covered, as  
with early rain.

<sup>7</sup>They go on from strength to strength;<sup>z</sup>  
each appears before God in Zion.

<sup>8</sup>LORD God of hosts, hear my  
prayer; give ear, O God of Jacob.

*Selah*  
<sup>9</sup>O God, our shield, observe  
and see the face of Thine anointed.

<sup>10</sup>For better is a day in Thy courts  
than a thousand [elsewhere];

I would rather be a doorkeeper in the  
house of my God  
than to live in the tents of wickedness.

<sup>11</sup>For the LORD God is a sun and  
shield;

the LORD bestows mercy and honor.  
He holds back nothing good from those  
who walk uprightly.

<sup>12</sup>O LORD of hosts, blessed is the man  
who trusts in Thee.<sup>a</sup>

# Thanksgiving and Mercy

*Prayer for Continued Mercies*  
To the Chief Musician. Of the Sons of  
Korah. A Psalm

**85** Thou didst show favor to Thy  
land, O LORD;

Thou didst turn Jacob's captivity.

<sup>2</sup>Thou didst forgive the iniquities of  
Thy people;

Thou didst cover all their sin.<sup>b</sup>

*Selah*

<sup>3</sup>Thou didst take back all Thine  
indignation;

Thou didst turn away from Thy  
blazing anger.

<sup>4</sup>Turn to us, O God of our  
salvation,  
and put an end to Thy vexation  
toward us.

<sup>5</sup>Wilt Thou be angry with us for ever?  
Wilt Thou prolong Thy anger to  
distant generations?

<sup>6</sup>Wilt Thou not revive us again,  
so that Thy people may rejoice in  
Thee?

<sup>7</sup>Show us Thy loving-kindness, O  
LORD, and grant us Thy salvation.

<sup>8</sup>I will hear what God the LORD  
will say,<sup>c</sup>

for He will speak peace to His people  
and to His worshipers;

but let them not turn again to folly.

<sup>9</sup>Surely His salvation is near to those  
who revere Him,  
so that glory may dwell in our land.

<sup>10</sup>Loving-kindness and truth have  
met together;  
righteousness and peace have kissed  
each other.

<sup>11</sup>Truth sprouts forth from the earth,  
and righteousness looks down from  
heaven.

<sup>12</sup>Yes, the LORD will give what is good,  
and our land will yield its produce.

<sup>13</sup>Righteousness will go before Him  
and make His footsteps into a way.<sup>d</sup>

w) God had given definite orders to make the house of worship lovely.

x) No bird nests on or against the altars; fires and sacrifices would hinder that; but near them, unmolested. y) Only as the traveler trusts in God.

z) The believer who prays, works, and advances, grows stronger on the way.

a) As we trust in Him, we are neither anxious nor self-seeking. Countless blessings come our way, undeserved, yet promised. b) The past is witness for divine grace in the present.

c) Our prayer life would be more fruitful and enjoyable if we, too, would take time to listen to His response when we pray. d) That we may keep in step with Him.

*David's Trust in a Self-Revealing God*

A Prayer of David

**86** Incline Thy ear, O LORD, reply to me, for I am distressed and needy.

<sup>2</sup>Oh, keep my life, for I am dedicated;<sup>e</sup> save Thy servant, O Thou my God, as he trusts in Thee.

<sup>3</sup>Be merciful to me, O LORD, for to Thee I cry all day long.

<sup>4</sup>Gladden the soul of Thy servant, for I lift my soul to Thee, O LORD.

<sup>5</sup>Truly, Thou, O LORD, art good and ready to forgive, rich in loving-kindness to all who call on Thee.

<sup>6</sup>Give ear, O LORD, to my prayer; take note of my cry of entreaty.

<sup>7</sup>In the day of my anxiety I call on Thee, for Thou wilt answer me.<sup>f</sup>

<sup>8</sup>There is none like Thee among the gods, O LORD, nor are there any works like Thine.

<sup>9</sup>All the nations which Thou hast made shall come and bow down before Thee, O LORD, and they shall glorify Thy name;

<sup>10</sup>for Thou art great and workest wonders; Thou alone art God.

<sup>11</sup>Teach me Thy way, O LORD; I will walk in Thy truth;

unite my heart to revere Thy name.<sup>g</sup>

<sup>12</sup>I will praise Thee, O LORD my God, with all my heart,

and I will glorify Thy name for ever!

<sup>13</sup>for Thy loving-kindness was great toward me;

indeed, Thou didst rescue my soul from the lower world beyond.<sup>h</sup>

<sup>14</sup>O God! arrogant men have risen up against me;

a gang of brutal men seek my life, and they do not place Thee before them.

<sup>15</sup>Yet Thou, O LORD, art a compassionate and gracious God, slow to anger and rich in loving-kindness and truth.

<sup>16</sup>Turn to me and be gracious to me; grant strength to Thy servant.

<sup>17</sup>Give a sign of favor to me,<sup>i</sup> so that those who hate me may see and be ashamed

because Thou, LORD, didst help me and comfort me.

*The Great Glory of Zion*

Of the Sons of Korah. A Psalm. A Song  
**87** What He founded stands on the holy mountains;

<sup>2</sup>the LORD loves the gates of Zion more than all the dwellings of Jacob.

<sup>3</sup>Glorious things are told of you, O City of God. *Selah*

<sup>4</sup>I mention Egypt and Babylon as those who know Me.<sup>j</sup>

Behold, Philistia and Tyre, together with Ethiopia —

[they say], "This one was born there."<sup>k</sup>

<sup>5</sup>Yes, of Zion it will be said, "This one and that one were born in her"; and the Most High Himself establishes her.

<sup>6</sup>The LORD will count as He registers the peoples:

This one was born there. *Selah*

<sup>7</sup>And in processions they are singing, "All my fountains are in you."

*A Prayer in Severe Illness*

A Song. A Psalm of the Children of Korah. To the Chief Musician, to Chant Mournfully. An Instruction of Heman the Ezrahite

**88** LORD, God of my salvation, by day I cry for help;

at night I am in Thy presence.

<sup>2</sup>Let my prayer come before Thee, incline Thy ear to my appeal.<sup>l</sup>

c) When we are truly devoted to Him [which is one meaning of being holy] then His preserving us assures our continued worship of, and service to, Him.

f) God alone is able to meet our spiritual needs and shortcomings.

g) For genuine dedication to God, thought, will, emotions, every element of our being must be harmonious and in tune with Him. A genuine Christian is no divided personality.

h) Saved him from dreaded harm or healed him from seemingly fatal illness.

i) He knows, but his foes are not aware that they are fighting God when they work against His servant.

j) In the Bible, for God to know persons or for persons to know God always means a favorable feeling between them.

k) This is Gospel; all those Gentiles who know Him [v. 4] are being divinely registered as natives of the Kingdom of God. God's temple means life to them — still our encouragement for missions abroad. l) Distressed but not in despair, for he directs his prayer to God who hears and helps.

<sup>8</sup>For my soul is filled with troubles  
and my life is nearing death's portals.

<sup>4</sup>I am reckoned among those who  
go down to the pit.<sup>m</sup>

I am as a man without manly strength,

<sup>5</sup>left to himself among the dead,  
like the slain who lie in the grave,  
whom Thou no longer dost remember;<sup>n</sup>  
they are removed from Thy help.

<sup>6</sup>Thou hast put me in the pit of the  
lowest, in dark places, in deep  
regions.

<sup>7</sup>Thy indignation rests heavy on me,  
and with all Thy waves Thou art  
keeping me down. *Selah*

<sup>8</sup>Thou hast put my acquaintances far  
from me;

Thou hast made me an object of  
loathing to them.

I am shut in and I cannot escape.

<sup>9</sup>My eye grows dim because of sorrow;  
to Thee I cry daily, O LORD.

I stretch out my hands to Thee.

<sup>10</sup>Wilt Thou do wonders for the  
dead?

Will the dead rise and praise Thee? *Selah*

<sup>11</sup>Is Thy loving-kindness declared in  
the grave,  
Thy faithfulness in the place of  
destruction?

<sup>12</sup>Can Thy wonders be known in the  
darkness,  
or Thy righteousness in the land of no  
remembrance?

<sup>13</sup>Therefore, O LORD, I cry to Thee for  
help;  
in the morning my prayer comes before  
Thee.

<sup>14</sup>Why, LORD, dost Thou reject  
my soul

and hide Thy face from me?

<sup>15</sup>I am wretched and close to death from  
my youth up;

I bear Thy terrors, I am helpless.

<sup>16</sup>Thy blazing anger passes over me;  
Thy terrors destroy me;

<sup>17</sup>they surround me like water all day  
long; together they encircle me.

<sup>18</sup>Thou hast put friend and companion  
far from me,  
my familiar friends into darkness.<sup>o</sup>

*God's Promises to David*

An Instruction. Of Ethan the Ezrahite<sup>p</sup>

**89** I will sing<sup>a</sup> of the mercies of  
the LORD forever;

I will make known Thy faithfulness  
with my mouth

from generation to generation.

<sup>2</sup>For I said, "Forever shall Thy loving-  
kindness be built up;  
in the heavens Thou wilt establish  
Thy faithfulness."

<sup>3</sup>Thou didst say: I have made a  
covenant with My chosen one;  
I have sworn to David, My servant:

<sup>4</sup>Your offspring I will make secure  
forever,

and I will build your throne to all  
generations.<sup>r</sup> *Selah*

<sup>5</sup>The heavens shall celebrate Thy  
wonders, O LORD,

Thy faithfulness shall be praised in the  
assembly of the holy ones.

<sup>6</sup>For who in the heavens is comparable  
to the LORD?

Who is like the LORD among the sons  
of the mighty?

<sup>7</sup>God is greatly revered in the council  
of the holy ones,  
revered above all who are around Him.

<sup>8</sup>LORD God of hosts, who is like  
Thee, Thou mighty LORD?

And Thy faithfulness surrounds Thee.

<sup>9</sup>Thou rulest over the proud swelling  
of the sea;

when its billows surge, Thou stillest  
them.

<sup>10</sup>Thou hast crushed Rahab<sup>s</sup> as  
someone slain;

with Thy mighty arm Thou hast  
scattered Thy enemies.

<sup>11</sup>Thine are the heavens; Thine is the  
earth, too;

the world and its fulness, Thou hast  
founded them.

m) The grave. n) Until Christ's resurrection, there was little thought of a joyful life hereafter.  
o) Rarely does a psalm end on this negative note. The title suggestion — to chant mournfully —  
seems to suit a funeral dirge.

p) In David's arrangement of choirs, Ethan was appointed a leader [I Chron. 6:44; 15:17, 19];  
but in ch. 25:1, his name seems changed to Jeduthun, so mentioned with Ps. 39, 62, and 77.

q) A song of faith when divine promise seems to fail. r) The last two lines state God's promise.  
s) Rahab, meaning insolence, stands for Egypt, typical of all who rise against God.

12The north and the south, Thou hast created them;  
Tabor and Hermon rejoice in Thy name.

13Thine is an arm with might;  
strong is Thy hand and high Thy right hand.

14Righteousness and justice are the foundation of Thy throne;<sup>t</sup>  
loving-kindness and faithfulness are at Thy service.

15Blessed are the people who recognize the festal call.<sup>u</sup>  
they walk, O LORD, in the light of Thy countenance;

16in Thy name they rejoice all day long,  
and through Thy righteousness they are exalted.

17For the glory of their strength art Thou,  
and through Thy favor shall our horn be raised high.<sup>v</sup>

18For our shield is of the LORD,  
and our king of the Holy One of Israel.

19Once Thou didst speak to Thy devoted one in a vision, saying:  
I bestowed help on a hero; I have elevated a chosen one of the people.<sup>w</sup>

20I have found David My servant;  
with My holy oil I have anointed him  
21with whom My hand shall be steadfast, and My arm shall strengthen him.

22The enemy shall not exact from him,  
and no villain shall oppress him.

23Rather, I will crush his adversaries before him,  
and I will smite those who hate him.

24My faithfulness and my loving-kindness are with him,  
and in My name shall his horn be exalted.

25I will also place his hand on the sea  
and his right hand on the rivers.

26He will call to me, "Thou art my Father,

my God, and the rock of my salvation."

27Yes, I will appoint him first-born,<sup>x</sup>  
the highest of the kings of the earth.

28Forever shall I maintain My loving-kindness toward him;

My covenant shall be unshakeable with him.

29His offspring I will establish forever,  
and his throne as the days of heaven.

30If his children forsake My law,<sup>y</sup>  
if they deviate from My judgments,

31if they profane My statutes  
and do not keep My commandments,

32then I shall punish their transgressions with the rod  
and their iniquity with stripes.

33But My loving-kindness I will not retract from him,

nor will I be false to My faithfulness.

34I will not desecrate My covenant,  
nor will I change what went forth from My lips.

35Once I have sworn by My holiness: I will not lie to David.

36If his offspring shall endure forever,  
and his throne shall be like the sun before Me.<sup>z</sup>

37As the moon it shall always remain reliable,  
and the witness in the sky is faithful.

*Selah*

38But now Thou hast rejected and abhorred;

Thou hast become indignant with Thy anointed one.

39Thou hast spurned the covenant of Thy servant;

Thou hast defiled his crown to the dust.

40Thou hast broken down all his walls;<sup>a</sup>

Thou hast laid his forts in ruins.

41All who pass on the road plunder him;

he has become the scorn of his neighbors.

t) Our sovereign God, the infinitely righteous, who judges with fairness.

u) Joining in the annual festivals helped to keep alive spiritual fellowship with God and with one another. v) The horn [of ram or bull] symbolizes strength.

w) God's dealings with David from the sheep to the throne.

x) Neither David nor any other mortal could literally be God's first-born; but Christ, David's offspring, could.

y) "Ifs" on man's part. Discipline and punishment follow disobedience; the sinner disqualifies himself. z) In Christ the covenant with David was amply fulfilled.

a) The king is mentioned as representing the people. Disobedience has brought on national disaster.

<sup>42</sup>Thou hast exalted the right hand of  
his antagonists;  
Thou hast made all his enemies to  
rejoice.

<sup>43</sup>Besides, Thou hast turned the edge  
of his sword,  
and Thou hast not made him stand in  
battle.

<sup>44</sup>Thou hast caused all his splendor to  
vanish  
and hast hurled his throne to the  
ground.

<sup>45</sup>Thou hast shortened the days of his  
prime;  
Thou hast covered him with disgrace.

*Selah*  
<sup>46</sup>How long, O LORD? Wilt Thou  
hide Thyself forever?

Shall Thy wrath burn like fire?

<sup>47</sup>Remember how brief my time is,  
for what emptiness Thou hast created  
all the sons of men.

<sup>48</sup>What man is there so strong that he  
shall live and not see death,  
so as to deliver his soul from the grip  
of the grave?

*Selah*  
<sup>49</sup>Where are Thy loving-kindnesses of  
old, O LORD,  
which Thou didst pledge to David in  
Thy faithfulness?<sup>b</sup>

<sup>50</sup>Remember, LORD, the reproach of  
Thy servants,  
how I carry it in my bosom among all  
great nations

<sup>51</sup>with which Thy enemies have  
taunted, O LORD,  
with which they have taunted the  
footsteps of Thy anointed.

<sup>52</sup>Praised be the LORD for ever!  
Amen and Amen.<sup>c</sup>

*Mortal Man's Eternal God*

A Prayer of Moses, the Man of God  
**90** LORD, Thou hast been our home  
in successive generations.<sup>d</sup>

<sup>2</sup>Before the mountains were given  
birth,<sup>e</sup>

or Thou didst bring forth the earth  
and the world,  
yes, from age to age, Thou art God.

<sup>3</sup>Thou turnest mortal man back to  
dust  
and sayest: Return, ye children of  
men.

<sup>4</sup>For in Thy sight a thousand years  
are as yesterday when it is past,  
and as a watch in the night.

<sup>5</sup>Thou carriest them away as with a  
flood;<sup>f</sup> they are like a sleep.

In the morning they are as the grass  
that springs up;

<sup>6</sup>in the morning it flourishes and  
springs up;  
by evening it is mown and it withers.

<sup>7</sup>For we are consumed by Thy  
anger,  
yes, terrified by Thy indignation.

<sup>8</sup>Thou hast set our iniquities before  
Thee,  
our secret sins in the light of Thy  
countenance.

<sup>9</sup>For all our days pass away in Thy  
indignation;  
we spend our years as a sighing.

<sup>10</sup>The days of our years — there are  
seventy of them,<sup>g</sup>  
and if there is great strength, eighty  
years —

yet their best involves toil and grief,  
for it is soon gone, and we vanish.

<sup>11</sup>Who knows the force of Thy anger,  
and Thy awesomeness according to  
Thy indignation?

<sup>12</sup>Teach us so to number our days,<sup>h</sup>  
that we may acquire discerning minds.<sup>i</sup>

<sup>13</sup>Return, O LORD, how long?  
Have compassion on Thy servants.

<sup>14</sup>Satisfy us in the morning with Thy  
loving-kindness,  
so that we may rejoice and be glad all  
our days.

b) God's pledge involved the continuance of the Davidic monarchy [II Sam. 7:11-16], on which most of this psalm is based. Persistent sin of prince and people fouled the covenant, which was fulfilled in Jesus, the offspring of David. c) This ends the third Book of Psalms.

d) So we live in God as all our fathers. Do we sense it?

e) What marvelous painting of creation — mountains appearing from the womb of the earth. Not merely poetry; it is fact.

f) If you witnessed one of our great floods and saw roofs, cattle, people sweeping by, this duly registers.

g) Only those twenty or under at the exodus entered Canaan, except Caleb and Joshua; all others were taken during the desert wanderings. h) Consider each day of value.

i) The Hebrew's word for "mind" is our "heart."

<sup>16</sup>Make us glad to the measure of the days Thou hast afflicted us, of the year in which we have seen calamity.

<sup>16</sup>Reveal Thy work to Thy servants and Thy glory to their children.<sup>1</sup>

<sup>17</sup>May the grace of the LORD our God rest upon us and confirm the work of our hands upon us; yes, the work of our hands, confirm Thou it.

### Divine Security

**91** He who lives in the secret shelter of the Most High lodges in the shadow of the Almighty.<sup>k</sup>

<sup>2</sup>I will testify of the LORD, "He is my refuge and my fortress, my God, in whom I am trusting."

<sup>3</sup>Certainly it is He who rescues you from the hunter's trap and from the fatal pestilence.

<sup>4</sup>He will cover you with His feathers, and under His wings you will find protection;

His faithfulness is a shield and armor.<sup>1</sup>

<sup>5</sup>You will not fear night's hidden terrors, nor the arrow that flies in the daytime, <sup>6</sup>nor the plague that lurks in the darkness, nor the calamity that spreads havoc at noontime.

<sup>7</sup>A thousand may fall right beside you and ten thousand at your right hand, but it shall not come near you.

<sup>8</sup>You will merely see it with your eyes and witness the sinners' reward.

<sup>9</sup>For Thou, O LORD, art my refuge.<sup>m</sup> Since you, too, have established the

Most High as your shelter,

<sup>10</sup>no harm shall befall you,

nor shall any plague come near your tent.

<sup>11</sup>For He gives His angels orders regarding you, to protect you wherever you go.

<sup>12</sup>They will support you with their hands

lest you strike your foot against a stone.<sup>n</sup>

<sup>13</sup>You will trample on the lion and the adder;

you shall tread upon the lion cub and on the snake.

<sup>14</sup>Because he has anchored his love in Me,<sup>o</sup> I will deliver him.

I will place him securely on high, for he has faith in My name.

<sup>15</sup>When he calls upon Me, I will answer him;

I will be with him in trouble; I will rescue him and honor him.

<sup>16</sup>I will satisfy him with a long life and show him My salvation.

### Our Faithful God

A Psalm to Sing on the Sabbath Day

**92** It is good to give thanks to the LORD,<sup>p</sup>

to sing praises to Thy name, O Most High,

<sup>2</sup>to proclaim Thy loving-kindness in the morning

and Thy faithfulness into the night

<sup>3</sup>on a ten-stringed instrument and a lute,

along with music on a harp.

<sup>4</sup>For Thou hast made me glad by Thy doings, LORD;

I shall rejoice in what Thy hands have accomplished.

<sup>5</sup>How great are Thy doings, O LORD!

j) Make us and especially our children aware of Thy active benevolent Presence.

k) This song of trust is precious to Bible readers, and many have memorized portions of it. It was probably sung in responses, with vs. 2 as a solo.

l) The whole psalm is God-centered with the believer assured because God is so dependable. m) Read Ps. 121:7 in this connection, where being kept from harm is equivalent to our soul being kept safe, if our trust is in God.

n) Quoted by Satan [Matt. 4:6], to tempt Jesus, but true for all believers. God's angels are around us now.

o) From here to the end of this psalm God speaks of us, who sense our need of Him; it is a personal promise.

p) The LORD gives us His day as a joyous day; not as a sad and dreary succession of hours. The first three verses are a call to worship.

How deep are Thy thoughts!

<sup>6</sup>An unthinking person does not understand;  
a fool cannot grasp this.<sup>a</sup>

<sup>7</sup>Though sinners spring up like grass and those who practice evil flourish, it is that they shall be eternally destroyed;<sup>r</sup>

<sup>8</sup>but Thou, O LORD, art exalted for ever.

<sup>9</sup>For, see, Thy enemies, LORD, for, see, Thy enemies shall perish;  
all those who habitually sin shall bring about their own separation.

<sup>10</sup>But Thou hast magnified my horn like that of the wild ox;<sup>s</sup>  
I am anointed with invigorating oil.

<sup>11</sup>My eye has spotted those who insidiously watch me,  
my ears shall detect those who rise up against me with evil intentions.

<sup>12</sup>The righteous shall thrive like the palm tree;  
he shall become mighty like the cedar of Lebanon.<sup>t</sup>

<sup>13</sup>Those who have been transplanted into the LORD's household,  
they shall flourish in the courtyards of our God.<sup>u</sup>

<sup>14</sup>In old age they shall still be bearing fruit.

They shall be full of life and vitality,

<sup>15</sup>thus testifying that the LORD is upright,  
my Rock, in whom there is no unrighteousness.

*In Exaltation of the Lord*

**93** The LORD reigns; He has robbed Himself with majesty;  
the LORD is clothed with strength; thus has He girded Himself.

The world also is firmly established; it cannot be moved.

<sup>2</sup>Thy throne is established from of old;

Thou art from everlasting.<sup>v</sup>

<sup>3</sup>The rivers have risen, O LORD;  
the streams have swirled up with their roar;  
the floods are surging high.

<sup>4</sup>Above the sound of expansive waters,  
of mighty ocean breakers, the LORD on high stands supreme.

<sup>5</sup>Thy testimonies are trustworthy;  
holiness is the mark of Thy house,  
O LORD, forevermore.

*The Folly of Opposing the Lord*

**94** O LORD, Thou God of retribution,  
Thou God of retribution, shine forth!

<sup>2</sup>Rise up, O Judge of the earth;  
give to the proud their due reward.<sup>w</sup>

<sup>3</sup>O LORD, how long shall sinners,  
how long shall the wicked be jubilant?

<sup>4</sup>They boast freely; they speak arrogantly;  
all the wrongdoers brag about themselves.

<sup>5</sup>They trample on Thy people,  
O LORD;  
they oppress Thy heritage.

<sup>6</sup>They kill the widow and the immigrant;  
they murder orphans.<sup>x</sup>

<sup>7</sup>For they say, "The LORD is not looking;  
the God of Jacob pays no attention."

<sup>8</sup>You pay attention, you stupid among the people!  
You fools, when will you become wise?

<sup>9</sup>He who makes the ear, is He deaf?

He who forms the eye, is He blind?

<sup>10</sup>He who disciplines the nations, shall He not correct?

Is He not the One who teaches man all he knows?

<sup>11</sup>The LORD discerns the thoughts of man  
that they are futile.<sup>y</sup>

q) Those so smart they would get along without God are justly termed senseless, foolish.

r) They are wilfully following a path that ends in destruction. s) A horn typified strength.

t) Where the wicked grow like grass [vs. 7], the righteous grow stately, graciously, and strongly.

u) If this verse occurred in the N.T., "transplanted" would intimate regeneration. Possibly a new, a heavenly way of living, is in the writer's mind.

v) Whatever wholesome certainty we enjoy on earth has its basis in God's eternal faithfulness.

Even vs. 3 and 4 leave us secure in Him.

w) God repays. One great reason Immanuel Kant saw for believing in God's existence was that otherwise the wicked might carry out their unfair behavior without retribution.

x) God maintains special interest in widows, orphans, and foreigners because the evil-minded find it easiest to take advantage of them.

y) Our Father's omniscience is among the most encouraging facts of life and is not sufficiently considered by us, His children. Ps. 139 is almost completely devoted to this teaching.



<sup>12</sup>Blessed is the man whom Thou dost discipline,  
whom Thou dost instruct from Thy Law, O LORD,  
<sup>13</sup>that he may enjoy security during the days of distress,  
till a pit be dug for the wicked.  
<sup>14</sup>For the LORD will not forsake His people  
nor ever abandon His heritage.  
<sup>15</sup>But justice will be applied to the righteous,  
and all whose hearts are right will subscribe to it.  
<sup>16</sup>Who will arise for me against the evildoers?  
Who will take his stand with me against the workers of iniquity?

<sup>17</sup>Unless the LORD had been my help,  
my soul would soon have dwelt in silence.  
<sup>18</sup>When I said, "My foot is slipping,"  
Thy loving-kindness, LORD, supported me.<sup>a</sup>  
<sup>19</sup>Whenever perplexing cares crowd my inmost self,  
Thy consolations cheer my soul.

<sup>20</sup>Can a corrupt government be allied with Thee,  
one that organizes oppression under the pretense of law?  
<sup>21</sup>They join forces against the life of the righteous;  
they convict innocent people.<sup>a</sup>

<sup>22</sup>But the LORD has been my high retreat,  
my God, my impregnable rock of safety.  
<sup>23</sup>He has made them pay for their crime,  
and He will destroy them in their sin;  
the LORD our God will make an end of them.

*Praise and Obedience to God*  
**95** Come, let us sing to the LORD;  
let us cheer in honor of the

Rock of our salvation.  
<sup>2</sup>Let us come into His presence with thanksgiving;<sup>b</sup>  
let us joyfully sing to Him with psalms.  
<sup>3</sup>For the LORD is a great God,  
a mighty King above all gods.  
<sup>4</sup>The depths of the earth are at His finger tips;  
the tallest summits belong to Him.  
<sup>5</sup>The sea is His, for He made it;  
His hands formed the dry land.  
<sup>6</sup>Come, let us worship and bow down;  
let us kneel before the LORD, our Maker!  
<sup>7</sup>For He is our God, and we are the people of His pasture,  
the flock which He tends.

Oh, if you would only listen to His voice today!  
<sup>8</sup>Do not stiffen your heart as at Meribah,  
at the time of testing in the wilderness,  
<sup>9</sup>when your fathers tried My patience and tested Me  
though they had witnessed what I had done.<sup>c</sup>  
<sup>10</sup>For forty years I was disgusted with that generation  
and said, They are a people whose heart strays,  
who do not acknowledge My ways.  
<sup>11</sup>Therefore I vowed in My indignation,  
They shall never enter My rest.

*Render Praise to God's Majesty*  
**96** Sing a new song to the LORD;<sup>d</sup>  
sing to the LORD, all the earth!  
<sup>2</sup>Sing to the LORD, bless His name;  
proclaim His salvation from day to day.  
<sup>3</sup>Publish His glory among the nations,  
His marvelous works among all peoples.

<sup>4</sup>For the LORD is great and greatly to be praised;  
He is to be revered above all gods.

z) God not only knows and cares, but He helps — with advice to go right and with strength to move on.

a) In I Kings 21, we have the morbid story of Naboth's vineyard, which could not have occurred if the rulers of Israel had been God-minded. This psalm suggests that idolatry had permeated the southern kingdom, too, but His worshippers turned the tide.

b) Thanksgiving is the chief motive of devotion.

c) Meribah means contention, strife, described in Ex. 17:2-7, where the Hebrews complained bitterly for lack of water, prophetic of their repeated discontent with God's dealings.

d) With new experience, we need new songs and the church should teach them to young and old, lest we vegetate.

# PSALMS 96-98

<sup>5</sup>For all the gods of the nations are idols,  
but the LORD made the heavens.<sup>a</sup>  
<sup>6</sup>Honor and majesty are before Him;  
strength and beauty are in His sanctuary.

<sup>7</sup>Ascribe to the LORD, O families of the nations,  
ascribe to the LORD glory and strength!  
<sup>8</sup>Ascribe to the LORD the glory due His name;  
procure an offering, and come into His courts!<sup>f</sup>  
<sup>9</sup>Oh, worship the LORD in the beauty of holiness!

Stand in His presence with awe, all the earth.  
<sup>10</sup>Proclaim among the nations that the LORD is reigning;<sup>g</sup>  
the world is established, it cannot be overthrown,  
and He judges peoples with uprightness.

<sup>11</sup>Let the heavens be glad and the earth rejoice;  
let the sea in its vastness continually roar;  
<sup>12</sup>let the fields and all they contain give glory;  
all the trees of the forest rustle with praise  
<sup>13</sup>before the LORD, for He is coming,  
for He is coming to judge the earth.  
He will judge the world with justice,  
the nations with His faithfulness.

*God's Power and Justice*  
**97** The LORD reigns; let the earth rejoice;  
let the many islands be glad!<sup>h</sup>  
<sup>2</sup>Clouds and darkness surround Him;  
righteousness and justice are the foundation of His throne.  
<sup>3</sup>A fire issues from His presence  
and consumes His enemies on every side.

## God's Majesty, Power and Justice

<sup>4</sup>His lightnings illumine the world;  
the earth looks on and trembles.  
<sup>5</sup>The mountains melt like wax before the LORD,  
before Him who is LORD of all the earth.<sup>i</sup>  
<sup>6</sup>The heavens proclaim His righteousness;  
all nations see His glory.

<sup>7</sup>All who serve images shall be ashamed,  
who brag about the worthless idols;  
bow before Him in worship, all ye gods!

<sup>8</sup>Zion heard and was glad; the cities of Judah rejoiced  
because of Thy justice, O LORD.  
<sup>9</sup>For Thou, O LORD, art most high above all the earth;  
Thou transcendest far above all gods.  
<sup>10</sup>You who love the LORD, hate evil;  
He faithfully preserves the lives of His devoted ones;  
He rescues them from the grasp of sinners.<sup>j</sup>  
<sup>11</sup>Light is sown for the righteous  
and joy for those whose hearts are right.  
<sup>12</sup>You who are righteous, rejoice in the LORD;  
be thankful for the consciousness of His holiness.

*God Saves; Worship Him*  
**98** O sing to the LORD a new song  
because He has performed wondrous things!<sup>k</sup>  
His right hand and His holy arm have gained Him victory.  
<sup>2</sup>The LORD has made known His salvation;  
He has unveiled His righteousness in the sight of the nations.<sup>l</sup>  
<sup>3</sup>He has remembered His loving-kindness and His faithfulness to Israel's descendants.

e) Therefore, crown Him LORD of all!

f) The offering to express [for this applies to us] acknowledgment of our utter dependence on Him and His loving care over us.

g) The Hebrews had been chosen, not merely to enjoy divine blessings, but to share them with all nations [Gen. 12:3 to Abraham; 26:4 to Isaac; 28:14 to Jacob].

h) And how glad we are that He whom we worship is in control; but all people everywhere should know it.

i) The LORD on Mount Sinai is not forgotten; His law is a covenant with believers and a threat to evildoers, like the column of darkness and light in the desert.

j) This psalm is full of quotations; its writer knew the Scriptures and used them well.

k) In the physical and in the spiritual world. "The undevout astronomer is mad."

l) So well has God shown His greatness in nature that all human beings of normal mind could know enough of Him to make them believe [Rom. 1:20].

## *Worship, Reverence and Thanksgiving*

All the ends of the earth have  
witnessed the salvation of our God.

<sup>4</sup>Make a joyful sound to the  
LORD, all ye lands;  
break forth in joyful song; yes, sing  
praises!

<sup>5</sup>Make music on a harp for the LORD,  
with the harp and melodious song.

<sup>6</sup>With trumpets and sound of the horn  
shout ye before the King, even the  
LORD!

<sup>7</sup>Let the sea in its vastness roar in  
praise,  
the world and its inhabitants!

<sup>8</sup>Let the rivers clap their hands .  
and the mountains sing praises  
together

<sup>9</sup>before the LORD, for He is coming to  
judge the earth.

He will judge the world with justice,  
the peoples with unfaltering fairness.<sup>m</sup>

### *Revere God's Authority and His Holiness*

**99** The LORD is King; let the na-  
tions tremble!

He is enthroned between the  
cherubim;<sup>n</sup> let the earth quiver!

<sup>2</sup>The LORD is majestic in Zion;  
He is supreme above all the nations.

<sup>3</sup>Let them revere Thy wonderful and  
awe-inspiring name; it is holy!<sup>o</sup>

<sup>4</sup>The King's energy is keenly set  
on justice;  
Thou dost establish equity;  
Thou dost guarantee justice and truth  
in Jacob.

<sup>5</sup>Exalt the LORD, our God; bow in  
worship at His footstool; He is holy!

<sup>6</sup>Moses and Aaron were among  
His priests,  
Samuel, too, among those who called  
on His name.

They petitioned the LORD and He  
granted their request.

<sup>7</sup>He instructed them from the pillar  
of cloud;

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they observed His injunctions and the  
statutes He gave them.

<sup>8</sup>O LORD, our God, Thou didst answer  
them;

Thou wast a forgiving God to them  
although Thou didst make them pay  
for their evil practices.<sup>p</sup>

<sup>9</sup>Exalt the LORD our God, and worship  
at His holy mountain,  
for the LORD our God is holy!

### *A Psalm for the Thank Offering*

**100** Make a joyful sound to the  
LORD, all ye lands!

<sup>2</sup>Serve the LORD with gladness!

Come into His presence with singing.<sup>q</sup>

<sup>3</sup>Acknowledge that the LORD, He is  
God!

It is He who made us, and we belong  
to Him;

we are His people and the sheep of  
His pasture.

<sup>4</sup>Enter into His gates with  
thanksgiving and into His courts  
with praise.

Give thanks to Him; bless His name!

<sup>5</sup>For the LORD is good; His loving-  
kindness shall continue forever,  
His faithfulness throughout all  
generations.<sup>r</sup>

### *Aiming for Perfection*

*A Psalm of David*

**101** I will sing of loving-kindness  
and justice;

I will make melody to Thee, O LORD.

<sup>2</sup>I will carefully observe the path of  
the perfect.

When wilt Thou come to me?<sup>s</sup>

I will behave in my home with  
heartfelt integrity.

<sup>3</sup>I will not allow a base thought to  
attract my attention.

I despise crooked practices;

They shall not gain hold on me.

<sup>4</sup>A perverse nature shall be absent  
from me;

I will not entertain evil.

m) Confirmed by Jesus in His parable of sheep and goats [Matt. 25:31 ff.].

n) Within the Holy of Holies, above the mercy seat, His Shekinah.

o) An echo, as in vss. 5 and 9, of the threefold Holy of Isaiah 6.

p) Forgiveness does not eliminate the consequences of sin in this life, as David learned.

q) That we may commune with God is reason for untold joy.

r) God keeps His covenant with us; do we live up to our obligations?

s) He senses the need of divine help to live that ideal life.

<sup>5</sup>I will silence him who secretly  
slanders his neighbor;  
I will not tolerate one who is  
conceited and arrogant.

<sup>6</sup>I look to the trustworthy in the  
land to be my associates.  
He who walks the path of integrity,  
he shall work for me.

<sup>7</sup>He who practices deceit shall not  
stay in my home;  
he who habitually tells lies shall not  
be secure in my sight.

<sup>8</sup>Morning after morning I will do  
away with all criminals within  
the country  
that I may eliminate from the city of  
the LORD all those who  
practice sin.<sup>t</sup>

*Cry of An Afflicted Soul*

A Prayer of One Afflicted when He Is  
Spent and Pours out His Complaint  
to the LORD

**102** Listen to my prayer, O LORD;  
let my plea for help reach  
Thee.

<sup>2</sup>Do not hide Thy face from me when  
I have a distressful day.  
Turn Thy ear toward me;  
on the day when I call, answer me  
readily,

<sup>3</sup>for my days go up in smoke;  
my bones are inflamed as a bonfire.

<sup>4</sup>Like grass my heart is crushed and  
withered<sup>u</sup>  
so that I have neglected my regular  
food.

<sup>5</sup>I am nothing but skin and bones  
because of the sound of my sighing.

<sup>6</sup>I am like a pelican in the wilderness,  
like an owl among the ruins.

<sup>7</sup>I lie awake and feel like a sparrow  
alone on the roof.

<sup>8</sup>All day long my enemies  
insult me;  
those who are angry with me  
curse me.

<sup>9</sup>For I have eaten ashes like bread  
and have mixed tears with my drink

<sup>10</sup>because of Thy indignation and  
wrath,  
for Thou hast taken me up and thrown  
me down.<sup>w</sup>

<sup>11</sup>My days are like the evening shadow  
that fades away;  
I wither away like the grass.

<sup>12</sup>But Thou, O LORD, art  
enthroned forever;  
Thy fame shall last throughout all  
generations.<sup>x</sup>

<sup>13</sup>Thou shalt arise and have mercy on  
Zion,  
for it is time to pity her.

Yes, the set time has come,  
<sup>14</sup>for Thy servants hold dear her  
stones;  
they show sympathy for her dust.<sup>y</sup>

<sup>15</sup>The nations, too, shall revere the  
name of the LORD  
and all the kings of the earth Thy  
glory.

<sup>16</sup>For the LORD has rebuilt Zion;  
He has appeared in His glory.

<sup>17</sup>He regarded the prayer of the  
destitute;  
He did not slight their petition.

<sup>18</sup>This shall be recorded for a  
generation to come;  
a people yet to be born shall praise the  
LORD.

<sup>19</sup>For He has kept watch from the  
height of His sanctuary;  
from heaven the LORD kept vigil over  
the earth,

<sup>20</sup>to detect the groaning of the  
prisoners,  
to release those who are destined  
to die;

<sup>21</sup>that the name of the LORD may be  
proclaimed in Zion,  
His praise throughout Jerusalem,  
<sup>22</sup>when the nations, even the kingdoms,  
are brought together  
for the purpose of serving the LORD.

<sup>23</sup>He has lessened my strength on the  
way;  
He has shortened my days.

t) Beginning with himself, he will clean house morally.

u) Like growing grass trampled on until lifeless.

w) Discouragement followed encouragement.

x) No genuine worshiper of God grows hopeless, for He remains faithful.

y) Jerusalem and the temple seem to be in ruins, but about to be restored, not merely for their  
help but for His honor.

24I plead, "O my God, take me  
not away in middle age;<sup>2</sup>  
O Thou whose years endure  
through all generations!"  
25Thou didst found the earth of old,  
and the heavens are the work of Thy  
hands.  
26They shall perish, but Thou  
remainest.  
They all shall wear out like a garment;  
like a coat Thou shalt change them,  
and they shall be changed.  
27But Thou art the same;  
Thy years shall never end.<sup>3</sup>  
28The children of Thy servants shall  
dwell safely,  
their offspring is established in Thy  
presence.

*God's Great Goodness*

A Psalm of David

103

Bless the LORD, O my soul,  
and all that is within me,  
bless His holy name!<sup>b</sup>  
2Bless the LORD, O my soul,  
and forget none of His benefits,  
3who forgives all your iniquities, who  
heals all your diseases,  
4who redeems your life from the grave,  
who crowns you with loving-kindness  
and mercy,  
5who satisfies you throughout life with  
good things,  
so that your youth is renewed like the  
eagle's.<sup>c</sup>

6The LORD administers justice  
and fairness  
to all who are oppressed.  
7He revealed His ways to Moses,  
His dealings to the people of Israel.  
8The LORD is merciful and gracious,  
patiently considerate and abounding in  
mercy.  
9He will not always show hostility  
nor maintain it forever.

10He has not dealt with us to the  
measure of our sins,

nor rewarded us as our iniquities  
deserve.  
11For as high as the heavens are above  
the earth,  
so great is His mercy toward those who  
revere Him.  
12As far as the east is from the west,<sup>d</sup>  
so far has He removed our  
transgressions from us.  
13As a father has compassion for his  
children,  
so the LORD tenderly sympathizes with  
those who revere Him.  
14For He knows what we are made of;  
He keeps in mind that we are dust.

15A man's days resemble grass.  
He blossoms like a flower in the field;  
16the wind blows over it, and it is  
gone,  
with not a sign that it has ever been  
there.

17But the LORD's faithful love rests  
eternally upon those who revere  
Him<sup>e</sup>  
and His righteousness on the children's  
children,  
18on those who are faithful to His  
covenant,  
who remember to carry out His  
instructions.  
19The LORD has established His throne  
in heaven,  
and His kingdom rules over all.

20Bless the LORD, you His angels  
who abound with strength,  
who carry out His orders, listening to  
the sound of His Word!  
21Bless the LORD, all you His armies,  
you His servants who continually do  
what pleases Him!  
22Bless the LORD, all His works in all  
places of His dominion!<sup>f</sup>  
Bless the LORD, O my soul!

*God's Care for His Creation*

104

Bless the LORD, O my soul!  
O LORD my God, Thou art  
very great!

z) The singer has not fully worked out his life program as God's servant; he needs more time.

a) This magnificent section is fully quoted [Heb. 1:10-12 and 13:8].

b) Addressing our own soul is a wholesome exercise, especially when our whole being is so engaged.

c) All this is said to the poet's soul — and to ours, summing up Isaiah 61:1, on which Jesus preached at Nazareth [Luke 4:18-19] and which He showed the Baptist to be fulfilled in Him [Matt. 11:2-6]. d) A symbol of infinity.

e) How insignificantly brief a human life and how inconceivably unending God's sustaining grace!

f) Even in the old covenant, the worshiper of God feels kinship with all humanity.

Thou art clothed with honor and  
majesty,<sup>g</sup>  
2 covering Thyself with light as with  
a robe,  
and stretching out the skies like a tent.  
3 He lays the beams of His upper  
chambers in the waters,  
he uses the clouds for His chariot,  
he marches on the wings of the wind,  
4 making the spirits His messengers,  
flames of fire His servants.  
5 He established the earth on its  
foundation,  
so that it should never be overthrown.

6 Thou didst cover it with the  
ocean depth for a garment.<sup>h</sup>  
Above the mountains stood the waters,  
7 which surged in retreat at Thy  
rebuke,  
at Thy thunderous command swirled  
away,  
8 while the mountains sprang up and the  
valleys descended  
to the place which Thou didst  
reserve for them.  
9 Thou hast set a boundary which they  
cannot pass;  
they shall never return to cover the  
earth.

10 He causes springs to gush forth  
into valleys;<sup>i</sup>  
they wind their way down through  
the hills.  
11 They provide drink for every animal  
of the field;  
the wild donkeys quench their thirst.  
12 The birds of the air nest beside them;  
they sing among the branches.

13 He waters the mountains from  
His lofty chambers;  
the earth abounds with the fruit of  
Thy works.<sup>j</sup>  
14 He causes the grass to spring up for  
the cattle,  
fruits and vegetables for man to  
cultivate,  
that he may derive sustenance from the  
land,  
15 wine to elate the spirit of man,  
oil to brighten his facial appearance,

and bread to improve a man's health.  
16 The LORD's trees are full of sap,  
the cedars of Lebanon which He  
planted.  
17 In them the birds build their nests;  
the stork's home is the fir tree.  
18 He made the mountain heights  
for the wild goats,  
the rocky crags for the rock-badger's  
refuge.  
19 He formed the moon to mark out  
the seasons;<sup>k</sup>  
the sun knows the time of its setting.  
20 Thou makest darkness settle down,  
so that during the night  
all forest animals may roam about.  
21 The young lions roar for their prey  
and look to God for their feed.<sup>l</sup>  
22 When the sun rises, they slink back  
and lie down in their dens.  
23 But man then starts out to his work  
and remains at his task until evening.

24 O LORD, how innumerable are  
Thy works;  
in wisdom Thou hast made them all!  
The earth is full of Thy well-made  
creations.  
25 Yonder is the sea, vast and broad;  
in it are swarms too many to number,  
creatures tiny and large.  
26 There sail the ships; in it the  
sea mammal Thou madest to play.

27 All these look to Thee  
to furnish their timely feed.  
28 When Thou providest for them, they  
gather it.  
Thou openest Thy hand, and they are  
satisfied with good things.  
29 When Thou hidest Thy face, they  
are struck with despair.  
When Thou cuttest off their breath,  
in death they return to their dust.<sup>m</sup>  
30 Thou sendest Thy Spirit and more  
are created,  
and Thou dost replenish the surface  
of the earth.

31 May the glory of the LORD  
remain forever;

g) This song tells of nature created and ruled for God's glory.

h) The story of creation is generally followed as told us in Genesis.

i) Now the song celebrates nature as man enjoys it in daily life.

j) Interchange of "His" and "Thy" — alternating testimony and prayer.

k) Not so much annual seasons as monthly periods, so that we still use the name "month" from the moon. l) As dependent on God as we are. m) Physically similar to us.

may the LORD be pleased with His works.

<sup>32</sup>As He looks at the earth, it trembles; when He touches the mountains, they smoke.

<sup>33</sup>I will sing to the LORD through all my life;

I will praise my God as long as I have being.

<sup>34</sup>May my meditation please Him; I will be glad in the LORD.

<sup>35</sup>The sinners shall perish from the earth and the ungodly be no more.

Bless the LORD, O my soul!  
Hallelujah!

*God's Care for Israel*

**105** O give thanks to the LORD;  
invoke His name;  
proclaim His doings among the nations.

<sup>2</sup>Sing to Him; yes, sing praises to Him;  
tell of all His wondrous works!

<sup>3</sup>Glory ye in His holy name;  
may the heart of the LORD's worshipers  
be joyful.<sup>n</sup>

<sup>4</sup>Seek the LORD and His strength;  
seek His presence perpetually.

<sup>5</sup>Remember His marvelous deeds  
which He has performed,  
His miracles and the judgment which  
He has pronounced,

<sup>6</sup>O you who are the offspring of  
Abraham, His servant,  
you children of Jacob, His chosen  
ones!<sup>o</sup>

<sup>7</sup>He, the LORD, is our God;  
His judgments reach over the whole  
world.

<sup>8</sup>He has remembered His  
covenant forever,  
the promise which He authorized to a  
thousand generations,

<sup>9</sup>the covenant He made with Abraham  
and His oath to Isaac.

<sup>10</sup>He also confirmed it to Jacob by  
decree,  
to Israel as an eternal covenant,<sup>p</sup>

<sup>11</sup>stating, To you will I give the land  
of Canaan  
as your inherited portion.

<sup>12</sup>When there were just a few of  
them —  
in fact, very few, and there as stran-  
gers—

<sup>13</sup>they wandered about from nation to  
nation,<sup>q</sup>

from one kingdom to another people.

<sup>14</sup>Yet He allowed no person to harm  
them;

He rebuked kings on their behalf:

<sup>15</sup>Do not touch My anointed ones;  
see that no harm comes to My  
prophets.

<sup>16</sup>He called for a famine upon  
the land,  
depriving them of their bread, the  
staff of life.

<sup>17</sup>Therefore He sent a man to precede  
them,

Joseph, who was sold as a slave.

<sup>18</sup>They bound his feet tightly with  
chains;<sup>r</sup>

his person was laid in the irons,

<sup>19</sup>till the time his word came true,  
when the LORD's word showed him  
right.

<sup>20</sup>The king sent and had him  
released;

the ruler of many people set him free.

<sup>21</sup>He appointed him manager of his  
estate

and ruler over all his possessions

<sup>22</sup>with authority to imprison his princes  
as he pleased  
and to instruct his elders in the ways  
of wisdom.

<sup>23</sup>When Israel had come to Egypt  
and Jacob was a migrant in the land  
of Ham,

<sup>24</sup>there He greatly increased His people  
and made them stronger than their  
oppressors.

<sup>25</sup>He then changed their heart to  
hate His people,  
to deal deceitfully with His servants.

n) Surrounded by pagans and their idols, the godly Hebrew sensed his ineffable privilege of having God to worship and serve.

o) Their history was then as we now regard it, sacred history.

p) No covenant is one-sided; there are at least two covenanters, in this case God and Abraham and his offspring through Isaac and Jacob.

q) When they and their households moved about in Canaan with their herds and flocks.

r) No chains are mentioned in Genesis 39; but they were certainly put on Joseph until he earned the jailer's confidence.

<sup>26</sup>He sent Moses His servant,  
and Aaron whom He had chosen.  
<sup>27</sup>They carried out His orders for signs  
against them,  
His miracles against the land of Egypt.

<sup>28</sup>He ordered darkness, and it  
grew black;  
and they did not disobey His  
command.<sup>s</sup>

<sup>29</sup>He turned their waters into blood.<sup>t</sup>  
He killed their fish.

<sup>30</sup>He made their country swarm with  
frogs,  
even in their kings' private rooms.

<sup>31</sup>He commanded; the flies came in  
swarms  
and lice throughout their land.

<sup>32</sup>He showered them with hail instead  
of their rain,  
coupled with lightning that flamed on  
their land.

<sup>33</sup>He ruined their vines and their fig  
trees.

He destroyed their outlying forests.

<sup>34</sup>He spoke and along came the locusts  
and grasshoppers in countless  
numbers;

<sup>35</sup>they consumed all their country's  
vegetation  
and devoured the produce of their  
land.

<sup>36</sup>He killed all the first-born in the  
land,  
the first fruits of all their strength.

<sup>37</sup>He then led them out with  
silver and gold,  
there were no invalids among His  
tribes.

<sup>38</sup>Egypt was pleased at their leaving  
for dread of them had seized them.

<sup>39</sup>He spread a cloud for a shade  
and a fire to give light in the darkness.<sup>u</sup>

<sup>40</sup>They requested, and He brought  
in quails  
and refreshed them with bread from  
heaven.<sup>v</sup>

<sup>41</sup>He opened the rock and water  
gushed forth;  
in the desert areas it flowed like a  
stream.

<sup>42</sup>For He remembered His sacred  
promise  
to Abraham His servant.

<sup>43</sup>He brought forth His people  
with joy,  
His chosen ones with singing.

<sup>44</sup>He gave them the lands of the  
heathen;<sup>w</sup>  
they reaped the fruit of their labors  
<sup>45</sup>that they might be faithful to His  
statutes  
and diligently keep His laws.  
Hallelujah!

*God's Mercies and Israel's Rebellion*  
**106** Hallelujah! O give thanks to  
the LORD, for He is good;  
for His loving-kindness lasts forever.

<sup>2</sup>Who can put into words the mighty  
deeds of the LORD?

Who can make known all His praise?

<sup>3</sup>Blessed are they who faithfully  
observe justice,<sup>x</sup>  
who practice righteousness at all times!

<sup>4</sup>Remember me, LORD, with the  
favor Thou showest Thy people.

Visit me with Thy salvation,  
<sup>5</sup>that I may share in the welfare of  
Thy chosen,

enjoy the happiness of Thy nation,  
and glory with Thy heritage.<sup>y</sup>

<sup>6</sup>We and our fathers have sinned;  
we have willfully done wrong;  
we have behaved wickedly.<sup>z</sup>

<sup>7</sup>Our fathers did not appreciate Thy  
miracles in Egypt;  
they did not consider the endless tokens  
of Thy loving-kindness.

Instead, they rebelled near the sea,  
by the Red Sea.

<sup>8</sup>Yet He delivered them for His own  
sake  
that He might exhibit His power.

s) The poet draws on the last twelve chapters of Genesis, then turns to Exodus.

t) Here follows a summary of the ten plagues.

u) The column that led the Hebrews all the way from Egypt to the Jordan, assuring them of God's presence and guidance.

v) Called manna, for the question each asked of his neighbor, "What is it?"

w) The seven native and colonizing peoples in Canaan.

x) Essentially those who treat others with fairness.

y) The poet, mainly occupied with Israel's sacred history, takes time out to consider his own relationship with God, his personal salvation, his appreciation of being in the covenant.

z) Not simply as but with our fathers. These covenant people were united from generation to generation, so that parental behavior hurt or blessed their offspring — as it does today.



<sup>9</sup>He rebuked the Red Sea, and it dried up;  
He led them through the depths as through a desert.  
<sup>10</sup>He rescued them from hostile hands;  
He redeemed them from the enemies' grasp;  
<sup>11</sup>For the waters engulfed their enemies;  
not one of them survived.

<sup>12</sup>Then they believed His promises;  
they sang of His glory.  
<sup>13</sup>But they speedily forgot His doings;  
they would not wait for His counsel.<sup>a</sup>  
<sup>14</sup>For they lusted excessively in the desert  
and tempted God in the wilderness,  
<sup>15</sup>so He let them have what they wanted,  
but sent leanness within their soul.<sup>b</sup>

<sup>16</sup>They were jealous of Moses in the camp,  
of Aaron, the holy one of the LORD.  
<sup>17</sup>The earth opened and swallowed Dathan;  
it covered up Abiram's company.<sup>c</sup>  
<sup>18</sup>A fire broke out among their assemblage,  
and the flame consumed the wicked.

<sup>19</sup>They fashioned a calf at Horeb,  
then worshiped the molten image.  
<sup>20</sup>They exchanged their glory<sup>d</sup>  
for the image of an ox that munches grass.  
<sup>21</sup>They forgot God, their Deliverer,  
who had done such marvelous things in Egypt,  
<sup>22</sup>such miracles in the land of Ham,  
such awe-inspiring deeds at the Red Sea.

<sup>23</sup>Then He said He would destroy them —  
had not Moses, His chosen, stepped into the breach before Him,  
to turn Him from wiping them out in His anger.

<sup>24</sup>They then spurned the desirable land;  
they would not rely on His promise.  
<sup>25</sup>They complained while in their tents  
and would not listen to the voice of the LORD.  
<sup>26</sup>Accordingly, He solemnly swore to them  
that He would let them fall in the wilderness,  
<sup>27</sup>would scatter their offspring among the nations,  
and disperse them throughout the world.

<sup>28</sup>They joined themselves to Baal of Peor  
and ate the sacrifices to lifeless idols.  
<sup>29</sup>They thus made the LORD angry by their practices  
so that a plague broke out among them.  
<sup>30</sup>But when Phinehas got up and intervened,  
the plague was checked.  
<sup>31</sup>This action was counted to him for righteousness  
to successive generations for ever.

<sup>32</sup>They angered Him at the waters of Meribah,<sup>e</sup>  
which made it hard for Moses on their account;  
<sup>33</sup>for when they aroused his temper,  
he spoke indiscreetly with his lips.

<sup>34</sup>They did not exterminate the nations<sup>f</sup>  
as the LORD had commanded them;  
<sup>35</sup>but they associated with those pagans  
and acquired their habits.  
<sup>36</sup>And they offered sacrifice to their idols,  
which became a seductive bait to them.  
<sup>37</sup>Yes, they even sacrificed their sons  
and their daughters to the demons.  
<sup>38</sup>They shed innocent blood, the blood of their sons and daughters,  
whom they sacrificed to the idols of Canaan

a) Divine suggestions retained to this day in the Pentateuch.

b) How rarely material prosperity is accompanied by spiritual advance!

c) Korah, the leader in that rebellion [Num. 16:1, 5, 6, 31, 32]; who died with them is not mentioned here. Descendants of his became noted writers and leaders of music and song.

d) God was Israel's glory.

e) At least seven delinquencies recorded in this psalm [vss. 7, 14, 16, 19, 24, 28, and 32], all during the forty years of travel.

f) Now four delinquencies after crossing the Jordan are enumerated [vss. 34, 35, 37, and 39].

till the land was polluted with blood.  
<sup>39</sup>They were defiled by what they did;  
 they were immoral in their practices;

<sup>40</sup>Therefore the LORD's anger  
 burned against His people;  
 He regarded His heritage with disgust.  
<sup>41</sup>He turned them over to the control  
 of the nations.<sup>g</sup>  
 Those who hated them ruled over  
 them.  
<sup>42</sup>Their enemies severely oppressed  
 them;  
 they were put to submission under  
 their power.  
<sup>43</sup>Many a time He delivered them,  
 but they repeatedly reverted to their  
 rebellious ways,  
 so they went down in their sinfulness.

<sup>44</sup>As He observed their anguish  
 and heard their lamenting,  
<sup>45</sup>He remembered His covenant in  
 their behalf and felt grieved  
 according to His loving-kindness.  
<sup>46</sup>He caused them to find sympathy  
 from those who had made them  
 prisoners.

<sup>47</sup>Deliver us, O LORD our God;  
 bring us together from among the  
 nations, so we may render thanks to  
 Thy holy name and exult in praising  
 Thee.  
<sup>48</sup>Blessed be the LORD, the God of  
 Israel, from everlasting to everlasting!  
 And let all the people say, "Amen!"  
 Hallelujah!\*

*The Song of the Redeemed*

**107** Give thanks to the LORD for  
 He is good;  
 for His loving-kindness is everlasting!<sup>h</sup>  
<sup>2</sup>Let the LORD's redeemed say so,  
 those He has delivered from trouble  
<sup>3</sup>and gathered in from all lands,  
 from the east and from the west,  
 from the north and from the south.<sup>i</sup>

<sup>4</sup>Some wandered in desert wastes,  
 finding no road to a residence city.  
<sup>5</sup>Hungry and thirsty,  
 their souls became faint within them.  
<sup>6</sup>When they cried out to the LORD in  
 their distress  
 He delivered them from their plight,  
<sup>7</sup>guiding them by a straight course  
 to the residence city they sought.  
<sup>8</sup>Let them give thanks to the LORD for  
 His mercy  
 and for His wonderful deeds to the  
 children of men!<sup>j</sup>  
<sup>9</sup>For He satisfies the thirsty soul  
 and provides the hungry with good.  
<sup>10</sup>Some sat in darkness and deep  
 gloom,  
 prisoners in irons and in misery,  
<sup>11</sup>for they had rebelled against God's  
 commands  
 and scorned the counsel of the Most  
 High.  
<sup>12</sup>He, therefore, brought them low in  
 trouble and sorrow  
 and they stumbled from weakness with  
 none to help.  
<sup>13</sup>They, too, in their straits called out  
 to the LORD,  
 and He delivered them from all their  
 trials,  
<sup>14</sup>bringing them out of their darkness  
 and dire despair,  
 snapping their bands apart.  
<sup>15</sup>Let them give thanks to the LORD  
 for His loving-kindness  
 and His wonderful works to the  
 children of men!  
<sup>16</sup>For He has shattered gates of  
 bronze and has broken the iron bars.  
<sup>17</sup>Some developed illness because  
 of their wicked ways  
 and were afflicted on account of sin;<sup>k</sup>  
<sup>18</sup>to them their food became abhorrent,  
 and they were close to the gates of  
 death.  
<sup>19</sup>But they cried out to the LORD in  
 their sore distress

g) Divine discipline administered [vss. 41 and 43]. \*) Here ends the Fourth Book.

h) This is a striking song of thanksgiving used chiefly in the celebration of the great festivals at the Jerusalem temple. Vss. 1-3 are introductory; then in vs. 4 instances of peril and rescue are cited. In each, Israel is in dire straits, cries out to the LORD, is delivered, and gives thanks.

i) Clearly the psalm was composed in the time when the Jews gathered from all the known world for the annual feasts.

j) Each of the four sections of the psalm begins with the word "some" and closes near the end with the refrain, "Let them give thanks."

k) In Israel it was the common belief that sickness was due to sin. This concept runs through many psalms. In good part, the Book of Job was written to dispel this view, but the notion was deep seated and was scarcely shaken. However, sin and sickness are related.

and He delivered them from their troubles.

<sup>20</sup>He sent out His word to heal them and to save their lives from the grave.

<sup>21</sup>Let them give thanks to the LORD for His loving-kindness and His wonderful works to the children of men!

<sup>22</sup>Let them bring their thank offerings and gladly tell of His doings.

<sup>23</sup>Some went out to sea in ships, there to engage in trade on the great waters.

<sup>24</sup>These witnessed the works of the LORD, His wonders in the deep.

<sup>25</sup>At His command storm winds arose and waves rolled high because of them;

<sup>26</sup>they mounted to heaven, then sank back

to the depths, their courage melting in anguish.

<sup>27</sup>They went reeling and staggering like a drunken man, all completely at their wits' end.

<sup>28</sup>Then they cried out to the LORD in their distress and He saved them from their sorry plight.

<sup>29</sup>For He stilled the storm to a zephyr, the waves of the sea became quiet.

<sup>30</sup>And the men were glad at the hushing of the waves, and the LORD brought them to their longed-for haven.

<sup>31</sup>Let them give thanks to the LORD for His loving-kindness and for His wonderful works to the children of men!

<sup>32</sup>Let them exalt Him in the congregation of the people and praise Him in the assembly of the elders.

<sup>33</sup>He turns rivers into a desert and fountains of water into thirsty ground;<sup>1</sup>

<sup>34</sup>a fruitful land He makes a salty marsh on account of the wickedness of those who live there.

<sup>35</sup>He changes desert places into pools of water

and dry ground into springs.

<sup>36</sup>There He causes the hungry to settle that they may build a city to live in,

<sup>37</sup>sow fields and plant vineyards and gather fruitful harvests.

<sup>38</sup>He also blesses them and causes their number to increase many fold, while their cattle He does not allow to diminish.

<sup>39</sup>Again they become few and are brought low

by oppression, misfortune, and sorrow.

<sup>40</sup>He pours contempt on princes and makes them wander over pathless wastes.

<sup>41</sup>The poor, however, He lifts out of their afflictions and miseries and makes their families like a fruitful flock.

<sup>42</sup>Upright men will see this and rejoice, while all wrongdoers will be silent.

<sup>43</sup>Let the wise man think this over and mark well the LORD's benevolent doings.

*Thanksgiving and Petition*

A Song, A Psalm of David

**108** My heart, O God, is steadfast.

I will sing, yes, I will make melody with my soul.

<sup>2</sup>Awake, harp; awake, lyre; for I will arouse the dawn!

<sup>3</sup>I will praise Thee, O LORD, among the peoples,

I will chant praises to Thee among the nations.

<sup>4</sup>For Thy loving-kindness is higher than the heavens, and Thy faithfulness soars to the skies.

<sup>5</sup>Be Thou exalted, O God, beyond the heavens, and may Thy glory tower over all the earth!

<sup>6</sup>To the end that Thy beloved be delivered, save by Thy right hand, O God, and respond to me!

<sup>7</sup>God spoke in His holiness: With rejoicing I will apportion Shechem and measure the valley of Succoth.<sup>m</sup>

<sup>1</sup>) Vss. 33-43 are not a part of the psalm of thanksgiving but constitute a hymn of a general character, descriptive of the usual ways of God. He brings princes low, provides help for the poor.  
m) Thus through the divine triumph, Canaan became Israel's land.

<sup>8</sup>Gilead is Mine, Manasseh, too, is Mine;  
 Ephraim is the defense of My head,<sup>o</sup>  
 while Judah is My scepter.  
<sup>9</sup>Moab is My washbasin;  
 upon Edom I cast My shoe;<sup>p</sup>  
 over Philistia I will shout in victory.

<sup>10</sup>Who will lead me to the fenced city?

Who will bring me into Edom?  
<sup>11</sup>Hast Thou not cast us off, O God?  
 Thou dost not go out, O God, with  
 our armies.

<sup>12</sup>Oh, grant us help against the enemy,  
 for vain is the help of man.

<sup>13</sup>With God we shall do valiantly,  
 for He will tread down our foes.<sup>q</sup>

### *Petition of One Betrayed*

To the Choirmaster. A Psalm of David

**109** Do not remain silent, O God  
 of my praise;

<sup>2</sup>for evil men have opened wicked  
 mouths against me  
 and charged me with a lying tongue,  
<sup>3</sup>besetting me around with words of  
 hatred,  
 attacking me without cause.<sup>r</sup>

<sup>4</sup>For my love they return enmity  
 even while I am at prayer.

<sup>5</sup>In such manner they repay me evil  
 for good,  
 hatred for my affection.

<sup>6</sup>Set a wicked judge over him,  
 I pray,<sup>s</sup>  
 and let a perverse accuser<sup>t</sup> stand at his  
 right hand!

<sup>7</sup>And when his case is tried, let him  
 come off guilty,  
 and let his prayer pass for sin!

<sup>8</sup>May his days be few,  
 and may another take his office!

<sup>9</sup>May his children be fatherless  
 and his wife become a widow;

<sup>10</sup>his children wandering off,  
 begging bread and driven out from  
 home.

<sup>11</sup>May creditors seize all he has  
 and strangers plunder the fruits of  
 his toil!

<sup>12</sup>Let no one show him kindness  
 or even pity his fatherless little ones!

<sup>13</sup>Instead, let his sons be cut off  
 and his name be blotted out  
 in the following generation!

<sup>14</sup>May the evil deeds of his father  
 be remembered before the LORD  
 and the sins of his mother never once  
 be forgotten!

<sup>15</sup>May all these things come before the  
 LORD continually,  
 and the recollection of him be rooted  
 out from the earth;

<sup>16</sup>Let it be recalled that it never  
 occurred to him to show kindness;  
 instead, he persecuted the poor, the  
 needy,  
 and the brokenhearted even unto  
 death.

<sup>17</sup>He loved cursing; so may cursing  
 overtake him!

He had no concern for blessing; so may  
 blessing be far from him!

<sup>18</sup>He dressed himself with cursing as  
 with his coat;  
 so may it sink into his flesh like water  
 and to his bones like oil!

<sup>19</sup>May it then be as the robe he wraps  
 around him  
 and like the girdle he buckles on daily!

<sup>20</sup>May this be the recompense from  
 the LORD to my accusers  
 and to those who threaten my life with  
 evil!

<sup>21</sup>But Thou, O God, my LORD,  
 for Thy name's sake, deal Thou  
 with me;  
 rescue me for the sake of the goodness  
 of Thy love.

<sup>o</sup>) As a helmet. <sup>p</sup>) Poetic expression for "dominate," "conquer."

<sup>q</sup>) In need of help, Israel can put her trust in the LORD alone. For further comment, see Psalms 57 and 60. This psalm has one striking peculiarity; vss. 1-5 come from 57:7-11 and vss. 6-13 from 60:5-12.

<sup>r</sup>) Vss. 1-5 and 21-31 present a plaint of the psalmist couched in beautiful poetic speech. In 6-20, the imprecation comes with a bit of a shock to us; for the psalmist, the principles of Jesus had not come yet.

<sup>s</sup>) The singular here means that the psalmist has the worst man among his enemies, a particular individual, in mind.

<sup>t</sup>) In a court trial, the one who brought the charges was called the satan, the accuser. He stood at the right hand of the offender. The word "satan" is never used as a proper name in the O.T.

<sup>22</sup>For I am needy and afflicted, and my heart is pierced within me.

<sup>23</sup>Like a lengthening shadow, I go hence; like a locust, I am shaken off.<sup>u</sup>

<sup>24</sup>My knees give way, due to fasting, my flesh is lean and spare.

<sup>25</sup>I have become a laughingstock to others; they look at me and shake their heads.

<sup>26</sup>Help me, O LORD, my God!  
Save me in Thy loving-kindness,  
<sup>27</sup>so they may acknowledge that this is Thy hand.

Thou, the LORD, hast done it.

<sup>28</sup>They may curse, but do Thou bless!  
Let them that stand against me be confounded,

and let Thy servant rejoice!

<sup>29</sup>Let my accusers be clothed in disgrace,  
and let them wrap themselves in their shame as in a mantle!

<sup>30</sup>I will give thanks to the LORD in a loud voice;  
in a great congregation I will praise Him.

<sup>31</sup>For He stands at the right hand of the needy  
to save him from those who would judge his soul.

### *The Divine Priest-King*

A Psalm of David

**110** The LORD has said to my Lord:

Sit at my right hand  
until I make Thy<sup>v</sup> enemies  
a footstool for Thy feet.<sup>w</sup>

<sup>2</sup>The scepter of Thy strength<sup>x</sup>  
the LORD sends forth from Zion.  
Rule, then, in the midst of Thy foes.

<sup>3</sup>Thy people will offer themselves  
freely in the day of Thy power.

In consecrated array at early dawn,  
Thine is the flower of Thy young men.<sup>y</sup>

<sup>4</sup>The LORD has sworn and will not change:

Thou art priest forever  
after the order of Melchizedek.<sup>w</sup>

<sup>5</sup>The LORD is at Thy right hand  
and will shatter kings in the day of His indignation.

<sup>6</sup>He will execute judgment among the nations;

He will fill them with corpses,  
and their chieftains He will shatter  
over a broad land.

<sup>7</sup>He will drink from the brook on the way;  
therefore He lifts up the head.

### *Thanks for Blessings*

**111** Hallelujah!

With all my heart I give thanks to the LORD  
in the gathering of the upright and  
in the congregation.

<sup>2</sup>Great are the doings of the LORD,  
sought out by all who delight in them.

<sup>3</sup>Majestic and glorious are His acts,  
and His righteousness stands for ever.

<sup>4</sup>He has made His wondrous  
deeds to be remembered,  
for the LORD is gracious and merciful.

<sup>5</sup>He provides for those who revere Him  
and will remember His covenant  
forever.

<sup>6</sup>His mighty deeds He made known to His people

when He gave them the nations for  
their heritage.

<sup>7</sup>The works of His hands are faithful  
and right

and all His decrees are trustworthy,  
<sup>8</sup>standing firm for ever and ever,  
done in faithfulness and uprightness.

<sup>9</sup>He sent His people redemption  
and commanded His covenant to be  
for ever.

Holy and awe-inspiring is His name.

<sup>10</sup>For reverence of the LORD is the  
beginning of wisdom.

u) The psalmist is ill, that is why he has become the laughingstock of others. They believe it is punishment for sin, a common belief in Israel, as already pointed out.

v) Jesus quotes this verse as referring to Himself [Mt. 22:42-44, etc.], hence we capitalize "Thy."

w) This is a royal psalm, in which God speaks directly to the king inviting him to sit at His right hand while God makes him victorious over all his foes. God gives him another office, that of priest, like the priest-king, Melchizedek. This psalm receives extensive mention in the N.T. and was early regarded as Messianic.

x) The king regularly carried a hallowed staff, symbol of his God-given rule; he used it in battle, and God gave him victory. The first line of vs. 3 belongs with vs. 2.

y) In Israel, the morning dew was life-giving to man as well as to vegetation.

There is insight in all who observe it.  
His praise is everlasting.<sup>2</sup>

*The Blessed Righteous*

**112** Hallelujah!  
Oh, the bliss of the man who  
reveres the LORD,  
who greatly delights in His ordinances!<sup>a</sup>  
<sup>2</sup>His offspring shall be the mighty in  
the land;  
a blessing shall attend the race of the  
upright.  
<sup>3</sup>Wealth and riches are in his house,  
and his righteousness shall stand firm  
for ever.

<sup>4</sup>Light rises for the upright in  
times of darkness;  
gracious and merciful is the good man.  
<sup>5</sup>It is well with him who is generous  
and ready to lend,  
the man who conducts his business  
with fairness.

<sup>6</sup>Such a man will never be laid  
low,  
for the just shall be held in  
remembrance for ever.

<sup>7</sup>He need never fear any evil report;  
his heart will remain firm,  
fully trusting in the LORD.

<sup>8</sup>He will be joyful and unafraid  
while he looks upon his adversaries.  
<sup>9</sup>He distributes freely to the poor  
and his righteousness will stand firm  
for ever;  
his horn mounts high in honor.

<sup>10</sup>The wicked will see this with  
vexation;  
he will gnash his teeth, but he will  
disappear,  
and the hope of the wicked shall come  
to naught.

*The Lord Raises the Lowly*

**113** Hallelujah!  
Praise the LORD, you servants

of His, praise the LORD's name!<sup>b</sup>  
<sup>2</sup>Blessed be the name of the LORD  
from now to all eternity and for  
evermore!

<sup>3</sup>From where the sun rises to where  
it sets,  
the name of the LORD shall receive  
praise!

<sup>4</sup>High above all nations is the  
LORD  
and His glory is exalted above the  
heavens.

<sup>5</sup>Who is like the LORD our God,  
who is enthroned on high,  
<sup>6</sup>who looks down upon  
the heavens and the earth?

<sup>7</sup>He raises up the poor from the  
dust  
and lifts the needy out of the ash  
heap,

<sup>8</sup>to have him sit by the side of princes,  
with the noblest of His people.

<sup>9</sup>He gives the barren wife a home to  
live in,  
now the joyous mother of children.  
Hallelujah!<sup>c</sup>

*An Exodus Memorial*

**114** When Israel came forth from  
Egypt,<sup>d</sup>

the house of Jacob from a people of  
alien speech,

<sup>2</sup>Judah became His holy place,  
Israel His dominion.

<sup>3</sup>The sea saw it and fled,  
the Jordan flowed backwards.

<sup>4</sup>The mountains skipped like rams  
and the hills like lambs.

<sup>5</sup>What ailed you, sea, that made  
you flee?

And you, Jordan, that made you turn  
back in your course?

<sup>6</sup>You too, mountains, that you skipped  
like rams?

Or you, hills, like lambs?

z) Psalms 111 and 112 are acrostic in form, each line beginning with the appropriate letter of the Hebrew alphabet. Eight of the psalms follow this acrostic form of poetic production.

a) Psalm 112 belongs among the "wisdom psalms," like Psalms 1, 14, and many others; wisdom in the O.T. plays a great role; see the books of Proverbs, Job, etc. He is wise who honors the will of God.

b) Psalms 113-118 are known as the Hallel. In the Jewish church, they were used especially for the great festivals of Passover, Tabernacles, and the feast of Weeks. Psalm 113 reminds us of the LORD's prayer: "Hallowed be Thy name."

c) In the Hebrew text, "Hallelujah" is added at the end of Psalm 113; in the Greek, it is found before verse 1 of 114.

d) For the events, see the following passages: the sea fled [Ex. 14:21]; Jordan turned back [Josh. 3:13, 16 and 4:7, 22, 23]; mountains trembling [Ex. 19:18, Judg. 5:5]; rocks turned into a pool [Ex. 17:1-6].

<sup>7</sup>Go on, earth, tremble at the presence  
of the LORD,  
at the presence of the God of Jacob,  
<sup>8</sup>who turned the rock into a water pool,  
the flint into a fountain of water!

*To God Alone the Glory*

**115** Not to us, O LORD, not to  
us, but to Thy name give  
glory  
because of Thy loving-kindness and  
Thy truth.

<sup>2</sup>Why should the pagan peoples  
say,  
"Where now is their God?"  
<sup>3</sup>But our God is in the heavens;  
whatsoever pleased Him, He has  
done.  
<sup>4</sup>Their idols are silver and gold;  
they are the work of human hands.  
<sup>5</sup>Mouths have they, but they cannot  
speak;  
eyes, too, but they do not see.  
<sup>6</sup>Ears they have, but they cannot hear;  
and noses, but they cannot smell.  
<sup>7</sup>They have hands, as well, but they  
cannot feel;  
and feet, but they cannot walk;  
neither do they produce any sound in  
their throats.  
<sup>8</sup>Those who make them and all putting  
their trust in them shall become like  
them.

<sup>9</sup>O house of Israel, trust in the  
LORD!  
Their help and shield is He.  
<sup>10</sup>O house of Aaron, trust in the LORD!  
Their help and shield is He.  
<sup>11</sup>All you who revere the LORD, put  
your trust in the LORD!  
Their help and shield is He.  
<sup>12</sup>The LORD has been mindful of us;  
He will bless us.  
He will bless the house of Israel;  
He will bless the house of Aaron;  
<sup>13</sup>the LORD will bless those who revere  
Him, both small and great.  
<sup>14</sup>May the LORD give you increase,

both you and your children!  
<sup>15</sup>You are blessed of the LORD,  
who made heaven and earth.  
<sup>16</sup>The heavens are the LORD's heavens,  
but the earth He has given to the  
children of men.

<sup>17</sup>The dead do not praise the  
LORD,  
nor do any who go down into the  
silence.  
<sup>18</sup>But we, we will bless the LORD,  
from now and for ever. Hallelujah!<sup>e</sup>

*A Saved Soul Is Grateful*

**116** I love the LORD for He hears  
my voice, my supplications.  
<sup>2</sup>Because He has inclined His ear  
to me,  
therefore I will call on Him as long  
as I live.  
<sup>3</sup>The cords of death were around me;  
the terrors of the grave had laid hold  
of me;  
I suffered anguish and grief.<sup>f</sup>  
<sup>4</sup>Then I called on the name of the  
LORD:  
"I beseech Thee, O LORD, save my  
life!"

<sup>5</sup>Gracious is the LORD and  
righteous;  
indeed, our God is merciful.  
<sup>6</sup>The LORD takes care of the helpless;  
I was brought low, and He saved me.  
<sup>7</sup>Return to your rest, O my soul,  
for the LORD has dealt bountifully with  
you.  
<sup>8</sup>For Thou hast saved my soul from  
death, my eyes from tears,  
and my feet from stumbling.  
<sup>9</sup>I will walk before the LORD  
in the land of the living.  
<sup>10</sup>I clung to my faith, even when  
I said,  
"I am sorely afflicted."  
<sup>11</sup>I said in my alarm,  
"Men are all deceitful."<sup>h</sup>  
<sup>12</sup>What return shall I make to the  
LORD  
for all His bounties to me?

e) Psalm 115 stands out in three ways: it stresses pure monotheism; it impresses upon Israel the necessity of putting her trust in God, and it illustrates the place of singing in the temple service.

f) A remarkable confession. The psalmist had passed through some almost fatal experience in which he cried out to the LORD and was delivered.

h) Not so much that they are evil-minded, but that they lack wisdom; if you put hope in them, you will be misled. Vss. 10 and 11 are difficult; we cannot be sure we have caught their full meaning. However, it seems that the psalmist is returning in vss. 10-19 to review again his terrible experience from which God had delivered him, asking how he can requite the LORD for His marvelous deed in saving him from the grave, and the following verses are his answer.

<sup>13</sup>I will take the cup of salvation  
and call on the name of the LORD.  
<sup>14</sup>I will pay my vows to the LORD  
in the presence of all His people.

<sup>15</sup>Precious in the eyes of the  
LORD<sup>i</sup> is the death of His saints.  
<sup>16</sup>O LORD, I am Thy servant; I am  
Thy servant,  
the son of Thy handmaid.

Thou hast loosed my bonds.<sup>j</sup>  
<sup>17</sup>I will offer to Thee the sacrifice of  
thanksgiving

and call on the name of the LORD.

<sup>18</sup>I will pay my vows to the LORD  
in the presence of all His people,

<sup>19</sup>in the courts of the house of the  
LORD,

in the midst of you, O Jerusalem.  
Hallelujah!

*World Praise to God*

**117** Praise the LORD, all you  
nations!

Laud Him, all you peoples!

<sup>2</sup>For His mercy toward us is great  
and the truth of the LORD is  
everlasting.<sup>k</sup>

Praise the LORD!

*Our Everlasting Redeemer*

**118** Give thanks to the LORD,  
for He is good;  
for His loving-kindness is everlasting!

<sup>2</sup>Let the house of Israel say,  
"For His loving-kindness is  
everlasting."

<sup>3</sup>Let the house of Aaron say,  
"For His loving-kindness is  
everlasting."

<sup>4</sup>Let those who worship the LORD say,  
"For His loving-kindness is  
everlasting."<sup>l</sup>

<sup>5</sup>In my distress I cried out to my  
LORD,  
and He answered me with release.

<sup>6</sup>The LORD is for me; I shall not fear.

What can man do to me?

<sup>7</sup>The LORD is for me; He is my help,  
and I look in triumph on them that  
hate me.

<sup>8</sup>It is better to rely on the LORD  
than to put confidence in man.

<sup>9</sup>It is better to rely on the LORD  
than to put confidence in princes.

<sup>10</sup>All nations encircled me,  
and in the name of the LORD I<sup>m</sup>  
beat them down.

<sup>11</sup>They encircled me, yes, they were all  
about me,

but in the name of the LORD I beat  
them down.

<sup>12</sup>They swarmed around me as bees;  
they are burned out as a fire of thorns;  
in the name of the LORD I beat  
them down.

<sup>13</sup>I hard pressed, about to fall was I,  
but the LORD came to my help.

<sup>14</sup>The LORD is my strength and my  
song;

He has become my salvation.

<sup>15</sup>The shout of joy and victory  
is in the tents of the righteous;  
the right hand of the LORD is doing  
valiantly.

<sup>16</sup>The right hand of the LORD is  
lifted up;  
the right hand of the LORD does  
valiantly.

<sup>17</sup>I shall not die, but live, and tell of  
the LORD's deeds.

<sup>18</sup>The LORD has chastened me sorely,  
but He has not given me over unto  
death.

<sup>19</sup>Open to me the gates of  
righteousness;  
through them I will enter in and give  
thanks to the LORD.<sup>n</sup>

<sup>20</sup>This is the gate of the LORD,  
and through it the righteous shall  
enter in.<sup>o</sup>

<sup>21</sup>I will give thanks to Thee for Thou

i) That is, the death of His saints is of great concern to Him; He does not lightly permit it.  
j) Loosed me from the bonds of death.

k. This is the shortest chapter in the Bible, and near the center.

l) Psalm 118 is the last of the Hallel Psalms [Psalms of Thanksgiving]. It was clearly intended to be sung in the ritual service of the Temple. Luther called this his psalm because it came to his help in so many grave situations. During later centuries, it was employed particularly at the Feast of Tabernacles.

m) The "I" here is the nation. The celebrating congregation is involved, represented at times by the leading soloist, at times by the choir, at times by the congregation.

n) The procession has reached the gate of the temple and, halting, calls to the Levites within to open it.

o) A Levite within answers the call that comes from without the gate. Who may enter the house of the LORD? See Psalm 15 for the answer.



hast answered me  
and hast become my deliverer.

<sup>22</sup>The stone which the builders  
rejected

has become the head of the corner;

<sup>23</sup>This is the LORD's doing,  
and it is marvelous in our eyes.<sup>p</sup>

<sup>24</sup>This is the day which the LORD has  
made;

let us rejoice and be glad in it.

<sup>25</sup>O LORD, do grant salvation;

O LORD, do grant prosperity!

<sup>26</sup>Blessed is he who comes in the  
name of the LORD!

We bless you from the LORD's house.<sup>q</sup>

<sup>27</sup>The LORD is God; He has supplied  
us with light.

Bind the festal offering with woven  
strands to the horns of the altar.

<sup>28</sup>Thou art my God, and I will give  
Thee thanks;

my God, and I will extol Thee.

<sup>29</sup>Give thanks to the LORD, for He is  
good,

for His loving-kindness is everlasting.

*Aleph<sup>r</sup>*

**119** Blessed are those whose way  
is upright,<sup>a</sup> who walk<sup>t</sup> in the  
law<sup>u</sup> of the LORD!

<sup>2</sup>Blessed are those who keep His  
testimonies,<sup>v</sup> who seek Him  
wholeheartedly,<sup>w</sup>

<sup>3</sup>who also commit no unrighteousness;  
they walk in His ways.

<sup>4</sup>Thou hast prescribed Thy precepts to  
be observed diligently.<sup>x</sup>

<sup>5</sup>Oh, that my ways may be  
established in keeping Thy statutes!<sup>y</sup>

<sup>6</sup>Then I shall not be brought to

confusion when I respect all Thy  
commandments.

<sup>7</sup>I will give thanks to Thee with  
integrity of heart when I learn Thy  
righteous judgments.<sup>z</sup>

<sup>8</sup>I will keep Thy statutes; oh, do not  
forsake me completely!

*Beth*

<sup>9</sup>How can a young man<sup>a</sup> cleanse  
his way? By living in agreement  
with Thy word.

<sup>10</sup>Wholeheartedly I will seek Thee;  
oh, do not let me stray<sup>b</sup> from  
Thy commandments!

<sup>11</sup>Thy word have I stored<sup>c</sup> up in my  
heart, that I might not sin against  
Thee.

<sup>12</sup>Blessed art Thou, O LORD;  
teach me Thy statutes!

<sup>13</sup>With my lips<sup>d</sup> I have declared all the  
ordinances of Thy mouth.

<sup>14</sup>I have rejoiced in the way of Thy  
testimonies, as much as in all riches.

<sup>15</sup>I will meditate<sup>e</sup> on Thy precepts and  
have respect for Thy ways.<sup>f</sup>

<sup>16</sup>I take great delight<sup>g</sup> in Thy statutes;  
I will not forget Thy word.

*Gimel<sup>h</sup>*

<sup>17</sup>Deal generously with Thy  
servant, that I may live and observe  
Thy word.

<sup>18</sup>Open my eyes,<sup>i</sup> that I may  
contemplate the wonders of Thy  
law.

<sup>19</sup>I am a stranger on earth; do not  
hide Thy commandments from me.<sup>j</sup>

<sup>20</sup>My soul is breaking with longing for  
Thy ordinances at all times.

<sup>21</sup>Thou dost rebuke the arrogant,

p) A reference to Isaiah 28:16 where God lays the cornerstone of His Kingdom in Zion. The modern builders, the heathen nations, have rejected Zion, but they reckon without the LORD. His kingdom is sure; it is the day of the LORD.

q) The procession is inside the gate now, and they move in a sacred dance or march around the altar, waving palm branches and shouting their joy.

r) The twenty-two chapters of this psalm each have eight sentences beginning with the same letter of the Hebrew alphabet, beginning with *Aleph*, our "A", the *Beth*, our "B", and so successively, so there are 22 times 8 or 176 verses.

s) Perfection is evidenced by godly behavior.

t) By the revealed will of God, they order their conduct and conversation.

u) *Torah* — the whole code of God's revealed will.

v) Another name for the Law [see Psalm 78:5]; commands to do right and to shun wrong.

w) An expression characteristic of this psalm. Cf. vss. 10, 34, 58, 69, 145.

x) With strict attention and constancy. y) Properly applied to public law.

z) Decrees, laws issuing in acts — no punishments implied, but possible.

a) Especially exposed to temptation. b) Step aside, either in ignorance or in willfulness.

c) As personal and jealously guarded treasure — "no merely outward rule of conduct, but a power and a life within." d) Medium for commending God's law to others.

e) Could mean "converse about." f) The paths of life marked out by the law.

g) "Find my chief pleasure in."

h) *Gimel* stands for our "G". There is no "C" in Hebrew. We need none, either, having "K" and "S" as do the Hebrews. i) Deep treasures of God's word are spiritually discerned.

j) Having no experience or knowledge of the world; hence, in special need of divine guidance.

the accursed, who err from Thy commandments.

<sup>22</sup>Remove from me reproach and contempt, for I have observed Thy testimonies.

<sup>23</sup>Princes also sat and slandered me, but Thy servant meditated on Thy statutes.

<sup>24</sup>Yes, Thy testimonies are my delight and are my counsellors.

*Daleth*

<sup>25</sup>My soul cleaves to the dust; revive<sup>k</sup> me according to Thy word.

<sup>26</sup>I confessed my ways,<sup>l</sup> and Thou hast answered me; teach me Thy statutes.

<sup>27</sup>Help me to understand the way of Thy precepts; so shall I meditate on Thy wondrous works.

<sup>28</sup>My soul weeps out of grief; strengthen Thou me according to Thy word.

<sup>29</sup>Remove from me the way of falsehood,<sup>m</sup> and graciously grant me Thy Law.

<sup>30</sup>I have chosen<sup>n</sup> the way of faithfulness; Thy ordinances I have found worthy.

<sup>31</sup>I cling to Thy testimonies; O LORD, put me not to shame!

<sup>32</sup>I will run<sup>o</sup> in the way of Thy commandments when Thou dost open up my heart.<sup>p</sup>

*He*

<sup>33</sup>Teach me, O LORD, the way of Thy statutes, and I shall keep them to the end.<sup>q</sup>

<sup>34</sup>Give me understanding, and I shall observe Thy law, and keep<sup>r</sup> it wholeheartedly.

<sup>35</sup>Make me walk<sup>s</sup> in the path of Thy commandments, for I delight in them.

<sup>36</sup>Incline my heart to Thy testimonies and not to covetousness.

<sup>37</sup>Turn away<sup>t</sup> my eyes from looking at futilities,<sup>u</sup> and revive me in Thy ways.

<sup>38</sup>Confirm to Thy servant what Thou

hast said, which is for those who revere Thee.

<sup>39</sup>Turn away my reproach, from which I shrink; for Thy ordinances are good.

<sup>40</sup>Truly, I yearn for Thy precepts; give me life according to Thy righteousness.

*Vav*

<sup>41</sup>May Thy loving-kindness come to me, O LORD, even my salvation,<sup>v</sup> according to Thy word;

<sup>42</sup>then I shall have a word to answer the one reproaching me, for I trust in Thy word.

<sup>43</sup>Do not take the word of truth completely out of my mouth, for I am awaiting Thy ordinances.

<sup>44</sup>Then I will keep Thy law continually for ever and ever.

<sup>45</sup>I shall walk with freedom,<sup>w</sup> for I have sought Thy precepts.

<sup>46</sup>I will also speak of Thy testimonies before kings,<sup>x</sup> and I shall not be put to shame.

<sup>47</sup>I take delight in Thy commandments, which I love.

<sup>48</sup>I will lift up my hands<sup>y</sup> also to Thy commandments, which I love, and I will meditate on Thy statutes.

*Zayin*

<sup>49</sup>Remember the word to Thy servant, because Thou hast made me hope.

<sup>50</sup>This is my comfort in my affliction; what Thou hast said has brought life to me.

<sup>51</sup>The arrogant have had me in complete derision, yet I have not deviated from Thy law.

<sup>52</sup>As I remember Thy ordinances of old, O LORD, I am comforted.

<sup>53</sup>Burning indignation has seized me because of the wicked who forsake Thy word.

<sup>54</sup>Thy statutes have been my songs in the house of my pilgrimage.

<sup>55</sup>I remember Thy name, O LORD, in the night,<sup>z</sup> and I observe Thy law.

k) Restore to vigorous life and health. l) Failures and ministrings.

m) Of every kind of error and deception. n) Indicating the set purpose.

o) Indicates earnestness. p) Expand with a sense of freedom and holy joy. q) Of my life.

r) "Obey." s) From an inward impulse. t) Or, "aid me to turn aside from."

u) Usual word for idols or idolatry. v) Daily deliverance from the power of sin.

w) Hebrew: "in a broad place" — free from constraint and intimidation.

x) Words especially suitable for Ezra and Nehemiah. y) In welcome greetings.

z) Both actual night and nighttime of doubting and fear.

<sup>56</sup>Thus it has happened to me, for I have observed Thy precepts.

### Kheth

<sup>57</sup>The LORD is my inheritance; I promised that I would keep Thy words.

<sup>58</sup>Wholeheartedly I sought Thy favor;<sup>a</sup> be merciful to me according to Thy word.

<sup>59</sup>I pondered my ways and turned my feet to Thy testimonies.

<sup>60</sup>I made haste<sup>b</sup> and did not tarry to observe Thy commandments.

<sup>61</sup>The snares of the wicked have coiled around me, but I have not forgotten Thy law.

<sup>62</sup>At midnight<sup>c</sup> I will rise and offer thanks to Thee, because of Thy righteous ordinances.

<sup>63</sup>I am a companion of all who revere Thee and of those who keep Thy precepts.

<sup>64</sup>The earth, O LORD, is full of Thy loving-kindness; teach me Thy statutes.

### Teth

<sup>65</sup>Thou hast dealt well with Thy servant, O LORD, according to Thy word.

<sup>66</sup>Teach me good taste<sup>d</sup> and knowledge, for I have confidence in Thy commandments.

<sup>67</sup>Before I was afflicted, I went astray; but now I keep Thy saying.

<sup>68</sup>Thou art good and doest good; teach me Thy statutes.

<sup>69</sup>The arrogant have put together a lie against me;<sup>e</sup> with all my heart I will observe Thy precepts.

<sup>70</sup>Their heart is unfeeling as grease;<sup>f</sup> but I delight in Thy law.

<sup>71</sup>It is good for me that I was afflicted, so that I may learn Thy statutes.

<sup>72</sup>The law from Thy mouth is better

to me than thousands of gold and silver pieces.

### Yodh

<sup>73</sup>Thy hands have made and prepared me; give me understanding, that I may learn Thy commandments.

<sup>74</sup>Those who revere Thee shall see<sup>g</sup> me and be glad, because I have hoped in Thy word.

<sup>75</sup>I know, O LORD, that Thy judgments are righteous and that in faithfulness Thou hast afflicted me.

<sup>76</sup>Let, I beseech Thee, Thy loving-kindness be for my comfort, according to what Thou didst say to Thy servant.

<sup>77</sup>Let Thy compassion come upon me, that I may live; for Thy Law is my delight.

<sup>78</sup>Let the arrogant be put to shame; they have distorted my cause deceitfully;<sup>h</sup> but I will meditate on Thy precepts.

<sup>79</sup>Let those who revere Thee turn to me,<sup>i</sup> and they shall know Thy testimonies.

<sup>80</sup>Let my heart be healthy<sup>j</sup> in Thy statutes, that I may not be ashamed.

### Kaph

<sup>81</sup>My soul longs<sup>k</sup> for Thy salvation, but I hope in Thy word.

<sup>82</sup>My eyes peer longingly for Thy promise,<sup>l</sup> while I say, "when wilt Thou comfort me?"

<sup>83</sup>For I have become like a wineskin in the smoke,<sup>m</sup> yet I do not forget Thy statutes.

<sup>84</sup>How many days must Thy servant wait? When wilt Thou judge those who persecute me?

<sup>85</sup>The proud have digged pitfalls<sup>n</sup> for me, men who do not mind Thy Law.

<sup>86</sup>All Thy commandments are faithful; they persecute me undeservedly; help Thou me!

a) Hebrew: "face." b) The signs of hearty earnestness.

c) Showing his constant thought of God. Paul and Silas at midnight sang their thanks [Acts 16:25]. d) Wise and right discernment.

e) Patched up, fabricated a lie as they did against Nehemiah. See Neh. 6:6-13.

f) Obdurate and unfeeling. g) As a recovered man purified in affliction.

h) Oppressing unjustly, without cause. i) For companionship.

j) Sincerity, wholeness is an O. T. ideal. k) With long and eager watching. See Psalm 84:3.

l) Weary from watching for the fulfillment of God's promise.

m) Shriveled and blackened by the smoke in which it hangs. n) Used to ensnare animals.

<sup>87</sup>They almost finished me in the land,  
but I did not forsake Thy precepts.  
<sup>88</sup>Revive me according to Thy loving-  
kindness; then I shall keep the  
testimony of Thy mouth.

*Lamedh*

<sup>89</sup>For ever, O LORD, Thy word<sup>o</sup>  
standeth firm in the heavens.  
<sup>90</sup>Thy faithfulness is from generation  
to generation; Thou hast established  
the earth, and it stands.  
<sup>91</sup>They stand today in accordance with  
Thy ordinances; all things are Thy  
servants.

<sup>92</sup>Unless Thy Law had been my  
delight, I would have perished<sup>p</sup> in  
my affliction.

<sup>93</sup>I will never forget<sup>q</sup> Thy precepts;  
with them Thou hast granted me  
life.

<sup>94</sup>I am Thine, save me, for I have  
sought Thy precepts.

<sup>95</sup>When the wicked waited<sup>r</sup> to destroy  
me, I considered Thy testimonies.

<sup>96</sup>I have seen limits to all things,  
however perfect; but Thy  
commandment is exceedingly broad.

*Mem*

<sup>97</sup>Oh, how I love Thy law! It is  
my meditation all the day.<sup>a</sup>

<sup>98</sup>Thy commandments make me wiser  
than my enemies, for they are  
ever with me.

<sup>99</sup>I have deeper insight than all my  
instructors, because Thy testimonies  
are my meditation.

<sup>100</sup>I have a better grasp on truth than  
have the elders,<sup>t</sup> because I have  
kept Thy precepts.

<sup>101</sup>I have refrained my feet from every  
evil way, that I might observe Thy  
word.

<sup>102</sup>I have not turned aside from Thy  
ordinances, for Thou hast taught me.

<sup>103</sup>How pleasant to my taste<sup>u</sup> is  
what Thou hast said! Sweeter than  
honey<sup>v</sup> in my mouth!  
<sup>104</sup>Through Thy precepts I gain  
discernment; therefore I hate every  
false way.

*Nun*

<sup>105</sup>Thy word is a lamp<sup>w</sup> to my  
feet and a light to my path.<sup>x</sup>  
<sup>106</sup>I have sworn<sup>y</sup> and have confirmed  
it, that I will observe Thy righteous  
ordinances.

<sup>107</sup>I am afflicted exceedingly;<sup>z</sup>  
revive me, O LORD, according to  
Thy word!

<sup>108</sup>Accept, I beseech Thee, the freewill  
offerings<sup>a</sup> of my mouth, O LORD,  
and teach me Thy ordinances.

<sup>109</sup>My life is continually in danger,<sup>b</sup>  
yet I do not forget Thy Law.

<sup>110</sup>The wicked have laid a snare<sup>c</sup>  
for me, yet I have not strayed from  
Thy precepts.

<sup>111</sup>Thy testimonies are my heritage for  
ever; they are the joy of my heart.

<sup>112</sup>I have set my heart<sup>d</sup> on practicing  
Thy statutes for ever, even to  
the end.

*Samekh*

<sup>113</sup>I hate waverers,<sup>e</sup> but Thy Law  
I love.

<sup>114</sup>Thou art my hiding-place and my  
shield; I hope in Thy word.

<sup>115</sup>Depart<sup>f</sup> from me, you evildoers, that  
I may keep the commandments of  
my God.

<sup>116</sup>Uphold me according to Thy word,  
that I may live; let me not be put  
to shame with my expectation!

<sup>117</sup>Hold me up, and I shall be safe  
and shall have respect for Thy  
statutes continually.

o) Indicating its everlasting, unchanging character.

p) By giving way to despair and then forsaking God. q) A firm and earnest resolve.

r) Watching for a chance to trip him. s) A strong figure for "constantly."

t) Aged men -- wise by fruitage of long experience.

u) Hebrew: "palate" -- as the seat of the sense of taste. v) First mentioned in Genesis 43:11.

w) The lamp, or lantern, was held low to throw its light on the steps. x) Or a sun by day.

y) A solemn resolve or public announcement.

z) Reference to his earnest wrestling to hold on to his faith in God.

a) A sacrifice of gratitude, beyond any requirements of the ceremonial law.

b) Hebrew -- "My soul is continually in my hand."

c) The peril referred to in vss. 23, 51, 61, 69, 85, 95, etc.

d) With all holy resolves and persuasions.

e) Those who are inconstant -- whose heart is not wholly with God -- "doubters," "sceptics,"

"double-minded men." f) "Go away, it is quite useless to tempt me."

- <sup>118</sup>Thou dost reject all those who stray from Thy statutes, for their own lying deceives them.  
<sup>119</sup>Thou hast destroyed all the wicked of the earth like dross;<sup>h</sup> therefore I love Thy testimonies.  
<sup>120</sup>My flesh shudders in awe of Thee; I fear in the presence of Thy judgments.

*Ayin*

- <sup>121</sup>I have practiced justice and righteousness; leave me not to those who would oppress me.  
<sup>122</sup>Be surety<sup>i</sup> for Thy servant for good; let not the arrogant oppress me.  
<sup>123</sup>My eyes grow dim, watching for Thy salvation and for Thy righteous utterance.  
<sup>124</sup>Deal with Thy servant according to Thy loving-kindness,<sup>j</sup> and teach me Thy statutes.  
<sup>125</sup>I am Thy servant.<sup>k</sup> Give me understanding, that I may know Thy testimonies.

- <sup>126</sup>Time is ripe for the LORD to take action;<sup>l</sup> they have violated Thy law.<sup>m</sup>  
<sup>127</sup>Therefore I love Thy commandments above gold, yes, above fine gold.  
<sup>128</sup>Therefore I esteem fair all Thy precepts regarding everything; I hate every false way.

*Pe*

- <sup>129</sup>Thy testimonies are marvelous;<sup>n</sup> therefore my soul keeps them.  
<sup>130</sup>The opening up<sup>o</sup> of Thy words gives light; it supplies understanding to the simple.  
<sup>131</sup>I opened my mouth wide and sighed,<sup>p</sup> because I yearned for Thy commandments.  
<sup>132</sup>Turn Thou to me and have mercy on me, as is Thy way<sup>q</sup> with those who love Thy name.  
<sup>133</sup>Order<sup>r</sup> my footsteps in Thy word;

- and do not let any iniquity have dominion over me.  
<sup>134</sup>Redeem me from the oppression of man, and I will keep Thy precepts.  
<sup>135</sup>Make Thy face shine<sup>s</sup> upon Thy servant, and teach me Thy statutes.  
<sup>136</sup>Tears run from my eyes like water brooks,<sup>t</sup> because men do not keep Thy law.

*Tsadhe*

- <sup>137</sup>Thou art righteous, O LORD, and Thy judgments are fair.<sup>u</sup>  
<sup>138</sup>Thou hast appointed Thy testimonies in righteousness and in great faithfulness.  
<sup>139</sup>My zeal has consumed me because my adversaries have forgotten what Thou hast spoken.  
<sup>140</sup>Thy word is well tested;<sup>v</sup> therefore Thy servant loves it.  
<sup>141</sup>I am insignificant<sup>w</sup> and despised, yet I do not forget Thy precepts.

- <sup>142</sup>Thy righteousness is an everlasting righteousness,<sup>x</sup> and Thy law is truth.  
<sup>143</sup>Distress and anguish have found me, yet Thy commandments are my enjoyments.  
<sup>144</sup>Thy testimonies are righteous for ever; grant me understanding and I shall live.

*Qoph*

- <sup>145</sup>I cried out with all my heart;<sup>y</sup> answer me, O LORD! I will keep Thy statutes.  
<sup>146</sup>I cried out to Thee, "Save me, for I keep Thy statutes."  
<sup>147</sup>I was up before dawn and cried, "I am trusting in Thy promise."<sup>z</sup>  
<sup>148</sup>My eyes waited for the night watches, that I might meditate on Thy word.  
<sup>149</sup>Hear my voice according to Thy loving-kindness; O LORD, revive me, according to Thy ordinances.

h) By the fire of judgments.

i) A guarantee of eventual deliverance and prosperity. j) Tempering His judgments.

k) So would lay claim upon Thy help. l) Intervene with His divine judgments.

m) See Ezra 10:18; Nehemiah 13:4-7.

n) Far exceeding human conception, supplying ever new instructions. o) See Luke 24:27, 32.

p) As one suffering from burning heat, longing for some cool spring of water, or some fresh breeze to fan his brow. q) According to divine custom.

r) Take the rule and management of them. s) With the smiles of gracious approval.

t) A strong practical expression. Most easterners shed tears more copiously than we westerners do.

u) Or, "all expressions of Thy will." v) Tried to the uttermost. w) Held in little esteem.

x) An absolute, perfect righteousness. y) With the prayer of the earnest heart.

z) God's words of promise and consolation.

<sup>150</sup>Those draw near<sup>a</sup> who follow wickedness; they are far from Thy law.

<sup>151</sup>Thou art near,<sup>b</sup> O LORD; all Thy commandments are truth.

<sup>152</sup>From of old<sup>c</sup> I have known from Thy testimonies that Thou hast established them for ever.

*Resh*

<sup>153</sup>Look at my affliction, and deliver me; for I do not forget Thy word.

<sup>154</sup>Plead my cause and redeem me; revive me according to Thy word.

<sup>155</sup>Salvation is far from the wicked; for they do not seek Thy statutes.

<sup>156</sup>Great is Thy compassion, O LORD; revive me according to Thy ordinances.

<sup>157</sup>My persecutors and adversaries are many; yet I have not deviated from Thy testimonies.

<sup>158</sup>When I observed the treacherous, I was grieved, because they do not respect Thy word.

<sup>159</sup>See how I love Thy precepts; revive me, O LORD, according to Thy loving-kindness.

<sup>160</sup>Thy word all together is truth;<sup>d</sup> everyone of Thy righteous ordinances has everlasting vitality.

*Shin*

<sup>161</sup>Princes are persecuting me without reason, but my heart stands in awe<sup>e</sup> before Thy word.

<sup>162</sup>I rejoice at Thy word as one who finds great beauty.

<sup>163</sup>I hate, I despise falsehood;<sup>f</sup> but I love Thy Law.

<sup>164</sup>I give Thee praise seven times a day<sup>g</sup> because of Thy righteous judgments.

<sup>165</sup>Great peace have they who love Thy law; no stumbling block is in their path.

<sup>166</sup>I am looking for Thy salvation,

O LORD, and I have practiced Thy commandments.

<sup>167</sup>My soul has kept Thy testimonies; I dearly love them.

<sup>168</sup>I have observed Thy precepts and testimonies, for all my ways are plain before Thee.

*Tav*

<sup>169</sup>May my cry<sup>h</sup> come before Thee, O LORD; grant me understanding according to Thy word.

<sup>170</sup>May my petition come before Thee; deliver me according to Thy promise.

<sup>171</sup>My lips shall run over with praise,<sup>i</sup> for Thou shalt teach me Thy statutes.

<sup>172</sup>My tongue<sup>j</sup> shall sing of Thy word, for all Thy commandments are fair.

<sup>173</sup>Let Thy hand be ready to help me, for I have chosen Thy precepts.

<sup>174</sup>I long for Thy salvation, O LORD; Thy law is my delight.

<sup>175</sup>Let my soul live and praise Thee; let Thy judgments help me.

<sup>176</sup>I have strayed like a lost sheep; seek Thy servant, for I have not forgotten Thy commandments.

*A Cry of Distress Because of Oppressive Neighbors  
A Song of Ascents<sup>k</sup>*

**120** In my distress I cried to the LORD, and He answered me.

<sup>2</sup>Deliver me, O LORD, from lying lips, from a deceitful tongue.

<sup>3</sup>What shall He give you?

What in addition shall He do to you, O you deceitful tongue?

<sup>4</sup>Sharp arrows<sup>l</sup> of the mighty, with coals of broom tree!

<sup>5</sup>Woe is me, for I lodge near Meshech;<sup>m</sup>

I dwell beside the tents of Kedar!<sup>n</sup>

<sup>6</sup>My soul has lived long enough with those who hate peace.

a) As with hostile intent. b) Nearer than my foes.

c) For a long time; therefore, a thoroughly established conviction.

d) The aggregate of all the individual precepts of God's word from A to Z.

e) I dread desecration of Thy law far more than the force of prince or potentate.

f) All kinds of falseness and deception. g) Figure of speech for "constantly throughout the day."

h) A mournful, supplicating cry. i) Of thankfulness and reverent trust.

j) The instrument of spoken praise.

k) Psalms 120-134 are the Songs of Degrees or Ascents, used as the worshipers approached Jerusalem from many lands, and were climbing hills and finally temple steps.

l) Such as warriors use. m) Between the Black and Caspian Seas.

n) One of the predatory hordes roaming the Arabian desert.

<sup>7</sup>I am for peace; but when I speak,  
they are for war.

*The Consolation of Divine Protection*  
A Song of Ascents

**121** I raise my eyes toward the  
hills.<sup>o</sup>

Whence shall my help come?

<sup>2</sup>My help comes from the LORD, who  
made heaven and earth.

<sup>3</sup>He will not allow your foot to slip;  
your Keeper will never slumber.

<sup>4</sup>Behold, the Keeper of Israel will  
neither slumber nor sleep.<sup>p</sup>

<sup>5</sup>The LORD is your Keeper;  
the LORD is your shade at your right  
hand.

<sup>6</sup>The sun shall not smite you by day,  
nor the moon by night.

<sup>7</sup>The LORD will keep you from all  
harm;<sup>q</sup>

He will preserve your soul.

<sup>8</sup>The LORD will shield you  
going out and your coming in  
from now on for evermore.

*Memories of a Returning Pilgrim*  
A Song of Ascents; of David

**122** I was glad<sup>r</sup> when they said  
to me,

"Let us go to the house of the LORD!"

<sup>2</sup>Our feet are standing  
within your gates, O Jerusalem!

<sup>3</sup>Jerusalem is built as a city  
which is bound together;<sup>s</sup>

<sup>4</sup>whither the tribes go up,  
the tribes of the LORD,  
as enjoined upon Israel,  
to give thanks to the name of the  
LORD.

<sup>5</sup>For there seats are placed for  
judging,  
the seats of the house of David.

<sup>6</sup>Pray for the peace<sup>t</sup> of Jerusalem!  
May those who love you prosper!

<sup>7</sup>May peace be within your walls,<sup>u</sup>  
and prosperity in your palaces!

<sup>8</sup>For the sake of my brothers and  
companions,

I will now say, "Peace be within you!"

<sup>9</sup>For the sake of the house of the  
LORD our God,  
I will seek your good.

*Prayer for Divine Aid in Distress*  
A Song of Ascents

**123** Toward Thee I raise my  
eyes,

O Thou, enthroned in the heavens!<sup>v</sup>

<sup>2</sup>Behold, as the eyes of servants  
look to the hand<sup>w</sup> of their master,  
as the eyes of a maid to the hand of  
her mistress,

so our eyes look to the LORD our God  
until He has mercy upon us.

<sup>3</sup>Have mercy upon us, O LORD, have  
mercy upon us,  
for we have had more than enough of  
contempt.

<sup>4</sup>Our souls have had more than enough  
of the scoffing by those who are at  
ease,  
and of the disdain of the arrogant.<sup>x</sup>

*The Lord the Deliverer of His People*  
A Song of Ascents; of David

**124** If it had not been for the  
LORD who was on our side,<sup>y</sup>

let Israel now say —

<sup>2</sup>if it had not been the LORD  
who was on our side,

when men rose up<sup>z</sup> against us,

<sup>3</sup>then they would have swallowed us  
up alive,

when their anger burned against us.

<sup>4</sup>Then the waters would have  
overwhelmed us,

the stream passing over our soul;

<sup>5</sup>then the proud waters<sup>a</sup> would have  
passed over our soul.

<sup>6</sup>Blessed be the LORD,

o) District around Jerusalem; Mounts Zion and Moriah were sacred peaks.

p) Language of firm, unquestioning confidence.

q) Whatever bodily harm may come, the soul is safe with Him.

r) Overjoyed, a sense of inner glee. s) As a closely knit unit. t) The sign of prosperity.

u) Wall and trench round it, your bulwarks.

v) Unmoved by the excitements and troubles of men.

w) Easterners prefer silence — often indicated their wishes merely by movements of the hand.

x) Self-complacent ones, who disregard God's law. y) Ever ready to help in time of need.

z) In active efforts to destroy. a) Added epithet denotes the insolence of the enemies.

# PSALMS 124-127

who gave us not as a prey to their teeth.<sup>b</sup>

<sup>7</sup>Our soul has escaped<sup>c</sup> as a bird out of the snare of the fowlers; the snare is broken, and we have escaped.

<sup>8</sup>Our help is in the name of the LORD, who made heaven and earth.<sup>d</sup>

## *The Lord the Protector of His People* A Song of Ascents

**125** Those who trust in the LORD are like Mount Zion,<sup>e</sup> which cannot be shaken but abides<sup>f</sup> for ages.

<sup>2</sup>As there are mountains around Jerusalem, so the LORD is around His people from this time forth and for evermore.

<sup>3</sup>For the scepter of wickedness shall never rest upon the lot of the righteous, lest the righteous stretch forth their hands to iniquity.

<sup>4</sup>Do good, O LORD, to those who are good, and to those who are upright in their hearts.

<sup>5</sup>But as for those who turn aside<sup>g</sup> to their crooked ways, the LORD will lead them forth with the workers of iniquity. Peace be upon Israel!<sup>h</sup>

## *The Lord the Restorer of His People* A Song of Ascents

**126** When the LORD brought back the captives of Zion, we were like those who dream.<sup>i</sup>

## *Praise for Protection and Restoration*

<sup>2</sup>Then our mouth was filled with laughter and our tongue with singing. Then they said among the nations, "The LORD has done great things for them."

<sup>3</sup>The LORD has done great things for us, for which we are glad.

<sup>4</sup>Restore our fortunes, LORD, as the streams<sup>j</sup> in the Southland.

<sup>5</sup>They who sow in tears<sup>k</sup> shall reap with joy.

<sup>6</sup>He who goes forth weeping,<sup>l</sup> carrying seed for sowing, shall doubtless come again with joy, carrying his sheaves.<sup>m</sup>

## *The Lord the Homemaker for His People* A Song of Ascents; of Solomon

**127**<sup>n</sup> Unless the LORD builds the house,<sup>o</sup>

their labor is futile who build it. Unless the LORD preserves the city, the sentry watches in vain.

<sup>2</sup>It is useless for you to be early in rising while being late<sup>p</sup> in sitting up, eating the bread of toil; for<sup>q</sup> He gives to His loved ones sleep.

<sup>3</sup>Behold, children are a legacy from the LORD; the fruit of the womb is His reward.

<sup>4</sup>As arrows in the hand of a mighty man,<sup>r</sup>

so are the children of one's youth.<sup>s</sup>

<sup>5</sup>Blessed is the man who has his quiver full of them.<sup>t</sup>

They shall not be put to shame when they speak with their enemies in the gate.<sup>u</sup>

b) Figure of a wild beast. c) The Hebrew expresses the deep joy felt at the escape.

d) During the twenty-three hundred bombings of the Island of Malta in World War II, as the people gathered for prayer, this was their favorite psalm. e) Emblem of permanency.

f) Hebrew: "sits." g) Bend their crooked paths.

b) All psalms were sung, but these fifteen songs served especially those worshipers whose greatest hope and consolation was their covenant God, on whom they could depend no matter what befell them. i) Could not at once receive such joyful news as true.

j) Which are restored and filled with heavy rains. k) Indicating the anxiety of the exiles.

l) At every step, because he must sow all he can spare.

m) Genuine believers in God are bound to be optimistic.

n) The pivotal psalm of the songs of ascents.

o) Or, found a family. p) Lengthening the natural day to accomplish more. q) Or "so."

r) The hunter, called "a mighty man" [Gen. 10:9], carries arrows which he shoots forward, making his effort felt where he does not personally contact. So worthy children live nobly after their parents are gone. s) Born in his early manhood.

t) Symbol of abundant resources for the battlefield of life.

u) Such fathers become leaders in their city.



*The Lord the House Keeper of  
His People*

A Song of Ascents

**128** Blessed is every one who  
reverses the LORD,  
who walks in His ways.<sup>v</sup>  
<sup>2</sup>Because you shall eat the product of  
your hands,<sup>w</sup>  
happy shall you be, and it shall be  
well with you.  
<sup>3</sup>Your wife will be as a fruitful vine<sup>x</sup>  
inside your house;  
your children like olive plants<sup>y</sup>  
surrounding your table.

<sup>4</sup>Truly, thus shall the man be  
rewarded who reveres the LORD.  
<sup>5</sup>The LORD bless you from Zion,<sup>z</sup>  
so you may see the good of Jerusalem<sup>a</sup>  
all the days of your life;  
<sup>6</sup>so you may see your children's  
children.  
Peace be upon Israel!

*The Cry of the Persecuted People*

A Song of Ascents

**129** "Many a time they have  
oppressed me from my  
youth,"<sup>b</sup>  
let Israel now say;  
<sup>2</sup>"Many a time they have oppressed me  
from my youth,  
but they have not prevailed against me.  
<sup>3</sup>The plowmen plowed<sup>c</sup> upon my back;  
they made long their furrows."

<sup>4</sup>The LORD is righteous;  
He has completely severed the cords<sup>d</sup>  
of the wicked.

<sup>5</sup>May all who hate Zion  
be put to shame and turned backward.  
<sup>6</sup>Let them be as the grass upon the  
housetops,<sup>e</sup>  
which withers before it grows up,

<sup>7</sup>with which the reaper does not fill  
his hand  
nor the binder of sheaves his bosom.  
<sup>8</sup>Neither do the passers-by say:  
"The blessing of the LORD be upon  
you;  
we bless you in the name of the  
LORD."<sup>f</sup>

*A Sinner's Cry for Forgiveness of Sin*

A Song of Ascents

**130** Out of the depths<sup>g</sup> I cry to  
Thee, O LORD;  
<sup>2</sup>LORD,<sup>h</sup> hear my voice;  
let Thine ears be attentive to the  
voice of my supplications!  
<sup>3</sup>If Thou, LORD, shouldst keep in mind  
our iniquities,<sup>i</sup> who could stand?<sup>j</sup>  
<sup>4</sup>But there is forgiveness<sup>k</sup> with Thee,  
in order that Thou mayest be revered.

<sup>5</sup>I am waiting for the LORD; my  
soul is in expectation,  
and in His word do I hope.  
<sup>6</sup>My soul is looking for the LORD  
more than watchmen for the morning;<sup>l</sup>  
yes, more than watchmen for the  
morning.  
<sup>7</sup>O Israel, hope in the LORD!  
For with the LORD there is loving-  
kindness,  
and with Him is abundant redemption.  
<sup>8</sup>He Himself will redeem Israel  
from all his iniquities.

*The Lord the Satisfaction of  
His People*

A Song of Ascents of David

**131** O LORD, my heart is not  
haughty,<sup>m</sup>  
nor are my eyes disdainful;<sup>n</sup>  
neither do I concern myself in great  
matters,  
nor in things too wonderful for me.

v) See Psalm 1:1 for a description of the person who abstains from breaches of the prohibitory commandments of the Decalogue and performs the positive order.

w) The products of our labor. x) Usual emblem of fruitfulness.

y) Emblem of vigorous, healthy, and joyous life.

z) The earthly dwelling place and throne of God.

a) Welfare of the family and the welfare of the state are indissolubly linked.

b) Egyptian bondage.

c) A figure of scourging — for another use of the figure, see Jer. 26:18; Mic. 3:12.

d) By which the ox was yoked to the plough — also a general image of slavery.

e) On ill-compacted, flat, eastern roofs, grass is often found springing into short-lived existence.

f) Customary salute to reapers. See Ruth 2:4.

g) Of misery and deep waters of overwhelming affliction. h) Hebrew: *adonai*, or Sovereign LORD.

i) Strictly watch, and keep in memory in order to punish.

j) Endure their unforgiven continuance. k) Just what man needs.

l) As do sentinels and sleepless sufferers.

m) Humility properly regarded as the crown of virtues.

n) As those of the Pharisee in Luke 18, looking down on others.

<sup>2</sup>Surely I have calmed and quieted my soul,  
like a weaned child<sup>a</sup> with his mother;  
like a weaned child is my soul within me.<sup>b</sup>

<sup>3</sup>O Israel, hope in the LORD,  
from this time forth and for evermore.

*The Lord the Trust of His People*  
A Song of Ascents

**132** O LORD, remember David  
for all his difficulties;  
<sup>2</sup>how he swore<sup>c</sup> to the LORD  
and vowed to the Mighty One of  
Jacob:

<sup>3</sup>"Surely I will not enter the tent of  
my house,

nor lie down on my bed;

<sup>4</sup>I will not give sleep to my eyes  
or slumber to my eyelids,

<sup>5</sup>until I find a place<sup>d</sup> for the LORD,  
a tabernacle for the Mighty One of  
Jacob."

<sup>6</sup>We heard of it in Ephrathah<sup>e</sup>  
and found it in the field of the forest.<sup>f</sup>

<sup>7</sup>Let us go to His dwelling;

let us worship at His footstool!<sup>g</sup>

<sup>8</sup>Arise,<sup>h</sup> O LORD, go into Thy resting  
place,

Thou, and the ark of Thy strength.

<sup>9</sup>Let Thy priests be clothed with  
righteousness,<sup>w</sup>

and let Thy saints shout for joy.

<sup>10</sup>For Thy servant David's sake  
turn not away the face<sup>x</sup> of Thy  
anointed.

<sup>11</sup>The LORD swore to David in truth —  
He will never retract it:<sup>y</sup>

Of the fruit of your body will I  
set upon your throne.

<sup>12</sup>If your children will keep My  
covenant

and My testimony which I shall teach  
them,

their children shall sit upon your  
throne for ever.

<sup>13</sup>For the LORD chose Zion and  
cherished  
it for His dwelling place.

<sup>14</sup>This is My resting place for ever;  
here will I dwell, for I have desired it.

<sup>15</sup>I will abundantly bless her provision;  
I will satisfy her poor with bread.<sup>z</sup>

<sup>16</sup>Her priests also I will clothe with  
salvation;

her saints shall shout aloud for joy.

<sup>17</sup>There will I make the horn<sup>a</sup> of  
David to bud;

I have ordained a lamp<sup>b</sup> for My  
anointed.

<sup>18</sup>His enemies I will clothe with shame,  
but upon himself shall his crown  
shine.

*Brotherly Love*

A Song of Ascents of David

**133** See, how good and how  
pleasant it is  
for brothers to live harmoniously  
together!<sup>c</sup>

<sup>2</sup>It is like the precious oil upon the  
head,<sup>d</sup>

flowing down upon the beard, Aaron's  
beard,

flowing down upon the edge of his  
garments;

<sup>3</sup>like the dew<sup>e</sup> of Hermon, that falls  
upon the mountains of Zion!

For there the LORD commanded the  
blessing,  
even life for evermore.

*The Lord, the Rest of His People*

A Song of Ascents

**134** Come! Bless the LORD, all  
you servants of the LORD,  
who stand nightly<sup>f</sup> in the house of the  
LORD.

o) One who has ceased fretting after its mother's milk.

p) This soul is unwilling to depart from God. q) Or, firmly resolved.

r) A settled resting place.

s) One of the names of Bethlehem — no record that the ark was temporarily settled there.

t) The Hebrew for forest is *ja-ar*; so this may refer to Kirjath-jearim, where the ark of the covenant remained for many years (I Sam. 7:1; II Sam. 6:4).

u) As the LORD dwells above, the cover of the ark, the mercy seat, is regarded as His footstool.

v) Usual word on moving the ark; see Num. 10:35.

w) White clothing as the symbol of righteousness. x) Sign of rejecting a petition.

y) From vs. 11 to the end, we find God's promise to David.

z) A sign of national prosperity. a) Symbol of dominion. b) Also denotes "progeny."

c) Harmony in the godly home as they jointly worship God; harmony among the tribes of Israel who come from far and near to worship unitedly at His temple.

d) See Exod. 29:7; Lev. 8:10; 21:10; the flowing of the ointment, diffusing fragrance all over the body. e) Symbol of life. f) As night watchmen.

<sup>2</sup>Lift up your hands<sup>g</sup> to the sanctuary;  
bless the LORD!

<sup>3</sup>Bless the LORD out of Zion, the  
Maker of heaven and earth!

*The Lord the Object of His  
People's Praise*

**135** Praise the LORD!  
Praise the name of the LORD;  
praise Him, O you servants of the  
LORD,<sup>h</sup>

<sup>2</sup>you, who are standing in the house of  
the LORD,  
in the courts<sup>i</sup> of the house of our God!  
<sup>3</sup>Praise the LORD, for the LORD is good;  
make melody to His name, for it is  
sweet!

<sup>4</sup>For the LORD has chosen Jacob for  
Himself,  
and Israel for His own possession.

<sup>5</sup>As for me, I know<sup>j</sup> that the LORD  
is great,  
and that our LORD is above all gods.

<sup>6</sup>Whatever the LORD desired, that has  
He done  
in heaven and in earth, in the seas and  
in all deeps.

<sup>7</sup>[He it is] who causes the vapors<sup>k</sup> to  
rise from the ends of the earth;  
who makes lightnings for the rain;<sup>l</sup>  
who brings forth the wind out of His  
treasuries;

<sup>8</sup>who smote the first-born of  
Egypt, both man and beast;  
<sup>9</sup>who sent signs and wonders<sup>m</sup> in the  
midst of you, O Egypt,  
upon Pharaoh and all his servants;  
<sup>10</sup>who smote many nations and slew  
mighty kings,  
<sup>11</sup>Sihon king of the Amorites. Og king  
of Bashan,  
and all the kingdoms of Canaan;  
<sup>12</sup>who gave their land for a heritage,  
a heritage to Israel His people.

<sup>13</sup>Thy name, O LORD, is forever;  
Thy renown, LORD, from generation  
to generation.

<sup>14</sup>For the LORD will vindicate the cause  
of His people,  
and will have compassion on His  
servants.<sup>n</sup>

<sup>15</sup>The idols of the nations are gold and  
silver, the work of human hands.

<sup>16</sup>Though they have a mouth, they do  
not speak;  
though they have eyes, they do not  
see;

<sup>17</sup>though they have ears, they do not  
hear;  
there certainly is no breath in their  
mouth.

<sup>18</sup>Those who make them become like  
them, as does everyone who trusts in  
them.

<sup>19</sup>O house of Israel, bless the LORD!  
O house of Aaron, <sup>20</sup>bless the LORD!  
O house of Levi, bless the LORD!  
You who revere the LORD, bless the  
LORD!<sup>o</sup>

<sup>21</sup>The LORD be blessed from Zion,  
He who dwells at Jerusalem!  
Hallelujah!

*God's Faithful Provision for  
His Covenant People*

**136** Give thanks to the LORD, for  
He is good, for His covenant  
love is everlasting.<sup>p</sup>

<sup>2</sup>Give thanks to the God of gods, for  
His covenant love is everlasting.

<sup>3</sup>Give thanks to the LORD of lords, for  
His covenant love is everlasting;

<sup>4</sup>to Him who alone works great  
wonders, for His covenant love is  
everlasting;

<sup>5</sup>who with wisdom made the heavens,  
for His covenant love is everlasting;

<sup>6</sup>who spread out the earth above the

g) In the attitude of prayer. This marks the completion of the fifteen Songs of Degrees. Vss. 1 and 2 seem to have been sung by the pilgrims as their greetings to the priests, and vs. 3 the response of the priests with their blessing.

h) The writer knew the Scriptures well and quoted aptly. Vs. 6 is from Ps. 115: 3; vs. 8 from Ex. 13:15; vs. 13 from Ex. 3:15; vs. 14 from Deut. 32:36; vss. 15-18 from Ps. 115:4-8.

i) The enclosed space before the sanctuary. j) A firsthand religious experience.

k) Hebrew: "things lifted up," clouds rather than fogs.

l) To accompany rain, with its beneficent influence.

m) Miraculous judgments, no mere wonders, but tokens of divine will.

n) We always have God to fall back on; He is there, mindful of us.

o) Praise Him appreciatively to the nth degree.

p) This refrain resembles the congregational response of a litany. It is repeated throughout the psalm to emphasize that each redemptive or creative deed of God is a manifestation of His covenant love [hesed]. The Psalm is especially adapted to use by a choir in the Temple worship.

waters, for His covenant love is everlasting;  
<sup>7</sup>who made the great luminaries, for His covenant love is everlasting;  
<sup>8</sup>the sun to rule by day, for His covenant love is everlasting;  
<sup>9</sup>the moon and the stars to rule by night, for His covenant love is everlasting;<sup>q</sup>  
<sup>10</sup>to Him who smote Egypt in their first-born, for His covenant love is everlasting;  
<sup>11</sup>and brought Israel out of their midst; for His covenant love is everlasting;  
<sup>12</sup>with a mighty hand and an outstretched arm, for His covenant love is everlasting;<sup>r</sup>  
<sup>13</sup>to Him who divided the Red Sea in two,<sup>s</sup> for His covenant love is everlasting;  
<sup>14</sup>and led Israel through the midst of it, for His covenant love is everlasting;  
<sup>15</sup>tossed Pharaoh and his army into the Red Sea, for His covenant love is everlasting;  
<sup>16</sup>and led His people in the wilderness, for His covenant love is everlasting;  
<sup>17</sup>to Him who smote great kings, for His covenant love is everlasting;  
<sup>18</sup>and slew famous kings, for His covenant love is everlasting;  
<sup>19</sup>Sihon, king of the Amorites, for His covenant love is everlasting;  
<sup>20</sup>and Og, king of Bashan, for His covenant love is everlasting.

<sup>21</sup>He granted their land as a possession,<sup>t</sup> for His covenant love is everlasting;  
<sup>22</sup>as a possession to Israel, His servant, for His covenant love is everlasting.  
<sup>23</sup>In our humiliation He remembered us, for His covenant love is everlasting;  
<sup>24</sup>and freed us from our adversaries, for His covenant love is everlasting;<sup>u</sup>

<sup>25</sup>bestowing food on all mankind, for His covenant love is everlasting.  
<sup>26</sup>Give thanks to the God of heaven, for His covenant love is everlasting.

### Captive Israel Longs to Return and See Zion Avenged

**137** By the rivers of Babylon,<sup>v</sup> there we sat down and wept as we remembered Zion.

<sup>2</sup>On the willows in the midst of her we hung up our harps.  
<sup>3</sup>Our captors asked us there for the words of a song; our tormentors [asked for] a song of mirth, "Sing us one of Zion's songs."

<sup>4</sup>How can we sing a song of the Lord in the land of strangers?  
<sup>5</sup>If I forget you, O Jerusalem, may my right hand forget her skill;  
<sup>6</sup>let my tongue cleave to my palate, if I fail to remember you, if I fail to exalt Jerusalem above my chief joy!

<sup>7</sup>Remember, O Lord, the Edomites who said in the day of Jerusalem, "Lay her bare, lay her bare down to her foundations!"

<sup>8</sup>O daughter of Babylon, you devastator, blessed be he who will pay back to you the recompense for what you did to us!  
<sup>9</sup>Blessed [be] he who will seize your evil children and dash them against the rock!<sup>w</sup>

### Praise to the Lord for His Gracious Deliverance

A Psalm of David

**138** I will praise Thee, O LORD, with all my heart; in the presence of the gods<sup>x</sup> I will sing praise to Thee.

<sup>2</sup>I will bow down toward Thy holy temple and praise Thy name because of Thy covenant love and faithfulness,

q) God in nature meant much in Hebrew worship. r) The Hebrew learned his history.

s) North and south of their passageway. t) The extra gift east of the Jordan.

u) When repentant they turned to God.

v) That is, during the captivity of the Jews in Babylonia. This would date the composition of the psalm around 570 B.C. During this exile, Israel's only hope lay in God's promise of restoration [cf. Jer. 25:12].

w) Alluding to the horrors usually accompanying the conquest and sack of ancient cities.

x) The gods of the heathen, unable to work redemption and judgment such as Jehovah wrought.

for Thou hast magnified Thy word  
above all Thy name.<sup>y</sup>

<sup>3</sup>In the day when I called Thou didst  
answer me,  
and didst encourage me with strength  
in my soul.

<sup>4</sup>All the kings of the earth shall praise  
Thee, O LORD,  
when they have heard the words of  
Thy mouth;

<sup>5</sup>they shall sing of the LORD's dealings,  
for great shall be the glory of the  
LORD.

<sup>6</sup>Though the LORD is exalted, He  
looks upon the lowly;  
but the haughty man He notes from a  
distance.

<sup>7</sup>When I walk through the midst of  
trouble, Thou bringest me through  
alive;

against the wrath of my foes, Thou  
dost stretch forth Thy hand,  
and Thy right hand saves me.

<sup>8</sup>The LORD will fulfil His purpose on  
my behalf;

O LORD, Thy covenant love is  
everlasting.

Do not forsake the works of Thy  
hands!

*God's Omniscience, Omnipresence, and  
Omnipotence Toward Us*

To the Chief Musician. A Psalm of David

**139** Thou hast searched<sup>z</sup> me,  
LORD, and Thou knowest  
me.<sup>a</sup>

<sup>2</sup>Thou hast me in mind when I sit  
down and when I rise up;  
Thou discernest my thoughts from  
afar.

<sup>3</sup>Thou hast traced my walking and my  
resting,  
and art familiar with all my ways.

<sup>4</sup>For there is not a word on my tongue,  
but Thou, LORD, knowest it perfectly.<sup>b</sup>

<sup>5</sup>Thou hast closed me in behind and  
in front,  
and hast placed Thy hand upon me.

<sup>6</sup>[This is] a knowledge too  
wonderful for me,  
too inaccessible for me to reach.

<sup>7</sup>Where can I escape Thy Spirit,  
or where can I flee from Thy  
presence?

<sup>8</sup>If I ascend to heaven, Thou art there;  
if I made the underworld my couch,  
then Thou art there!

<sup>9</sup>If I were to take the wings of the  
dawn  
and dwell in the remotest part of the  
sea,

<sup>10</sup>even there Thy hand would lead me  
and Thy right hand would take hold  
of me.

<sup>11</sup>If I should say, "Surely the darkness  
will cover me,"  
then the night [would become] light  
around me;

<sup>12</sup>[for] even darkness does not hide  
from Thee,

but night is as bright as day;  
darkness is the same as light [to Thee].

<sup>13</sup>Thou didst possess my inward  
parts and didst weave me in my  
mother's womb.

<sup>14</sup>I praise Thee because I have been  
fearfully and wonderfully made;  
marvelous is Thy workmanship, as my  
soul is well aware.<sup>c</sup>

<sup>15</sup>My bones were not hidden from  
Thee when I was made in secrecy  
and intricately fashioned in utter  
seclusion.<sup>d</sup>

<sup>16</sup>Thine eyes beheld my unformed  
substance,  
and in Thy book all was recorded and  
prepared day by day,  
when as yet none of them had being.

<sup>17</sup>How precious to me are Thy  
thoughts, O God!

y) Or else, "Thy promise". God had given David a promise [that his dynasty would abide forever in Christ [II Sam. 7:13, 16], which surpasses everything by which He has hitherto established a reputation and memorial for Himself.

z) "X-rayed me," would be today's equivalent.

a) This Hebrew verb *vada*, "Know," often implies favorable acquaintance, [Ps. 1:6; Amos 3:2] or, taking notice of someone or something, with a view to rewarding the faithful and punishing the disobedient.

b) When everyone else misunderstands and misjudges, God and God alone knows better, and He cares. There is no loftier and truer appreciation of God's gracious presence than this psalm.

c) Man, the crowning work of creation, not only as a spirit but also in body. All so true to the findings of today's physiology! d) Literally, "in the lowest parts of the earth."

# PSALMS 139-141

How vast is the sum of them!

<sup>18</sup>If I tried to count them, they would  
be more numerous than the sand;  
when I awake, I am still with Thee.

<sup>19</sup>If Thou, O God, wouldst slay the  
ungodly,  
then would bloodguilty men depart  
from me!

<sup>20</sup>Those who speak of Thee with  
crafty malice  
exalt themselves as Thy foes to  
no avail.

<sup>21</sup>Shall I not hate those, O LORD, who  
hate Thee?

And am I not grieved with those that  
rise up against Thee?

<sup>22</sup>I hate them with a complete hatred;  
they have become my own enemies.<sup>e</sup>

<sup>23</sup>Search me, O God, and know  
my heart!

Test me and know my thoughts!

<sup>24</sup>See whether there is any baneful  
motive within me,  
and lead me on the everlasting way!<sup>f</sup>

## *The Deliverance of Believers from Persecutors*

To the Chief Musician. A Psalm of David

**140** Deliver me, O LORD, from  
wicked men;  
protect me from men of violence, who  
<sup>2</sup>in their hearts devise evil plots, and  
constantly stir up warfare.

<sup>3</sup>They have sharpened their tongue  
like a serpent's;  
adder's venom is under their lips. *Selah*

<sup>4</sup>Keep me, O LORD, from the  
hands of the wicked;  
protect me from violent men who have  
plotted to trip my feet.

<sup>5</sup>Conceited men have hidden a snare  
for me,  
and have stretched out the cords of a  
hunting net at the wayside,  
planting traps for me. *Selah*

## *God Delivers from Persecution and Sin*

<sup>6</sup>I said to the LORD, "Thou art  
my God!  
Give ear, O LORD, to my voice of  
supplication!"

<sup>7</sup>Jehovah<sup>g</sup> LORD, the strength of my  
salvation,  
Thou hast shielded my head in the day  
of battle.<sup>h</sup>

<sup>8</sup>O LORD, do not grant the desires of  
the ungodly,  
nor promote their schemes lest they  
exalt themselves. *Selah*

<sup>9</sup>Upon the heads of those who  
encircle me,  
may the mischief of their own lips  
come down!

<sup>10</sup>May coals of fire be dropped upon  
their heads,  
or let them be cast into trenches,  
unable to rise!

<sup>11</sup>Let not the slanderer be established  
in the land;  
let punishment speedily overthrow the  
violent man!

<sup>12</sup>I know that the LORD will maintain  
the cause of the afflicted  
and the rights of the poor.<sup>i</sup>

<sup>13</sup>Surely the righteous<sup>j</sup> will praise  
Thy name;  
the upright shall dwell in Thy  
presence.

## *A Prayer for Deliverance from Sin and Sinners*

A Psalm of David

**141** I call upon Thee, O LORD;  
hasten to me!

Hear my voice as I cry out to Thee!

<sup>2</sup>Let my prayer be prepared as an  
incense offering before Thee,  
the lifting up of my hands as the  
evening sacrifice.

<sup>3</sup>Set a guard at my mouth, O LORD;  
keep watch over the door of my lips.

<sup>4</sup>Let not my heart incline to evil  
so as wickedly to busy myself with evil

c) This is no expression of personal spite, but the psalmist has so completely identified himself with God's cause that he grants no quarter to sin. Whenever ancient Israel leaned toward God's enemies, they themselves were so compromised that they joined the heathen in opposition against God. Not until Christ's advent and the impartation of His divine nature by the Holy Spirit, could men learn to love God's enemies — in the holy way in which God Himself loves them.

f) These last two verses will enrich our lives until the final day, if we master and daily use them prayerfully.

g) LORD where the Hebrew text has *Yahweh* [Jehovah], the covenant name of God. But where the covenant name comes right before the Hebrew word for LORD [*Adonai*], it seems best to revert to "Jehovah." h) "In the day of weapons."

i) This term [*ani*, "poor" or "afflicted"] implies a believer who is persecuted and downtrodden because of his loyalty to God. This is a key term in the Psalms. j) See note on p. 637.

deeds, with men who practice iniquity;  
I will not eat of their dainties.

<sup>5</sup>Let a righteous man<sup>j</sup> smite me;  
it is kindness.  
Let him reprove me; it is oil for my head,  
which my head shall not refuse;  
for I will still pray in the face of their wickedness.  
<sup>6</sup>When their judges are hurled down  
along the sides of a rock,  
then they will listen to my words, for they are pleasant.  
<sup>7</sup>As when a man plows and breaks open the earth,  
so our bones have been strewn about at the grave's opening.<sup>k</sup>

<sup>8</sup>For my eyes are towards Thee,  
O Jehovah LORD;  
in Thee I have taken refuge;  
do not pour out my life.  
<sup>9</sup>Keep me from the trap they have set for me,  
and from the snares of those who practice iniquity.  
<sup>10</sup>Let all the ungodly together fall into their own nets,  
while I myself pass safely by.

*The Only Savior from Destructive Foes*  
A Meditation of David. A Song of Praise  
when He Was in the Cave<sup>l</sup>

**142** To the LORD I cry out with my voice;  
to the LORD I lift up my voice imploring mercy.  
<sup>2</sup>I will pour out my grief before Him;  
I will set forth my trouble before Him.

<sup>3</sup>When my spirit within me weakens,  
Thou art aware of my path,  
how men have concealed a trap for me in the way by which I walk.

<sup>4</sup>I look to the right and I watch.  
There is no one who cares about me.  
My every refuge has disappeared; no one seeks my welfare.<sup>m</sup>

<sup>5</sup>I cry out to Thee, O LORD, [and] declare,  
"Thou art my refuge, my portion in the land of the living."  
<sup>6</sup>Listen to my cry of entreaty,  
for I have been brought very low!  
Deliver me from my persecutors, for they are too strong for me.  
<sup>7</sup>Lead out my soul from its prison,  
that I may praise Thy name.  
May the righteous throng around me,  
because Thou dealest kindly with me."<sup>n</sup>

*A Penitential Cry for Help*

A Psalm of David

**143** O LORD, hear my prayer;  
listen to my supplications;  
in Thy faithfulness and in Thy righteousness answer me.  
<sup>2</sup>Do not enter into judgment with Thy servant,  
for no man living is righteous<sup>o</sup> in Thy sight.  
<sup>3</sup>For the enemy has hunted after my soul,  
and has trampled my life to the ground;  
he has made me dwell in dark hiding places,  
like those who have long been dead.  
<sup>4</sup>My spirit is losing hope;  
my heart within me is numbed with dismay.  
<sup>5</sup>I recall the former days and think about all Thy dealings;  
I meditate upon the works of Thy hands.  
<sup>6</sup>I stretch out my hands toward Thee;  
my soul thirsts for Thee like parched land.<sup>p</sup>

*Selah*

j) This term [*tsaddiq*, "righteous"] when applied to human beings implies a believer who is justified by faith and is walking sincerely with the LORD, not a person who has attained sinlessness. The psalmist recognizes with Paul that "there is none righteous, no not one" [cf. Ps. 14:1; 53:1; 143:2]. See note on Ps. 146:8.

k) Though godly men have died at the hands of the wicked, yet their bodies shall be turned up out of the soil at the Resurrection, as the ploughshare exhumes what is buried beneath the surface of the ground.

l) Almost certainly the Cave of Adullam, in which David hid from Saul [I Sam. 22].

m) Literally, "for my soul"; but *nephesh* ["soul"] often signifies "personal interest" or even "life."

n) This prayer was answered; enough fighting men joined David there to form the nucleus of a mighty army [I Sam. 22].

o) This word *sadaq*, "righteous," "just," is often used as the technical term for that litigant in a court action who is found to be innocent of the crime charged or who is in the right as regards the point in controversy. David recognizes that no man is good enough to be saved, but that justified believers ["the righteous" or *tsaddiqim*] are sinners saved by grace.

p) Because of a parching drought.

<sup>7</sup>Answer me quickly, LORD, [for]  
 my spirit is pining away!  
 Do not hide Thy face from me,  
 lest I become like those who descend  
 to the pit.  
<sup>8</sup>In the morning proclaim to me Thy  
 covenant love,  
 for I have put my trust in Thee.  
 Make me understand the way I  
 should go,  
 for I lift up my soul to Thee.<sup>a</sup>  
<sup>9</sup>Deliver me from my foes, O LORD,  
 for to Thee have I fled for hiding.  
<sup>10</sup>Teach me to carry out Thy good  
 pleasure,  
 for Thou art my God; may Thy good  
 Spirit lead me on level ground.<sup>r</sup>  
<sup>11</sup>For the glory of Thy name, O LORD,  
 preserve my life;  
 in Thy righteousness remove my soul  
 from distress.  
<sup>12</sup>In Thy covenant love mayest Thou  
 silence my foes  
 and destroy all those who oppress my  
 soul, for I am Thy servant.

*A Song of Confidence*

A Psalm of David<sup>s</sup>

**144** Blessed be the LORD, my  
 Rock,  
 who teaches my hands to wage war,  
 and my fingers to do battle;  
<sup>2</sup>my Covenant Love, my Fortress, my  
 loft<sup>v</sup> Stronghold, my Deliverer,  
 my Shield in whom I have taken  
 refuge,  
 and the One who subdues my people  
 under me.

<sup>3</sup>LORD, what is man, that Thou  
 takest notice of him,  
 or the son of man, that Thou  
 considerest him?

<sup>4</sup>Man is like a breath;  
 his days are like a passing shadow.  
<sup>5</sup>O LORD, bow down Thy heavens  
 and descend;  
 touch the mountains so that they  
 smoke!  
<sup>6</sup>Flash forth the lightning and scatter  
 them;<sup>t</sup>  
 shoot forth Thine arrows and confound  
 them.  
<sup>7</sup>Extend Thy hand from on high;  
 rescue and deliver me from the many  
 waters,  
 from the power of the aliens' children.  
<sup>8</sup>For they have each one spoken  
 falsehood,  
 and have extended their right hand  
 for fraudulent oaths.

<sup>9</sup>O God, I sing to Thee a new  
 song;  
 on a ten-stringed harp I sing psalms  
 to Thee  
<sup>10</sup>who grantest victory to kings,<sup>u</sup>  
 and who savest Thy servant David  
 from the sword of evil.<sup>v</sup>  
<sup>11</sup>Save me and rescue me from the  
 hand of aliens,<sup>w</sup>  
 who have with their mouth spoken  
 falsehood,  
 and with their right hand have sworn  
 deceitfully.

<sup>12</sup>Our sons then are<sup>x</sup> like plants,  
 raised to full size in their youthful  
 vigor;  
 our daughters like sculptured corner  
 pillars<sup>y</sup>  
 after a palatial pattern; <sup>13</sup>our granaries  
 filled with provisions of every kind;  
 our sheep multiplying by the thousands  
 and tens of thousands in our  
 pastures;  
<sup>14</sup>our oxen well burdened, and no

q) This Hebrew idiom implies: "I have directed my desire toward Thee," "I have centered my yearning in Thee."

r) In contrast to a dark and perilous mountain path, the phrase might be rendered, "the land of righteousness."

s) A dubious tradition connects this psalm with David's victory over Goliath. The resemblances to Ps. 8 [cf. 144:3 and 8:4], Ps. 18 [cf. 144:1 and 18:2, 34; also 144:2 and 18:47], and Ps. 39 [cf. 144:4 and 39:5, 6] serve to confirm Davidic authorship.

t) The proud foes of God's people. u) By the sovereign working of God behind the scenes.

v) An ancient tradition refers this sword of evil to Goliath. We understand this "sword of evil" more generally to be the sword engaged in the service of evil.

w) Such as Doeg, the Edomite [1 Sam. 21:7; 22:7-16].

x) There is no copulative verb in the Hebrew of this clause, so we translate these all as statements of present fact rather than of a desired future state of affairs.

y) Or, on the basis of well-attested practices in the Near East, beautifully carved, inlaid or painted corners in a wealthy home.



disaster<sup>2</sup> or loss [of fruit] or cry of  
distress in our city squares.  
<sup>15</sup>Blessed is the people which is in  
such a state!  
Blessed is the people whose God is the  
LORD!

*Praise to God All-Bountiful*

A Praise Song of David<sup>a</sup>

**145** I will exalt Thee, my God  
and King;  
I will bless Thy name for ever and  
ever.  
<sup>2</sup>Every day will I bless Thee, and  
praise Thy name for ever and ever.  
<sup>3</sup>Great is the LORD, and greatly to be  
praised;  
His greatness is unsearchable.

<sup>4</sup>One generation shall extol Thy  
works to the following one,  
and set forth Thy mighty acts.  
<sup>5</sup>I will dwell on the glorious splendor  
of Thy majesty,  
and on the records of Thy wonders.  
<sup>6</sup>Men shall speak of the might of Thy  
awe-inspiring deeds,  
and as for Thy greatness, I will  
recount it.  
<sup>7</sup>They will pour forth a recital of Thy  
great goodness,  
and sing aloud of Thy righteousness.<sup>b</sup>

<sup>8</sup>The LORD is gracious and  
compassionate,  
slow to anger and abounding in  
covenant love.  
<sup>9</sup>The LORD is good to all,  
and His tender mercies are over all His  
works.  
<sup>10</sup>All Thy works shall praise Thee,  
LORD,  
and Thy saints shall bless Thee.  
<sup>11</sup>They shall speak of the glory of  
Thy kingdom  
and tell of Thy might,  
<sup>12</sup>that they may make known to the  
children of men His feats of power,  
and the majestic glory of His kingdom.

<sup>13</sup>Thy kingdom is an everlasting  
kingdom,  
and Thy dominion endures through  
all generations.

<sup>14</sup>The LORD supports all those  
who fall,  
and lifts up all those bowed down.

<sup>15</sup>The eyes of all look expectantly to  
Thee,

for Thou art ever giving them their  
food at the proper time.

<sup>16</sup>Thou art ever opening Thy hand to  
satisfy  
the desire of every living creature.<sup>c</sup>

<sup>17</sup>The LORD is just in all His  
ways,

and gracious in all His works.

<sup>18</sup>The LORD is near to all who call  
upon Him,

to those who call upon Him sincerely.  
<sup>19</sup>He fulfills the desire of those who  
revere Him;

He hears their call for help and saves  
them.

<sup>20</sup>The LORD protects all those who  
love Him,

but He will destroy all the ungodly.

<sup>21</sup>My mouth shall utter the LORD's  
praise,  
and all mankind shall bless His holy  
name for ever and ever.<sup>d</sup>

*God the Only Helper;  
the Compassionate Deliverer*

**146** Hallclujah!<sup>e</sup> Praise the LORD,  
O my soul!

<sup>2</sup>I will praise the LORD as long as I live;  
I will sing praise to my God as long as  
I have being.

<sup>3</sup>Put not your trust in nobles,<sup>f</sup>  
in a child of Adam,<sup>g</sup> in whom is no  
salvation.

<sup>4</sup>When his breath departs he reverts  
to his earth,  
and in that day his plans go to ruin.

<sup>5</sup>Blessed is he who has the God  
of Jacob for his help,

z) "Breach" [*perets*], usually of a city wall, but applicable figuratively to any grave calamity.

a) This is an acrostic psalm but with the letter *nun* [n] missing.

b) Through this psalm, prayer to God and testimony about Him repeatedly interchange, which is not unique; Ps. 23 is typical. c) Vss. 15 and 16 furnish a helpful "grace" at the table.

d) The formula, "Bless His holy name for ever and ever," occurs with slight variations at the end of other groups of Davidic psalms – the closing verse of Ps. 41, 72, 89, and 106.

e) *Jah* or *Yah* is a shorter form of *Yahweh*, the covenant name of God, which we usually render LORD; so we may translate this phrase, "Praise the LORD!"

f) Primarily: voluntary donors, benefactors.

g) Although the Hebrew word *Adam* actually means "of the ground" or "from the ground," the reference here is either to Adam as an individual or to man in the generic sense.

whose hope is in the LORD his God,  
<sup>6</sup>the Maker of heaven and earth, the  
 sea and all that is in them;  
 who keeps faith forever;<sup>h</sup>  
<sup>7</sup>who administers justice on behalf of  
 the oppressed; who gives bread to  
 the hungry —  
 the LORD, who loosens the chains of  
 those who are bound.  
<sup>8</sup>The LORD opens the eyes of the  
 blind;  
 the LORD lifts up those who are bowed  
 down;  
 the LORD loves the righteous.<sup>i</sup>  
<sup>9</sup>The LORD protects the immigrants;<sup>j</sup>  
 He relieves orphans and widows,  
 and He reverses the path of the  
 ungodly toward ruin.  
<sup>10</sup>The LORD shall reign for ever, your  
 God, O Zion,  
 from generation to generation.  
 Hallelujah!

*Jehovah Praised as Restorer  
 and Defender*

**147** Praise the LORD! For it is  
 good to sing praise to our  
 God,  
 for it is a delight; the song of praise  
 is so befitting.

<sup>2</sup>The LORD is building Jerusalem,  
 [and] is gathering the exiles of Israel.  
<sup>3</sup>It is He who heals the brokenhearted,  
 and binds up their wounds.<sup>k</sup>  
<sup>4</sup>He determines the number of the stars,  
 and assigns their names to them all.<sup>l</sup>  
<sup>5</sup>Our LORD is great and mighty in  
 strength;  
 His understanding is unlimited.  
<sup>6</sup>The LORD brings relief to the humble,  
 [and] brings down the ungodly to the  
 ground.

<sup>7</sup>Sing to the LORD with  
 thanksgiving;  
 sing praise to our God on the harp.

<sup>8</sup>[It is He] who covers heaven with  
 clouds,  
 who prepares rain for the earth, and  
 causes grass to sprout on the hills.<sup>m</sup>  
<sup>9</sup>He gives the cattle their feed,  
 and the young ravens that for which  
 they cry.

<sup>10</sup>His delight is not in the  
 strength of the horse,<sup>n</sup>  
 neither does He take satisfaction in  
 the legs of a man;  
<sup>11</sup>[but] the LORD takes satisfaction in  
 those who revere Him,  
 those who place their hope in His  
 covenant love.

<sup>12</sup>Extol the LORD, O Jerusalem!  
 Praise your God, O Zion,  
<sup>13</sup>for He has strengthened the bars of  
 your gates,  
 and has blessed your sons in your  
 midst.

<sup>14</sup>He appoints peace<sup>o</sup> in your  
 boundaries,  
 and satisfies you with the choicest of  
 the wheat.

<sup>15</sup>He issues His orders to the earth;  
 His word speeds swiftly on its way.

<sup>16</sup>He bestows snow like wool,  
 and scatters hoarfrost like ashes.

<sup>17</sup>He hurls down His ice in fragments;<sup>p</sup>  
 who can withstand His cold?

<sup>18</sup>He issues His order and makes them  
 melt.

He causes His wind to blow;  
 then flow the waters.

<sup>19</sup>He announces His word<sup>q</sup> to Jacob,  
 His statutes and ordinances to Israel.

<sup>20</sup>He has not dealt so with any nation,  
 nor do they know His ordinances.  
 Praise ye the LORD!

*Let All Creation Praise God for Life*

**148** Hallelujah! Praise the LORD  
 from the heavens,  
 praise Him in the heights!

h) This word *emeth* is closely related to the word for "faithfulness" [*emunah*] and here connotes promise keeping and covenant faithfulness in His providential sustaining of the created universe.

i) Those justified by grace through faith stand in sincere covenant relationship to God. Cf. Gen. 15:6; Ps. 14:1-3; 51:5, 17, 19; 130:3; Hab. 2:4. In each of these passages occurs this same word, *tsaddiq* ["righteous"] — the righteousness of God, imparted to the repentant, sincere believer, and finding expression through his yielded life. Cf. note at Ps. 140:13.

j) Hebrew *gerim* or "immigrants," those who dwell in a country not their own. They did not enjoy the full citizenship rights in the land of their adoption and could be oppressed or defrauded without much protection. But they were under the special protection of God, along with the similarly defenseless widows and orphans.

k) Our Great Physician in the Old Testament. l) As their Creator and Owner.

m) Which no human hand has planted. n) In which warriors put their trust.

o) "Peace" [*shalom*] is accusative of manner: "He appoints your boundary with peace."

p) As hailstones.

q) God's grace in giving Israel His special revelation, over and above what He grants through nature.

<sup>2</sup>Praise Him, all His angels!  
Praise Him, all His hosts!  
<sup>3</sup>Praise Him, sun and moon!  
Praise Him, all you radiant stars!<sup>r</sup>  
<sup>4</sup>Praise Him, heavens of heavens,  
and you waters above the heavens!  
<sup>5</sup>Let them praise the name of the  
LORD,  
for it was He who commanded and  
they were created,  
<sup>6</sup>He established them for ever and  
ever,  
and gave a decree that shall never pass  
away.

<sup>7</sup>Praise the LORD on earth,  
you sea monsters and all you ocean  
depths,  
<sup>8</sup>fire and hail, snow and fog,  
you windstorm carrying out His orders,  
<sup>9</sup>you mountains and all hills,  
fruit trees and all cedars,  
<sup>10</sup>you wild beasts and all cattle,  
creeping creatures and the winged  
birds,  
<sup>11</sup>you kings of the earth and all  
peoples,  
you princes and all judges of the earth,  
<sup>12</sup>you young men and maidens,  
you old and young together, <sup>13</sup>let them  
praise the name of the LORD;  
for His name alone is supreme!  
His majesty is above earth and heaven.

<sup>14</sup>He has raised up a horn<sup>s</sup> for  
His people,  
a song of praise for all His godly ones,  
for the children of Israel, the people  
who are close to Him. Hallelujah!

*God's People Rejoice in His Victory*  
**149** Hallelujah! Sing to the  
LORD a new song,  
His praise in the congregation of the  
godly!

<sup>2</sup>Let Israel rejoice in his Maker,<sup>t</sup>

let the children of Zion exult in their  
King.

<sup>3</sup>Let them praise His name with  
processionals;

let them sing praise to Him with  
timbrel and harp.

<sup>4</sup>For the LORD takes pleasure in His  
people,  
and adorns the humble<sup>u</sup> with salvation.

<sup>5</sup>Let the godly rejoice in this  
honor;<sup>v</sup>  
let them shout for joy on their beds.<sup>w</sup>

<sup>6</sup>Let their throats [voice] hymns of  
adoration to God,  
with the two-edged sword in their  
hands,

<sup>7</sup>to bring retribution upon the nations  
and to rebuke the peoples,

<sup>8</sup>to bind their kings with fetters  
and their nobles with iron handcuffs,

<sup>9</sup>thus inflicting upon them the  
judgment decreed,  
to the glory of all His godly ones.  
Hallelujah!

*The Completing Glorification*  
**150** Praise ye the LORD! Praise  
God in His sanctuary;  
praise Him in His mighty firmament!<sup>x</sup>  
<sup>2</sup>Praise Him for His mighty deeds;  
praise Him according to His excelling  
greatness!

<sup>3</sup>Praise Him with the trumpet  
blast;

praise Him with lyre and harp!

<sup>4</sup>Praise Him with timbrel and  
processional;<sup>y</sup>  
praise Him on stringed instruments  
and flutes!

<sup>5</sup>Praise Him with clashing cymbals;  
praise Him with loud clanging cymbals!

<sup>6</sup>Let everything that has breath<sup>z</sup>  
praise the LORD!  
Praise ye the LORD!<sup>a</sup>

r) The music of the spheres. Do we hear it? The sacred poet did.

s) He has furnished them with power, prosperity, and pre-eminence; note Zacharias' song [Luke 1:69]. t) God had made them a nation, as well as having created each of them.

u) This is a standard term [*anawim*, "bowed over" or "bowing over"] designating the people of God who suffer oppression because they deny self-pride and self-interest, putting first their loyalty to God.

v) The honor which God bestows on them by delivering them — the "salvation" mentioned in vs. 4.

w) On the same beds on which they had wept out their laments during their days of oppression.

x) "The firmament established by His strength"; literally: "the firmament of His strength."

y) This word connotes a whirling or circular kind of dance performed by separate individuals, not by dancing partners or the like. z) "Every breath of life" [*neshamah*].

a) This concluding psalm answers four questions: Where, why, how, and by whom, is God to be glorified?

# THE BOOK OF PROVERBS

**1** THE PROVERBS<sup>a</sup> OF SOLOMON<sup>b</sup> SON  
of David,  
king of Israel: <sup>2</sup>To gain wisdom<sup>c</sup>  
and instruction,<sup>d</sup>  
to understand discerning words,  
<sup>3</sup>to receive the instruction of prudence,  
right, justice, and uprightness;  
<sup>4</sup>to give insight<sup>e</sup> to the simple,<sup>f</sup>  
to the young man knowledge and  
discretion.

<sup>5</sup>A wise man will hear and increase  
his learning.

A man of understanding will attain to  
leadership,<sup>g</sup>

<sup>6</sup>to understand a proverb and a figure,  
the words of the wise and their  
enigmas.<sup>h</sup>

<sup>7</sup>Reverence<sup>i</sup> of the LORD is the  
beginning of knowledge;  
but foolish men despise wisdom and  
instruction.

<sup>8</sup>My son,<sup>j</sup> heed the instruction of your  
father

and reject not your mother's teaching;

<sup>9</sup>for they are a fair garland upon  
your head

and adornments for your neck.

<sup>10</sup>My son, if sinners entice<sup>k</sup> you, do  
not consent.

<sup>11</sup>If they say, "Come with us; we will  
lie in wait for blood;  
we will ambush the innocent without  
cause;

<sup>12</sup>we will swallow them like the  
dead-realm,  
and whole, like those going down  
into the pit;

<sup>13</sup>we shall find all sorts of valuable  
things

and we shall fill our houses with spoil;

<sup>14</sup>throw in your lot with us; all of us  
shall have one purse" —

<sup>15</sup>My son, do not walk in the way  
with them;

keep your feet from their path:<sup>l</sup>

<sup>16</sup>for their feet run to evil and they  
hurry to shed blood.

<sup>17</sup>For in vain the net is spread in the  
sight of any bird;

<sup>18</sup>but these lie in wait for their own  
blood;

they ambush their own lives.<sup>m</sup>

<sup>19</sup>So is the way of each one destroying  
for plunder;

it takes away the life of its followers.

<sup>20</sup>Wisdom<sup>n</sup> cries aloud in the street;  
in the market places she lifts her voice;

<sup>21</sup>at the noisy intersections she calls;

a) The Hebrew word *Nisble*, "Proverbs," applies to a comparison. Bible proverbs are *wise sayings*, varying from moral maxims to the lengthy discourses of ch. 1-9.

b) Solomon is the principal author. Other inspired writers contributed, see 30:1; 31:1.

c) Wisdom is *practical, moral intelligence*, in harmony with the principles by which God runs the universe. d) From root "to chastise" so as "to instruct."

e) From root "to make naked," hence to see basic issues. f) One "wide open" to every opinion. g) From root "to steer." h) "Involved terminology."

i) The theme emphasizes obedience to God and urges honoring parental teaching. j) "My pupil."

k) This is the verb from which "simple" of v. 4 is derived: "attempt to make a simpleton of you."

l) Two reasons for rejecting their offer: They are doing evil to others [v. 16], and they bring evil upon themselves [17-19].

m) Even a silly bird knows better than to approach a trap he sees being set; yet these sinners set a trap and fall in it themselves. The verbs in v. 18 are the same as in v. 11.

n) Wisdom is here personified.

in the entrances of the city gates<sup>o</sup>  
she speaks her words:

<sup>22</sup>"How long, O simple ones, will you  
love being simple?

How long will scoffers delight in their  
mocking

and fools despise knowledge?

<sup>23</sup>Turn to my reproof!

Look, I will pour out my spirit for you;  
I will disclose my words to you.

<sup>24</sup>Because I besought and you refused,  
I stretched out my hand and no one  
responded,

<sup>25</sup>and you have treated all my counsel  
lightly,

would have none of my reproof,

<sup>26</sup>I also will laugh at your calamity;

I will deride when terror comes to you,

<sup>27</sup>when terror strikes you like a storm,  
and your calamity hits like a

whirlwind,  
when distress and despair come  
upon you.

<sup>28</sup>Then they will beseech me, but

I will<sup>p</sup> not answer;

they will seek me diligently, but  
will not find me.<sup>q</sup>

<sup>29</sup>Because they despised knowledge,  
and did not choose

reverence for the LORD,

<sup>30</sup>would have none of my counsel,  
scorned all my reproof,

<sup>31</sup>therefore they will eat of the fruit  
of their way,

will be sated with their own counsel.

<sup>32</sup>For the waywardness<sup>r</sup> of the  
simple brings their death

and the self-assurance of fools their  
destruction.

<sup>33</sup>But the one listening to me will  
dwell secure,

will be quiet without dread of  
calamity.<sup>s</sup>

**2** MY SON, IF YOU WILL ACCEPT MY  
words,  
and store up my commandments  
within you,

<sup>2</sup>so that you make your ear attend to  
wisdom,

and your heart reach out for  
discernment;

<sup>3</sup>yes, if you beseech understanding,  
and lift your voice for discernment;

<sup>4</sup>if you seek her as silver,  
and search for her as for hidden  
treasures;

<sup>5</sup>then you will understand reverence  
of the LORD

and find the knowledge of God.

<sup>6</sup>For the LORD gives wisdom;  
from His mouth come knowledge and  
discernment.

<sup>7</sup>He has stored up sound wisdom<sup>a</sup> for  
the upright;

He is a shield to those walking in  
integrity,

<sup>8</sup>that He may guard the paths of  
justice;

for He protects the way of His saints.<sup>t</sup>

<sup>9</sup>Then you will understand right,  
justice

and uprightness, every good road;

<sup>10</sup>For wisdom will enter into your  
heart;

knowledge will be pleasant to your  
soul;

<sup>11</sup>discretion will protect you;  
discernment will guard you,<sup>u</sup>

<sup>12</sup>to deliver you from the way of evil,  
from men speaking perverted<sup>v</sup>

things,

<sup>13</sup>who leave the paths of uprightness  
to walk in the ways of darkness;

<sup>14</sup>who delight in doing evil, and exult  
in evil's perversity;<sup>w</sup>

<sup>15</sup>whose ways are crooked and their  
roads meandering.

<sup>16</sup>To deliver<sup>x</sup> you from the loose<sup>y</sup>  
woman,

from the wanton<sup>z</sup> woman with her  
flattering words,

<sup>17</sup>who forsakes the husband of her  
youth

<sup>o</sup> In whose shade the elders sit.

<sup>p</sup> Wisdom is here personified, a foreshadowing of the Word, the Son of God, but not identified with Him, for 8:22 tells a beginning, such as is not ascribed to the Son of God.

<sup>q</sup> The penitent may be forgiven, but he must face the consequences of his sin, that the lesson may be learned, II Sam. 12:10.

<sup>r</sup> Literally "turning"; see v. 23. They had turned the wrong way.

<sup>s</sup> "Wisdom that results in successful living."

<sup>t</sup> From root, "to love, desire," hence those loving and loved of God.

<sup>u</sup> Compare with v. 8. God protects by giving man wisdom to protect himself.

<sup>v, w</sup> "Upside-down." See Isa. 29:16 — topsy-turvyness. <sup>x</sup> See v. 12.

<sup>y, z</sup> Hebrew — *alien* or *foreign*, referring to female spies or foreign agents.

## PROVERBS 2, 3

and forgets the covenant<sup>a</sup> of her God;  
<sup>18</sup>for her house sinks down to death;  
 her roads to the shades;<sup>b</sup>

<sup>19</sup>none going to her return, nor  
 reach the ways of life.

<sup>20</sup>So<sup>c</sup> you may walk in the way of  
 good men

and keep the paths of the righteous.

<sup>21</sup>For the upright will inhabit the  
 land

and men of integrity remain in it;

<sup>22</sup>but the wicked will be cut off from  
 the land,

and the treacherous plucked up  
 from it.

**3** MY SON, DO NOT FORGET MY  
 teaching;

let your heart keep my commandments;

<sup>2</sup>for length of days and years of life  
 full of peace will they add to you.

<sup>3</sup>Let not lovingkindness and  
 faithfulness leave you;

bind them about your neck;<sup>d</sup>

write them on the tablet of your heart,

<sup>4</sup>thus finding favor and ideal  
 understanding

in the sight of God and of man.

<sup>5</sup>Trust in the LORD with all your heart  
 and lean not on your own  
 understanding;

<sup>6</sup>in all your ways acknowledge<sup>e</sup> Him,  
 and He will direct<sup>f</sup> your paths.

<sup>7</sup>Be not wise in your own eyes;

revere the LORD and depart from evil;

<sup>8</sup>it will be healing to your body<sup>g</sup> and  
 nourishment to your bones.

<sup>9</sup>Honor the LORD with your  
 substance

and with the first fruits of all your  
 income.

<sup>10</sup>So shall your barns be filled with  
 plenty

and your vats overflow with new wine.

<sup>11</sup>Despise not, my son, the disci-  
 pline<sup>h</sup> of the LORD

nor loathe His reproof;

<sup>12</sup>for whom the LORD loves He  
 corrects,<sup>i</sup>

## Trust in God; Wisdom, the Great Prize

as a father the son in whom he  
 delights.

<sup>13</sup>Blessed is the man who has found  
 wisdom,

the man who obtains understanding;

<sup>14</sup>for her profit is better than that of  
 silver

her increase superior to fine gold.

<sup>15</sup>She is more valuable than jewels;

all desirable things are not comparable  
 to her:

<sup>16</sup>Length of days is in her right hand,  
 riches and honor in her left;

<sup>17</sup>her ways are pleasant ones, peaceful  
 all her paths.

<sup>18</sup>She is a tree of life<sup>j</sup> to those laying  
 hold of her,  
 making happy each one holding  
 her fast.

<sup>19</sup>The LORD by wisdom founded the  
 earth;

by understanding He established the  
 heavens;

<sup>20</sup>By His knowledge the deeps pour  
 forth,

and the skies distil the dew.

<sup>21</sup>My son, let them not leave your  
 sight:

keep sound wisdom and discretion,

<sup>22</sup>for they shall be life to your soul  
 and an ornament to your neck.

<sup>23</sup>Then you will walk your way  
 confidently

and will not stumble;

<sup>24</sup>when you lie down it will not be  
 in dread;

for when you lie down your sleep  
 will be sweet.

<sup>25</sup>Fear not sudden terror,  
 the stormy blast<sup>k</sup> of the wicked when  
 it comes;

<sup>26</sup>for the LORD will be in your inward  
 parts<sup>l</sup>

keeping your foot from being caught.

<sup>27</sup>Hold back no benefit from those  
 entitled<sup>m</sup> to it,

when it is in the power of your hand  
 to perform.

<sup>28</sup>Say not to your neighbor, "Go and  
 come back

a) Marriage vows. b) Inhabitants of Sheol.

c) Continues thought of vv. 11, 12, 16: how discretion and discernment protect. Positive aspect emphasized here. d) As you would a signet. e) Lit. "know." f) Lit. "make straight."

g) "Navel," the vital center of the body's being before birth. h) "Instruction" [by chastisement].

i) "Reproves by punishment." j) See Gen. 2:9. Repeated in Prov. 11:30, 13:12, 15:4.

k) See 1:27. l) God will be within us, a force to aim and practice right. m) Lit. "its owners."

and tomorrow I will give"; when you already have it.

<sup>29</sup>Do not devise harm against your neighbor,

for trustingly he lives beside you.

<sup>30</sup>Strive not with a man without cause, when he has done you no wrong.

<sup>31</sup>Do not envy a violent man, nor choose any of his ways;

<sup>32</sup>for an abomination to the LORD is the perverse,

but His intimate counsel is with the upright.

<sup>33</sup>The curse of the LORD is on the house of the wicked,

but the dwelling of the righteous He blesses.

<sup>34</sup>As for scorners, He scorns them, but to the humble He gives grace.

<sup>35</sup>The wise will inherit honor,<sup>n</sup> but fools carry away shame.<sup>o</sup>

**4** HEAR, O SONS, THE INSTRUCTION of a father;

listen carefully to gain insight.

<sup>2</sup>Since I give you good doctrine<sup>p</sup> do not forsake my teaching.

<sup>3</sup>For I was once a son with my father,<sup>q</sup> tender and the only one in the sight of my mother,

<sup>4</sup>and he taught me, saying to me:

"Let your heart hold fast my words; keep my commandments and live.

<sup>5</sup>Get wisdom, get understanding; forget not, neither turn away from the words of my mouth.

<sup>6</sup>Do not forsake her and she will protect you;

love her, and she will guard you.

<sup>7</sup>The beginning of wisdom is: Get<sup>r</sup> wisdom!

and in every gain<sup>s</sup> get understanding.

<sup>8</sup>Exalt her and she will lift you up; she will bring you honor when you embrace her.

<sup>9</sup>A fair garland she will place on your head,

bestow upon you a glorious crown."

<sup>10</sup>Hear, my son, accept what I say, and the years of your life will be many.

<sup>11</sup>In the wise way I have directed you; I have led you on straight roads.<sup>t</sup>

<sup>12</sup>When you walk, your step will not be hindered;

and if you run, you will not stumble.

<sup>13</sup>Hold fast to instruction, do not let go;

guard her, for she is your life.

<sup>14</sup>Enter not the path of the wicked, nor continue in the way of evil men.

<sup>15</sup>Avoid it; do not go on it; turn from it, and pass on;

<sup>16</sup>for they sleep not unless they do evil;

their sleep is taken away unless they cause stumbling.

<sup>17</sup>For they eat the bread of wickedness and drink the wine of violence.

<sup>18</sup>But the path of the righteous is like the dawning light<sup>u</sup>

shining brighter, brighter until the full-orbed day.<sup>v</sup>

<sup>19</sup>The way of the wicked is like deep darkness;

they know not at what they stumble.

<sup>20</sup>My son, listen to my words; incline your ear to my sayings;

<sup>21</sup>let them not depart from your eyes; keep them in the midst of your heart;

<sup>22</sup>for they are life to those finding them

and healing to all their flesh.

<sup>23</sup>Above all that you guard, watch over your heart,<sup>w</sup>

for out of it are the sources of life.

<sup>24</sup>Put away from you a crooked mouth, and put far from you perverse lips;

<sup>25</sup>Let your eyes look forward and your gaze straight ahead of you.<sup>x</sup>

<sup>26</sup>Consider well<sup>y</sup> the path for your feet and all your ways will be sure.

<sup>27</sup>Turn not to the right or to the left; keep your foot away from evil.<sup>z</sup>

n) From root, "to be heavy."

o) From root, "to be light" [of no consequence]. Such fools heap shame upon themselves.

p) "What is received."

q) We may here picture king David instructing his son Solomon. The father had many sons, but the mother, Bathsheba, thought of Solomon as her only son.

r) Of primary importance in obtaining wisdom is the *determination* to acquire it. s) "Getting."

t) Or "roads of uprightness." u) Lit. "light of brightness."

v) Lit. "the establishment of the day" [noon]. w) Hebrew equivalent of mind.

x) In contrast to v. 24. y) Lit. "weigh," before starting journey.

z) From wrong paths pull back the one foot there. When both are there, advice will do little good.

**5** MY SON, LISTEN TO MY WISDOM;<sup>a</sup>  
 incline your ear to my discernment;  
<sup>2</sup>that you may protect discretion;  
 that your lips may guard knowledge.  
<sup>3</sup>For the lips of a loose<sup>b</sup> woman drop  
 honeyed words<sup>c</sup>  
 and her palate<sup>d</sup> is smoother than oil;  
<sup>4</sup>but in the end she is bitter as  
 wormwood,  
 sharp as a devouring<sup>e</sup> sword.  
<sup>5</sup>Her feet go down to death; her steps  
 take hold of hell.  
<sup>6</sup>The path of life she does not  
 consider;<sup>f</sup>  
 her paths meander, but she knows  
 it not.  
<sup>7</sup>Now, my sons, listen to me,  
 and depart not from the words of my  
 mouth.  
<sup>8</sup>Keep your feet far from her;  
 do not go near the door of her house;  
<sup>9</sup>lest you give your honor to others,  
 and your years to the merciless;  
<sup>10</sup>lest aliens take their fill of your  
 wealth,  
 your labors go to a foreign house  
<sup>11</sup>and you moan when your end comes,  
 when your flesh and body are  
 consumed,  
<sup>12</sup>and you exclaim, "Alas, I have hated  
 discipline,  
 and my heart despised reproof;  
<sup>13</sup>I have not listened to the voice of  
 my teachers,  
 nor inclined my ear to my instructors;  
<sup>14</sup>I was almost in utter ruin  
 in the midst of the congregation and  
 assembly."  
<sup>15</sup>Drink waters from your own cistern,<sup>g</sup>  
 running water out of your own well.  
<sup>16</sup>Should your springs<sup>h</sup> be dispersed  
 abroad,  
 your courses of water<sup>i</sup> in the streets?  
<sup>17</sup>But let them be only your own,  
 and not those of aliens, too.  
<sup>18</sup>Let your own fountain<sup>j</sup> be blessed;  
 derive delight from the wife of your  
 youth;  
<sup>19</sup>a lovely hind, a graceful doe,

let her breasts satisfy you at all times;  
 be always infatuated with her love;  
<sup>20</sup>for why, my son, should you be  
 infatuated with a loose woman,  
 and embrace the bosom of an outsider?  
<sup>21</sup>For directly before the eyes of the  
 LORD are a man's ways,  
 and all his paths are well considered.<sup>k</sup>  
<sup>22</sup>His own iniquities seize the wicked,  
 and he is held fast by the ropes of  
 his own sin.  
<sup>23</sup>He dies for lack of discipline;  
 but with the magnitude of his folly  
 he is infatuated.<sup>l</sup>

**6** MY SON, IF YOU HAVE BECOME  
 surety<sup>m</sup> for your neighbor,  
 if you have struck hands<sup>n</sup> for another,<sup>o</sup>  
<sup>2</sup>you have been snared by the words  
 of your mouth,  
 by the words of your mouth you have  
 been caught<sup>p</sup> —  
<sup>3</sup>do this at once, my son, and deliver  
 yourself,  
 for you have come into the hand of  
 your neighbor:  
 Go, humble yourself; beg of your  
 neighbor desperately,<sup>q</sup>  
<sup>4</sup>permit no sleep to your eyes nor  
 slumber to your eyelids;  
<sup>5</sup>deliver yourself as a captured gazelle,  
 as a bird from the hand of the fowler.  
<sup>6</sup>Go to the ant, you sluggard, consider  
 her ways, and be wise;  
<sup>7</sup>who, having no chief, official, or ruler,  
<sup>8</sup>provides her bread in the summer,<sup>r</sup>  
 gathers her food in the harvest.  
<sup>9</sup>How long will you lie down, O  
 sluggard?  
 When will you get up from your  
 sleep?  
<sup>10</sup>"Yet a little sleep, a little slumber,  
 a little folding of the hands<sup>s</sup> to rest" —  
<sup>11</sup>and your poverty will come upon  
 you as a bandit,  
 your want like an unyielding warrior.  
<sup>12</sup>A worthless man, a wicked man,  
 is he who walks with a crooked<sup>t</sup>  
 mouth,

a) The only time in the book that "my" is added to "wisdom." b) See 2:16.

c) Lit. "drop honey." d) Her talk. e) Lit. "a sword of mouths."

f) See 4:26 for the same verb. g) Essentially, stay faithful to your own wife.

h, i) Figurative of offspring; children.

j) Your wife. k) See v. 6. l) Blind to his real situation. m) "Interchanged with."

n) "Made a pledge." o) Or "for a stranger."

p) Such business transactions were of a speculative nature. q) To release you.

r) Many Palestine farmers set fire to all ant hills near their threshing floors.

s) For an afternoon siesta. t) See 4:24.



<sup>13</sup>winking his eyes, shuffling his foot, signaling with his fingers.<sup>u</sup>

<sup>14</sup>With perversity in his heart, devising evil continually, he sows discord.

<sup>15</sup>Therefore suddenly will his calamity come;

in a moment will he be broken and there will be no healing.

<sup>16</sup>There are six things which the LORD hates, yes, seven<sup>v</sup> that are an abomination to Him:

<sup>17</sup>haughty eyes, a lying tongue, hands shedding innocent blood,

<sup>18</sup>a heart devising wicked schemes, feet quick to run to evil,

<sup>19</sup>a false witness breathing out lies, and he who is sowing discord among brothers.<sup>w</sup>

<sup>20</sup>Keep, my son, the commandment of your father, and do not neglect the teaching of your mother;

<sup>21</sup>bind them upon your heart always; fasten them around your neck.

<sup>22</sup>When you are walking about, it will lead you;

when you are lying down, it will watch over you;

and when you awake, it will speak to you.

<sup>23</sup>For to you the commandment is a lamp, the teaching a light, and the reproofs of discipline a way of life

<sup>24</sup>to keep you from the evil woman, from the smooth tongue of an unfamiliar woman.<sup>x</sup>

<sup>25</sup>Do not lust for her beauty in your heart;

neither let her eyelashes captivate you;

<sup>26</sup>for a harlot seeks only for a loaf of bread,<sup>y</sup>

but another man's wife stalks a priceless soul.

<sup>27</sup>Can a man carry fire in his bosom and his clothes not be burned?

<sup>28</sup>Or can a man walk on hot coals

and his feet not be scorched?

<sup>29</sup>So is he who visits his neighbor's wife;

whoever touches her will not go unpunished.

<sup>30</sup>A thief is not despised if he steals to satisfy his vital need when he is hungry;

<sup>31</sup>nevertheless, when caught, he must restore sevenfold;

he must give all the substance of his house.<sup>z</sup>

<sup>32</sup>He who commits adultery is lacking in sense;

he who does it is destroying himself;

<sup>33</sup>wounds and dishonor he will find, and his disgrace will not be wiped away.

<sup>34</sup>For jealousy rouses a strong man's anger;

in the day of vengeance he will not spare.

<sup>35</sup>He will not regard any ransom<sup>a</sup>—not accept, when you multiply bribes.

**7** MY SON, KEEP MY WORDS and store up my precepts within you.

<sup>2</sup>Keep my precepts and live and my teaching as the pupil of your eye.

<sup>3</sup>Bind them upon your fingers; write them on the tablet of your heart.

<sup>4</sup>Say to wisdom, "You are my sister," and call understanding your close friend;

<sup>5</sup>to keep you from the unknown woman,

from the female stranger with flattering words.

<sup>6</sup>For at the window of my house I looked out through my lattice

<sup>7</sup>and I saw among the simple, I perceived among the youths a senseless young man.

<sup>8</sup>Passing along the street near her corner,

he takes the way to her house,<sup>b</sup>

<sup>9</sup>in the twilight,<sup>c</sup> in the evening,

u) He says one thing with his mouth, another with his gestures.

v) Seven are mentioned here and many more are implied.

w) See v. 14. Of all that the LORD hates, the "sower of discord" is the worst.

x) Making conversation foreign to the character of Israel's revealed religion.

y) The verb is lacking in the Hebrew.

z) Although sympathized with he must still pay the consequences.

a) As was done in the case of the thief. b) Not knowing the danger.

c) Lit. "cool." A cool breeze starts in the East just about the time of sunset.

# PROVERBS 7, 8

in the middle<sup>d</sup> of the night, in the darkness.<sup>e</sup>  
<sup>10</sup>And look, a woman comes to meet him,  
 with the attire of a harlot, and a crafty mind.<sup>f</sup>  
<sup>11</sup>She is loud and lewd;  
 her feet do not stay in her own house;  
<sup>12</sup>now in the street, now in the market places,  
 near every corner she sets her ambush.  
<sup>13</sup>So she catches him and kisses him;  
 with a hardened<sup>g</sup> face she says to him:  
<sup>14</sup>"Sacrifices of peace offerings I owed;  
 today I paid my vows;<sup>h</sup> <sup>15</sup>therefore<sup>i</sup> I come out to meet you,  
 to seek your face; and I have found you.<sup>j</sup>  
<sup>16</sup>I have decked my couch with coverings,  
 colored sheets of Egyptian linen.  
<sup>17</sup>I have perfumed my bed with myrrh, aloes, and cinnamon.  
<sup>18</sup>Come, let us take our fill of love until the morning;  
 let us delight ourselves with love,  
<sup>19</sup>for my husband is not at home;  
 he has gone on a distant journey;  
<sup>20</sup>a bag of money he has taken with him;  
 at full moon he will come home."<sup>k</sup>  
<sup>21</sup>By her sophistries she draws him away;  
 with the flattery of her lips she entices him.  
<sup>22</sup>Suddenly he goes after her, as an ox goes to the slaughter,<sup>l</sup>  
 as in fetters a fool to his punishment,<sup>m</sup>  
<sup>23</sup>till an arrow strikes his liver;  
 as a bird hastening to the snare,<sup>n</sup>  
 for he does not know that it will cost his life.  
<sup>24</sup>Now therefore, my sons, listen to me;  
 listen to the words of my mouth:  
<sup>25</sup>Let not your heart incline toward her ways;

# Wiles of Evil Women; Divine Wisdom

do not stray upon her paths,  
<sup>26</sup>for many victims she has brought down;  
 a great multitude are her slain.  
<sup>27</sup>Her house is the way of Sheol,  
 descending to the chambers of death.

**8** DOES NOT<sup>o</sup> WISDOM CALL AND discernment utter her voice?  
<sup>2</sup>On the top of the heights along the way,  
 at the crossroads<sup>p</sup> she takes her stand;  
<sup>3</sup>beside the gates, in front of the town,  
 from the portals' entrance she cries out;  
<sup>4</sup>"To you, O men, I call;  
 my voice is directed to the sons of men.  
<sup>5</sup>O simple ones, learn to get insight.  
 O fools, make your mind understand.  
<sup>6</sup>Hear, for I will declare noble things,  
 from my lips things that are right.  
<sup>7</sup>For my mouth shall utter truth;  
 wickedness is an abomination to my lips.  
<sup>8</sup>All the words of my mouth are in righteousness,  
 there is nothing twisted or crooked in them;  
<sup>9</sup>they are all clear to him who is discerning  
 and right to those finding knowledge.<sup>q</sup>  
<sup>10</sup>Take my instruction, and not silver,  
 and knowledge rather than choice gold.  
<sup>11</sup>For wisdom is better than jewels,  
 all desirable things are not comparable to her.  
<sup>12</sup>I, wisdom, dwell with insight,  
 I find out knowledge through deliberating.  
<sup>13</sup>Reverence of the Lord is hatred of evil.  
 Pride, arrogance, an evil way  
 and a perverse mouth I hate.  
<sup>14</sup>I have counsel and sound wisdom,  
 I am understanding,<sup>r</sup> power is mine;  
<sup>15</sup>by me kings reign  
 and rulers decree righteously;<sup>s</sup>  
<sup>16</sup>by me princes rule  
 and all noble judges of the earth.

d) Translated "apple" in v. 2 for the pupil is in the middle of the eye. e) He loiters for hours.  
 f) She pretends love for all, but she loves no one. g) Lit. "she hardened her face."  
 h) See Lev. 7:15ff. The sacrificer must eat the meat that day or the next, so she has plenty of good food to offer him.  
 i) Her first approach is to tempt him with food. She needs a companion with whom to enjoy it.  
 j) Now it is flattery; he is the man of her dreams.  
 k) So they will not be surprised by his unexpected return.  
 l, m) Reluctantly, but not completely aware of the danger.  
 n) He now quickens his pace as he yields to her charms.  
 o) In contrast with the unknown woman. p) Lit. "at the house of the paths."  
 q) Truth is quickly perceived by those who are sincerely seeking it, when it is proclaimed to them.  
 r) Understanding and wisdom are identical. s) Lit. "right."

<sup>17</sup>I love those loving me; those diligently seeking me will find me.<sup>t</sup>

<sup>18</sup>Riches and honor are with me, enduring wealth and righteousness;<sup>u</sup>

<sup>19</sup>my fruit is better than gold, even fine gold, and my increase than choice silver.

<sup>20</sup>In the way of righteousness I walk firmly in the midst of the paths of justice,

<sup>21</sup>in order to bestow<sup>v</sup> real substance<sup>w</sup> upon those loving me, and I will fill their treasures.

<sup>22</sup>The LORD made me in the beginning of His way,<sup>x</sup> before His works of old; <sup>23</sup>I was poured out<sup>y</sup> from ages past, from the beginning, before the earth was. <sup>24</sup>When there were no depths, I was born; when there were no springs abundantly flowing; <sup>25</sup>before the mountains settled down. I was brought forth before the hills; <sup>26</sup>when the earth and the field were yet unmade as well as the first dust particles of the world. <sup>27</sup>When He<sup>z</sup> established the heavens, there was I;<sup>a</sup> when He inscribed a circle upon the face of the deep, <sup>28</sup>when He made firm the skies from above, when the fountains of the deep were given their force, <sup>29</sup>when He gave to the sea its bounds, that the waters should not transgress His spoken word,<sup>b</sup> <sup>30</sup>then I was beside Him, a master builder;<sup>c</sup> I was daily full of delight, <sup>31</sup>rejoicing before Him all the time, rejoicing in the habitable part of the earth, for my delight was with the sons of men.

<sup>32</sup>Therefore<sup>d</sup> now, O sons, listen to me; for happy are those who keep my ways. <sup>33</sup>Hear instruction, be wise, and

do not refuse it. <sup>34</sup>Happy is the man listening to me, watching daily at my gates, keeping watch at my doorposts. <sup>35</sup>For the one finding me finds life, and wins approval from the LORD. <sup>36</sup>But the one missing<sup>e</sup> me does violence to his own soul; all those hating me love death.

**9** WISDOM HAS BUILT HER<sup>f</sup> HOUSE, she has hewn out her seven pillars,<sup>g</sup> <sup>2</sup>she has slaughtered her meat,<sup>h</sup> she has mixed her wine, she has also prepared her table;<sup>i</sup> <sup>3</sup>she has sent forth her maidens; she calls upon the top of the high places of the city: <sup>4</sup>"Whoever is simple, let him turn in here!" As for the one lacking understanding,<sup>j</sup> she says to him: <sup>5</sup>"Come, eat of my bread, and drink of the wine that I have mixed. <sup>6</sup>Quit the company of the simple and live; walk in the way of understanding. <sup>7</sup>He who corrects a scorner heaps abuse upon himself, and he who reproves a wicked man gets bruises in return.<sup>k</sup> <sup>8</sup>Do not reprove a scorner, lest he hate you; reprove a wise man and he will love you. <sup>9</sup>Inform a wise man and he will become yet wiser; teach a righteous man and he will add to his grasp of things. <sup>10</sup>Reverence for the LORD is the beginning<sup>l</sup> of wisdom and knowledge of the Most Holy<sup>m</sup> is understanding. <sup>11</sup>For by me your days will be multiplied, the years of your life increased.<sup>n</sup> <sup>12</sup>If you are wise, you benefit yourself,<sup>o</sup> and if you scorn, you alone will bear it."<sup>p</sup>

<sup>13</sup>A foolish woman is noisy; being simple<sup>q</sup> she knows nothing. <sup>14</sup>She sits at the door of her house, on the seat

t) Life's dearest prize is within reach of everyone.

u) These do not naturally go together, but wisdom will make it possible to combine them.

v) Or "cause to inherit."

w) "Being," "existence," hence, "possessions," "substance." Compare our term "real estate."

x) His way of creation. y) From the LORD Himself? z) The LORD.

a) Compare these verses with John 1:1ff., but here wisdom is feminine in gender, and comes into being. Although vitally related, *logos* [word] and *chokmah* [wisdom] cannot be equated without doing violence to the eternal pre-existence of the Christ. b) Lit. "his mouth." See Gen. 1:9.

c) See S. of Sol. 7:1. Or "young child." See Lam. 4:4. The verbs that follow usually apply to children's play or laughter [as the name Isaac from this root]. When applied to adults they usually describe frivolous merrymaking. Here they describe unusual joy and happiness.

d) Since she enjoys such an ancient and intimate relationship with God, and has always been devoted to their welfare. e) Or "sinning against."

f) In contrast to the alien woman who misuses her husband's house. See 7:19.

g) Seven is the number of perfection. Wisdom's house has perfect support, for it is resting upon the complete truth of God. h) See 7:14. i) See Ps. 23:5. j) Lit. "heart."

k) Lit. "his blemishes."

l) A different word from that in 1:7. "Wisdom" is also substituted for "knowledge."

m) Lit. "holy ones." Perhaps a plural of majesty.

n) Note the place of individual choice in increase of life. o) Lit. "you are wise for yourself."

p) "You hurt no one except yourself." q) Lit. "wide-openness."

## PROVERBS 9, 10

in the high places of the city, <sup>15</sup>to call to those passing by her way, to those going straight on their paths: <sup>16</sup>"Whoever is simple let him turn in here!"<sup>r</sup>

As for the one lacking in understanding, she says to him: <sup>17</sup>"Stolen waters are sweet; secret bread is pleasant."

<sup>18</sup>But he does not know that ghosts<sup>s</sup> are there; her guests are in the depths of Sheol.

**10** A WISE SON MAKES HIS FATHER glad, but a foolish son is the grief of his mother.

<sup>2</sup>Treasures of wickedness bring no profit, but righteousness saves from death.<sup>t</sup>

<sup>3</sup>The LORD does not let the soul of the righteous go hungry, but He frustrates<sup>u</sup> the desire of the wicked.

<sup>4</sup>Always poor is he who works with an indolent hand, but the hand of the diligent brings wealth.

<sup>5</sup>He who gathers during the summer is a prudent son, but a son who sleeps during harvest acts shamefully.

<sup>6</sup>Blessings are upon the head of the righteous,<sup>v</sup> but the mouth of the wicked conceals violence.

<sup>7</sup>The memory of the righteous<sup>w</sup> continues a blessing, but the name of the wicked shall rot.

<sup>8</sup>The wise of heart accepts commandments, but the prating<sup>x</sup> fool will fall headlong.

<sup>9</sup>He who walks in integrity walks securely, but he who takes a crooked course will be found out.

<sup>10</sup>He who winks with his eye<sup>y</sup> causes heartache, and a prating fool will fall headlong.<sup>z</sup>

<sup>11</sup>The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.<sup>a</sup>

<sup>12</sup>Hatred stirs up contentions, but love covers all transgressions.<sup>b</sup>

## Solomon's Proverbs; Life's Lessons

<sup>13</sup>On the lips of the discerning one wisdom is found, but a rod is for the back of one devoid of understanding.<sup>c</sup>

<sup>14</sup>Wise men store up knowledge, but the mouth of the foolish hastens ruin.

<sup>15</sup>The wealth of the rich man is his fortress; the ruin of the poor is their poverty.

<sup>16</sup>The labor of the righteous is for life; the increase of the wicked is for sin.

<sup>17</sup>He who heeds instruction is on the way of life, but he who neglects reproof goes astray.<sup>d</sup>

<sup>18</sup>He who hides hatred has lying lips<sup>e</sup> and he who spouts forth slander is a fool.<sup>f</sup>

<sup>19</sup>Among a multitude of words transgression is not missing, but he who restrains his lips is prudent.

<sup>20</sup>The tongue of the righteous is as choice silver, but the heart of the wicked is of little value.

<sup>21</sup>The lips of the righteous nourish many, but the foolish perish from lack of understanding.

<sup>22</sup>It is the blessing of the LORD that brings riches and toiling will add nothing to it.<sup>g</sup>

<sup>23</sup>To a fool doing wickedness is sport, just as wisdom is to a man of understanding.

<sup>24</sup>What the wicked fears will come upon him, but the desire of the righteous will be granted.

<sup>25</sup>When the whirlwind passes over, the wicked is no more but the righteous has an enduring foundation.

<sup>26</sup>As vinegar to the teeth and as smoke to the eyes, so is the lazy one to those who send him.

<sup>27</sup>Reverence for the LORD adds days,<sup>h</sup> but the years of the wicked will be shortened.

<sup>28</sup>The hope of the righteous is gladness, but the expectation of the wicked comes to nothing.

r) See v. 4.

s) Lit. "shades." See note on 2:18. t) Not only in a spiritual way; it lengthens life on earth.

u) "Thrusts away" just when they think it is within their grasp.

v, w) A singular noun. "Wicked" is plural. The righteous are in the minority.

x) "Foolish of lips." y) See 6:13.

z) Repeated from v. 8. The emphasis on malicious behavior is hurt to others, and with it idle talk to oneself. a) See v. 6. b) That is, overlooks them.

c) The course of one is self-directed, the other must be driven by discipline.

d) Thus missing the path of life.

e, f) Deceit can take two forms, either to *conceal* the truth or to *utter* falsehood.

g) Not that one should not toil, but rather that unless God blesses, all toil is in vain.

h) Lengthens life.

<sup>29</sup>The way of the LORD is a stronghold to the upright, but ruin to workers of iniquity.

<sup>30</sup>The righteous will never be moved, but the wicked shall not stay in the land.

<sup>31</sup>The mouth of the righteous blossoms forth with wisdom, but the perverse tongue will be eliminated.<sup>1</sup>

<sup>32</sup>The lips of the righteous know what delights others, but the mouth of the wicked is perverse.<sup>1</sup>

**11** DECEITFUL SCALES ARE AN abomination to the LORD, but an accurate weight is His delight.<sup>k</sup>

<sup>2</sup>Pride comes, and then shame, but wisdom is with the humble.

<sup>3</sup>The integrity of the upright guides them, but the glibness of the treacherous destroys them.

<sup>4</sup>Riches do not profit in the day of wrath, but righteousness delivers from death.<sup>1</sup>

<sup>5</sup>The righteousness of the blameless makes straight his way, but by his own wickedness the wicked falls.

<sup>6</sup>The righteousness of the upright delivers them, but the treacherous are trapped by their own greediness.

<sup>7</sup>When a wicked man dies, so does expectation perish; yes, the hope of his strength dies out.<sup>m</sup>

<sup>8</sup>The righteous is delivered from trouble, and the wicked takes his place.

<sup>9</sup>With his mouth the profane man destroys his neighbor, but the righteous are delivered by their knowledge.

<sup>10</sup>In the prosperity of the righteous the city rejoices, and there is joy when the wicked perish.

<sup>11</sup>By the blessing<sup>n</sup> of the upright a city is advanced, but by the mouth of the wicked it is overthrown.

<sup>12</sup>He who despises his neighbor lacks good sense and a man of understanding will hold his peace.

<sup>13</sup>He who is a habitual talebearer

betrays confidence,<sup>o</sup> but he who is trustworthy<sup>p</sup> keeps a matter hidden.

<sup>14</sup>Where there is no leadership<sup>a</sup> the people fall, but in an abundance of counselors there is safety.

<sup>15</sup>Certain calamity comes to him who is surety for a stranger, but he who hates suretyship is secure.

<sup>16</sup>A gracious woman gets honor, while violent men gain wealth.

<sup>17</sup>A kindly man does himself good, but a troublemaker hurts himself.

<sup>18</sup>The wicked gets deceptive wages, but he who sows righteousness gets a sure reward.<sup>r</sup>

<sup>19</sup>Surely righteousness brings life, but he who pursues evil brings about his own death.

<sup>20</sup>Those who are evil-minded are an abomination to the LORD but those who are wholehearted in their ways<sup>s</sup> are His delight.

<sup>21</sup>Be assured,<sup>t</sup> the evil man will not go unpunished, but the offspring of the righteous will escape.

<sup>22</sup>Like a gold ring in a swine's snout, so is<sup>u</sup> a beautiful woman who neglects good taste.

<sup>23</sup>The righteous desire only good, while the wicked can expect only wrath.

<sup>24</sup>There is one who gives liberally, yet he grows richer,<sup>v</sup> and one who withholds what he should give,<sup>w</sup> and suffers want.

<sup>25</sup>The charitable soul will be enriched,<sup>x</sup> and he who waters, will himself be watered.

<sup>26</sup>The people will curse the man who holds back the grain,<sup>y</sup> but a blessing will be on the head of the one selling it.

<sup>27</sup>He who diligently seeks good finds favor, but evil comes to him who searches for it.

<sup>28</sup>He who trusts in his riches will fall, but the righteous will flourish like a fresh leaf.

i) "Cut off."

j) The righteous man works for harmony and good will; he has the making of a good speaker, of an interesting converser; but the wicked stirs up discord.

k) God takes a personal interest in the honesty of business transactions.

l) A clear conscience has victory in it. m) Lit. "perishes." n) His good influence.

o) Or "reveals a secret." p) Lit. "faithful of spirit." q) See note on 1:5.

r) Rarely does it look that way; instead, to be perfectly honest often seems a handicap; but there is a stimulus in it which no ill-gotten gain can match. s) "Wholehearted of way."

t) "Hand to hand," "agreed."

u) "Like . . . so is" are added to clarify the meaning. The Hebrew leaves to the reader the supplying of the words of comparison. They are not in the Hebrew itself. v) "Increases."

w) "What is right." x) "Will be made fat." y) In time of famine to inflate the price.

<sup>29</sup>He who troubles his own house will inherit wind, and the foolish shall be a servant of the wisehearted.

<sup>30</sup>The fruit of the righteous is a tree of life, and a wise man wins friends.<sup>z</sup>

<sup>31</sup>Behold, the righteous will be repaid on the earth, how much more the wicked and the sinner!

**12** WHOEVER LOVES DISCIPLINE loves knowledge, but he who hates reproof is like a cow.<sup>a</sup>

<sup>2</sup>A good man obtains favor from the LORD, but He condemns the man who devises evil.

<sup>3</sup>A man will not be established in wickedness, but the root of the righteous will never be moved.

<sup>4</sup>A wife with strength of character<sup>b</sup> is a crown to her husband,<sup>c</sup> but she who acts disgracefully is rotteness in his bones.

<sup>5</sup>The thoughts of the righteous are reliable, but the suggestions<sup>d</sup> of the wicked are deceptive.

<sup>6</sup>The words of the wicked lie in wait for blood, but the mouth of the upright delivers them.<sup>e</sup>

<sup>7</sup>The wicked are overthrown and are no more,<sup>f</sup> but the house of the righteous shall stand.

<sup>8</sup>For his common sense a man is commended, but a man with twisted thoughts<sup>g</sup> shall be despised.

<sup>9</sup>Better is he who is lightly esteemed, but has a servant, than he who boasts of himself, and lacks bread.

<sup>10</sup>A righteous man understands the needs<sup>h</sup> of his livestock, but even the mercy of the wicked is cruel.

<sup>11</sup>He who tills his ground will have his fill of bread, but he who follows vain pursuits is lacking in sense.

<sup>12</sup>The wicked man desires the booty of evil men, but the root of the righteous bears fruit.<sup>i</sup>

<sup>13</sup>An evil man is ensnared by the

transgression of his lips, but the righteous comes forth from trouble.

<sup>14</sup>From the fruit of his words a man is well satisfied, and the work of a man's hands will come back to him.

<sup>15</sup>The way of the foolish is right in his own eyes, but the wise listens to advice.

<sup>16</sup>As for the foolish, his displeasure is known at once,<sup>j</sup> but the discerning man ignores an insult.

<sup>17</sup>He who speaks truth gives correct evidence, but a false witness practices deception.

<sup>18</sup>Some speak rashly like the piercing of a sword, but the tongue of the wise heals.

<sup>19</sup>Truthful lips endure forever, but a lying tongue only for the wink of an eye.

<sup>20</sup>Deceit is in the heart of those who plan evil, but those who plan good have joy.

<sup>21</sup>No harm befalls the righteous, but the wicked are filled up with trouble.

<sup>22</sup>Lying lips are an abomination to the LORD, but those who deal faithfully are His delight.

<sup>23</sup>A man of insight conceals his knowledge, but the heart of fools proclaims foolishness.

<sup>24</sup>The hand of the diligent will rule, but the slack hand will be forced to serve.<sup>k</sup>

<sup>25</sup>Anxiety in a man's heart weighs it down, but a kind word makes it glad.

<sup>26</sup>The righteous seeks guidance from his friend, but the way of the wicked leads them astray.

<sup>27</sup>A slothful man will not roast his prey,<sup>l</sup> but the possessions of the diligent man are precious.

<sup>28</sup>Life is in the way of the righteous, a pathway where there is no death.<sup>m</sup>

**13** A WISE SON ACCEPTS<sup>n</sup> HIS FATHER'S correction, but a scorner does not listen to rebuke.

<sup>2</sup>From the fruit of his mouth a man

z) Lit. "takes souls." a) As stupid. b) "A wife of strength."

c) This word in its primary sense means "master," which throws light on the early concept of the marriage relationship. d) Or, "attempts at leadership." See note on 1:5.

e) The upright defend the innocent victims of the wicked. f) "Are not." See Gen. 5:24.

g) Or, "distorted of mind."

h) "Knows the soul of"; only one who knows God can understand his neighbor.

i) The Hebrew has only "the root of the righteous gives." The sense is that the wicked always wants what belongs to somebody else, the righteous earns his own living.

j) Lit. "on the day," "at the time." And this because, like a child, he thinks aloud.

k) "Under tribute." l) Or, "hunt."

m) This is one of the few assertions of immortality in the Old Testament, and the only certain one in the Book of Proverbs. n) The verb is absent in the Hebrew.

will eat bountifully, but the desire of the treacherous is for violence.

<sup>3</sup>He who guards his mouth controls himself, but he who opens wide his lips comes to ruin.

<sup>4</sup>The soul of the lazy one craves and gets nothing, but the soul of the diligent is well supplied.

<sup>5</sup>A righteous man hates a lying word, but a wicked man acts odiously<sup>o</sup> and shamefully.

<sup>6</sup>Righteousness guards him who is blameless in the way, but wickedness overthrows the sinner.

<sup>7</sup>There is one who considers himself<sup>p</sup> rich, yet has nothing; and one who considers himself<sup>a</sup> poor, yet possesses great wealth.

<sup>8</sup>His riches are a ransom for a man's life, but the poor do not even hear a rebuke.<sup>r</sup>

<sup>9</sup>The light of the righteous dances, but the lamp of the wicked is put out.

<sup>10</sup>Only through pride comes contention, for wisdom is with those who take advice.

<sup>11</sup>Wealth acquired rashly dwindles away, but he who gathers by labor<sup>s</sup> increases.

<sup>12</sup>Hope drawn out makes the heart sick, but a longing come true is a tree of life.

<sup>13</sup>He who despises the Word is in debt to<sup>t</sup> it and he who reveres the commandment will be rewarded.

<sup>14</sup>The teaching of the wise is a fountain of life to deliver from the snares of death.<sup>u</sup>

<sup>15</sup>Ideal understanding lends attractiveness, but the way of the treacherous is rugged.

<sup>16</sup>Every person of insight acts with forethought,<sup>v</sup> but a fool displays his folly.

<sup>17</sup>An unreliable messenger precipi-

tates trouble, but a faithful envoy brings healing.

<sup>18</sup>Poverty and shame will be for him who refuses instruction, but the one listening to reproof will be honored.

<sup>19</sup>Longing fulfilled is sweet to the soul, thus it is an abomination to fools to give up evil.

<sup>20</sup>He who walks with wise men will be wise,<sup>w</sup> but the companion of fools will suffer harm.

<sup>21</sup>Calamity pursues sinners, but prosperity rewards the righteous.

<sup>22</sup>A good man leaves an inheritance to his children's children,<sup>x</sup> but the wealth of the sinner is stored up for the righteous.

<sup>23</sup>Much food is in the fallow ground of the poor, but it is swept away for lack of justice.

<sup>24</sup>He who spares his rod hates his son, but he who loves him is diligent to chasten him.<sup>y</sup>

<sup>25</sup>The righteous eats to satisfy his need,<sup>z</sup> but the wicked's stomach never has enough.<sup>a</sup>

**14** A WISE WOMAN BUILDS HER own house, but a foolish one with her own hands tears it down.

<sup>2</sup>He who walks in his uprightness reveres the LORD, but he who is perverse in his ways despises Him.

<sup>3</sup>In the mouth of the foolish man lies a rod for his pride, but the lips of the wise preserve them.

<sup>4</sup>Where there are no oxen, the stable is clean, but much increase comes by the strength of the ox.<sup>b</sup>

<sup>5</sup>A faithful witness will not lie, but a false witness breathes out falsehoods.<sup>c</sup>

<sup>6</sup>Should a scorner seek wisdom, it is not for him;<sup>d</sup> but for the discerning knowledge is readily acquired.

o) Lit. "causes a bad smell."

p, q) Or, "makes himself" — the poor person with great thoughts and the wealthy person whose thinking is limited to his own immediate interests.

r) The rich man's offense is often exaggerated to get his money. s) Lit. "by hand."

t) He has broken his covenant pledge to the LORD; he has defaulted in his obligation.

u) i.e., "fatal snares." v) Lit. "knowledge."

w) Conversing personally with a noble character; also reading the works of splendid writers, certainly of the sacred writers.

x) Not merely material wealth, but their exemplary and enriching lives.

y) Lit. "seeks him with chastening." z) Lit. "soul." a) "Is always lacking."

b) One has less work with no oxen, but also less income. So where few worshipers attend church, it is easier for the janitor, but how about the church's impact on the community?

c) Repeated from 6:19.

d) He lacks the prerequisite — reverence for the LORD. He does not love it for its own sake.

<sup>7</sup>Leave the presence of a man who is a fool, for you will not discern words<sup>e</sup> of knowledge there.

<sup>8</sup>The wisdom of the man of insight is in his anticipating his way, but the folly of fools is deceiving.

<sup>9</sup>The bond<sup>f</sup> between foolish men is guilt, but between the upright it is good-will.

<sup>10</sup>The heart knows its own bitterness, and no stranger can intermingle with its joy.

<sup>11</sup>The house of the wicked shall be overthrown, but the tent of the upright shall prosper.

<sup>12</sup>There is a way that seems right to a person, but its end is the way of death.

<sup>13</sup>Even in laughter the heart may be sad and joy may eventuate in grief.

<sup>14</sup>The perverse man will get filled up on his own ways, and the good man gets satisfaction from his.

<sup>15</sup>The simple believes every word, but the man of insight makes sure where he is going.

<sup>16</sup>A wise man is cautious and avoids misfortune, but a fool parades himself and feels confident.

<sup>17</sup>He who is quick-tempered acts foolishly,<sup>g</sup> and a man who plans wickedness is hated.

<sup>18</sup>The simple have folly for their portion, but people of insight have knowledge for a crown.

<sup>19</sup>Evil men shall bow before the good, and the wicked at the gates of the righteous.

<sup>20</sup>Even by his neighbor the poor is spurned, but the friends of the rich man are many.

<sup>21</sup>He sins who despises his neighbor,<sup>h</sup> but happy is he who is gracious to the humble.

<sup>22</sup>Do they not go astray who plot mischief? Loyal love and stability are for those who plan good.

<sup>23</sup>In all toil there is profit, but mere talk leads only to want.<sup>i</sup>

<sup>24</sup>The crown of the wise is their wealth (of wisdom), but the folly of fools is still folly.

<sup>25</sup>A faithful witness delivers souls, but he who breathes out lies is a betrayer.

<sup>26</sup>In reverence for the LORD one has strong confidence and for his children there shall be a refuge.

<sup>27</sup>Reverence for the LORD is a fountain of life to deliver from the snares of death.<sup>j</sup>

<sup>28</sup>In the multitude of people is a king's glory, and in a lack of people lies the ruin of a prince.

<sup>29</sup>He who is slow to anger is of great understanding, but whoever is hasty of spirit exalts folly.

<sup>30</sup>A relaxed<sup>k</sup> mind makes for physical health; but passion is rottenness to the bones.

<sup>31</sup>He who oppresses the poor insults his Maker, and he who is kind to the needy honors Him.<sup>l</sup>

<sup>32</sup>The wicked is overthrown by his mischief-making, but the righteous, while dying, has confidence.<sup>m</sup>

<sup>33</sup>In the heart of a man of understanding wisdom quietly rests, but she must make herself known to the inner self of fools.<sup>n</sup>

<sup>34</sup>Righteousness exalts a nation, but sin is a reproach to any people.<sup>o</sup>

<sup>35</sup>The king's favor is toward the servant who deals wisely, but his wrath is evidenced toward him who acts shamefully.

**15** A PLEASANT ANSWER TURNS away wrath, but a harsh word arouses anger.<sup>p</sup>

<sup>2</sup>The tongue of the wise makes knowledge attractive, but the mouth of fools gushes forth with folly.

<sup>3</sup>The eyes of the LORD are in every place, observing the evil and the good.

<sup>4</sup>A soothing tongue is a tree of life, while perversity in it breaks down the spirit.

c) Lit. "lips." f) "Interpreter," "intermediary."

g) Most of us regret occasions when we failed to control our temper, for it hurt ourselves and others. h) For instance, the Pharisee in the temple, but he is not unique.

i) Not what he says but what he does is the measure of a person. j) Cf. 13:14.

k) Free from tension. l) For he co-operates with God.

m) This passage certainly seems to imply life after death for the righteous.

n) Wisdom must clamor loudly before being recognized by fools.

o) A national maxim every citizen does well to make his own.

p) Another maxim for daily behavior, to be practiced.



<sup>5</sup>The foolish rejects his father's correction, but he who remembers reproof is prudent.

<sup>6</sup>In the house of the righteous is great treasure, but the income of the wicked is freighted with trouble.

<sup>7</sup>The lips of the wise spread knowledge, but not so the mind of fools.

<sup>8</sup>The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight.<sup>a</sup>

<sup>9</sup>The way of the wicked is an abomination to the LORD, but He loves him who seeks after righteousness.

<sup>10</sup>There is severe discipline for him who forsakes the way, and he who hates reproof will die.<sup>r</sup>

<sup>11</sup>Sheol<sup>s</sup> and Abaddon<sup>t</sup> lie open before the LORD, how much more the hearts of the sons of men!

<sup>12</sup>A scorner does not like to be rebuked, so he will not go to the wise.

<sup>13</sup>A happy heart makes the face look sunny; but in grief of heart the spirit is broken.<sup>u</sup>

<sup>14</sup>The heart of a discerning person seeks knowledge, but the mouth of the foolish feeds on folly.

<sup>15</sup>All the days of the poor are unfortunate, but the glad-hearted has a continual feast.<sup>v</sup>

<sup>16</sup>Better a little with reverence for the LORD than great treasure and lamentation with it.

<sup>17</sup>Better a vegetable meal where love is, than a fattened ox<sup>w</sup> and hate with it.

<sup>18</sup>A hot-tempered man stirs up strife, but one slow to anger quiets contention.

<sup>19</sup>The sluggard's path is like a growth of thorns,<sup>x</sup> but the way of the upright is leveled.<sup>y</sup>

<sup>20</sup>A wise son makes his father glad, but a foolish man despises his mother.

<sup>21</sup>Folly is joy to one who lacks sense, but a discerning man takes a straight course.<sup>z</sup>

<sup>22</sup>For lack of advice plans go wrong, but with many counselors they are accomplished.

<sup>23</sup>What joy to a man is the answer of his mouth; for how good is a word at the right time!

<sup>24</sup>The path of life leads upward for the wise, that he may avoid Sheol below.<sup>a</sup>

<sup>25</sup>The LORD tears down the house of the proud, but He protects the boundaries of the widow.

<sup>26</sup>Wicked thoughts are an abomination to the LORD, but kindly words are pure.<sup>b</sup>

<sup>27</sup>He who plunders for profit troubles his own house, but the one who hates bribes will live.

<sup>28</sup>The mind of the righteous ponders before answering, but the mouth of the wicked pours forth evil things.

<sup>29</sup>The LORD is far from the wicked, but He hears the prayer of the righteous.

<sup>30</sup>The light of the eyes rejoices the heart, and a good report nourishes<sup>c</sup> the bones.

<sup>31</sup>The ear that listens to the reproof of life will stay among wise men.<sup>d</sup>

<sup>32</sup>He who ignores correction despises himself, and he who listens to reproof acquires intelligence.

<sup>33</sup>Reverence of the LORD is the instruction of wisdom, for before honor must be humility.

**16** ORDERLY THINKING<sup>e</sup> BELONGS to man, but the answer of the tongue is from the LORD.<sup>f</sup>

<sup>2</sup>All the ways of a man are clean in his own eyes, but the LORD<sup>g</sup> weighs the spirits.

<sup>3</sup>Roll your work onto the LORD and your plans will be achieved.

<sup>4</sup>The LORD has made everything for His purpose, even the wicked for the day of calamity.

q) Another way of saying that obedience is better than sacrifice.

r) They are doomed to get discipline the hard way. s, t) Synonyms for the grave.

u) In joy one naturally shares with others, but in grief he is more likely to retreat within himself, causing an impossible burden. v) Even though poor. w) Served as juicy steaks.

x) He imagines it so. y) The way of the righteous is cleared for his coming before he arrives.

z) Lit. "makes his going straight."

a) The righteous is moving away from the grave rather than toward it, as most men do.

b) Are recognized as coming from a pure heart. c) Lit. "fattens."

d) Who will furnish the reproof. e) Lit. "orderly arrangement of the mind."

f) Man can think logically, but only God can teach him how to say it most effectively, especially on the spur of the moment. g) Note the frequency of the name of God in vv. 1-9.

<sup>5</sup>Every one proud of heart is an abomination to the LORD; be assured<sup>b</sup> he will not go unpunished.

<sup>6</sup>By loyal love and faithfulness iniquity is atoned for, but turning from evil is through reverence for the LORD.<sup>1</sup>

<sup>7</sup>When the ways of a man please the LORD, He makes even his enemies to be at peace with him.

<sup>8</sup>Better is a little with righteousness by fair means than a large income without justice.

<sup>9</sup>A man's mind plans his road, but the LORD directs his steps.<sup>1</sup>

<sup>10</sup>A godly decision is on the lips of the king; in judgment his mouth does not sin.<sup>k</sup>

<sup>11</sup>The balance and scales of justice are the LORD's, and all the weights in the bag are His work.<sup>1</sup>

<sup>12</sup>To do wickedness is an abomination to kings, for the throne is established by righteousness.

<sup>13</sup>Righteous lips are a delight to a king and he loves him who speaks what is right.

<sup>14</sup>The wrath of a king is a messenger of death, but a wise man will appease it.

<sup>15</sup>In the light of a king's face is life, and his favor is as showers of spring.

<sup>16</sup>How much better to get wisdom than gold, as understanding is rather to be chosen than silver.

<sup>17</sup>The highway of the upright turns away from evil, and he who guards his life takes heed to his way.

<sup>18</sup>Before destruction comes pride, and before a fall a proud spirit.<sup>m</sup>

<sup>19</sup>It is better to be humble in spirit among the poor, than to divide the plunder with the proud.

<sup>20</sup>He who acts wisely concerning the Word will find good, and happy is he who trusts in the LORD.

<sup>21</sup>The wise in heart will be called a discerning man, and pleasant speech will increase learning.<sup>n</sup>

<sup>22</sup>Prudence is a fountain of life to its possessor, but folly is the chastisement of fools.

<sup>23</sup>The mind of the wise teaches his mouth and adds learning to his lips.

<sup>24</sup>Pleasant words are as a honeycomb, sweet to the soul and healing to the bones.<sup>o</sup>

<sup>25</sup>There is a way that seems right to a man, but its end is the way of death.<sup>p</sup>

<sup>26</sup>A worker's appetite works for him, for his mouth urges him on.<sup>q</sup>

<sup>27</sup>A worthless man plots harm, and his speech is like a scaring flame.

<sup>28</sup>A perverse man sows strife, and a whisperer separates familiar friends.<sup>r</sup>

<sup>29</sup>A man of violence entices his neighbor, and leads him in a way that is not good.

<sup>30</sup>He who winks his eyes to plan perverse things, pinching his lips,<sup>s</sup> brings harm to pass.

<sup>31</sup>A hoary head is a crown of glory; it is found in the way of righteousness.<sup>t</sup>

<sup>32</sup>Better is he who is slow to anger than the mighty hero, and he who rules his spirit than he who captures a city.

<sup>33</sup>The lot is cast into the lap, but from the LORD is its every decision.<sup>u</sup>

**17** BETTER IS A DRY MORSEL WITH quiet than a house full of feasting<sup>v</sup> with strife.

<sup>2</sup>A slave who acts wisely will rule over the son who acts shamefully, and he will share the inheritance with the sons.<sup>w</sup>

<sup>3</sup>The crucible is for silver and the furnace for gold, but the LORD tests hearts.<sup>x</sup>

<sup>4</sup>An evildoer listens to wicked lips,

h) See 11:21. i) Only by a walk with God can man turn from evil.

j) Man must do the stepping and should plan which way to go, but always with God in mind, for He has a plan with us and a task for us; He also supplies the strength to walk. See Jer. 10:23.

k) He is not true to his divine anointing if he acts otherwise.

l) Let the king remember this, lest he think he is God.

m) The world says, "Have self-confidence." His word teaches, "Trust in God, then advance confidently."

n) Make others more amenable to learning.

o) Not flattering but encouraging words. p) Identical with 14:12.

q) That we must work to keep body and soul together God in His goodness has turned into a blessing. r) Gossip is from the devil; it always hurts.

s) Pretending to leave something damaging unsaid. t) Since long life is a blessing of God.

u) God has much more to do with our biography than we take for granted. Look back over your life and see what critical moves were not your own idea. v) Lit. "sacrifices of strife."

w) Joseph and Daniel are outstanding examples. x) And we are in His crucible.

and a liar pays attention to a vicious tongue.<sup>7</sup>

<sup>5</sup>He who mocks the poor insults his Maker, and he who rejoices at another's calamity will not go unpunished.

<sup>6</sup>Grandchildren are the crown of old age, and the glory of children is in their fathers.

<sup>7</sup>Excellent speech is not suitable in a fool, much less deceitful speech in a prince.

<sup>8</sup>A bribe is a precious stone in the eyes of the one receiving it; whatever he turns to, he causes to succeed.<sup>2</sup>

<sup>9</sup>He who covers an offense seeks love, but he who brings up a matter again, alienates a close friend.

<sup>10</sup>A rebuke goes deeper into a man of understanding than a hundred blows into a fool.

<sup>11</sup>A wicked man seeks only rebellion; but a stern messenger will be sent against him.

<sup>12</sup>Rather a man should encounter a bear robbed<sup>a</sup> of her cubs, than a fool in his folly.

<sup>13</sup>Whoever returns evil for good, calamity will not leave his house.<sup>b</sup>

<sup>14</sup>The beginning of strife is like letting out water; so quit before the quarrel breaks forth.

<sup>15</sup>He who judges the wicked to be righteous and he who judges the righteous to be wicked, even both are an abomination to the Lord.

<sup>16</sup>Why is this—a price in the hand of a fool to buy wisdom, when he has no capacity?<sup>c</sup>

<sup>17</sup>A friend is perpetually friendly, and a brother is born for adversity.<sup>d</sup>

<sup>18</sup>A man without good judgment is he who makes an agreement, becoming surety in the presence of his neighbor.

<sup>19</sup>He who loves transgression loves strife, and he who opens wide his mouth<sup>e</sup> seeks destruction.

<sup>20</sup>The man of a crooked mind does

not find prosperity, and he who has a perverted tongue tumbles into trouble.

<sup>21</sup>He who fathers a fool, it is grief to him; yes, the father of a fool is joyless.

<sup>22</sup>A cheerful heart makes a good cure,<sup>f</sup> but a broken spirit makes the bones dry up.

<sup>23</sup>A wicked man accepts a personal bribe to pervert the ways of justice.

<sup>24</sup>Wisdom is before the face of the discerning man,<sup>g</sup> but the eyes of the fool are upon the ends of the earth.<sup>h</sup>

<sup>25</sup>A foolish son is grief to his father and bitterness to her who bore him.

<sup>26</sup>To impose a fine on the righteous is not good, nor to flog noble men for their uprightness.

<sup>27</sup>He who restrains his words has knowledge, and he who is calm of spirit is a man of understanding.

<sup>28</sup>Even a fool when he is silent is thought to be wise,<sup>i</sup> and he who keeps his lips closed is considered intelligent.

**18** HE WHO WILFULLY SEPARATES himself, seeks his own desire and breaks out against all sound wisdom.

<sup>2</sup>A fool does not delight in understanding, but only in revealing his own opinion.

<sup>3</sup>The wicked brings contempt with him<sup>j</sup> and with disdain brings reproach.<sup>k</sup>

<sup>4</sup>The words of a man's mouth are deep waters; the fountain of wisdom is a flowing stream.<sup>l</sup>

<sup>5</sup>It is not good to show partiality to the wicked, to deprive a righteous man of justice.

<sup>6</sup>The lips of a fool lead to strife, and his mouth calls for a beating.

<sup>7</sup>A fool's mouth is his ruin, and his lips are a snare to his soul.

<sup>8</sup>The words of a gossip are tempting morsels, and they go down into the inner parts of the body.

y) Not only is the slanderer doing wrong, but also the one who listens to him.

z) In order to keep the bribe. This is sarcasm. No genuine success can result. a) Lit. "bereaved."

b) He perpetuates unpleasant relationships. c) Lit. "mind."

d) A brother may help in the hour of need; the friend is always there.

e) Lit. "makes high his opening." f) Up-to-date therapy, unsurpassed.

g) She is his one pursuit, immediately perceived and grasped.

h) The fool has some far-off objective he never reaches.

i) Who of us does not regret the occasion when he did not practice this hint?

j) Contempt for others. k) Against himself.

l) The more one concentrates in his thinking, the more fresh ideas present themselves.

<sup>9</sup>Also, he who is slack in his work is a brother to him who destroys.<sup>m</sup>

<sup>10</sup>The name of the LORD is a strong tower; into it runs the righteous and cannot be touched.<sup>n</sup>

<sup>11</sup>The rich man's wealth is his strong city and as a high<sup>o</sup> wall — so he thinks.

<sup>12</sup>Before destruction a man's heart is haughty, but before honor goes humility.

<sup>13</sup>He who answers before he hears, it is folly to him and reproach.

<sup>14</sup>A man's spirit will endure sickness,<sup>p</sup> but a broken spirit who can carry?

<sup>15</sup>A discerning mind gets knowledge and the ear of the wise seeks information.<sup>q</sup>

<sup>16</sup>A man's gift makes room for him<sup>r</sup> and brings him before great men.

<sup>17</sup>He who states his case first seems right until another comes to examine him.

<sup>18</sup>The lot puts an end to disputes and separates powerful men.<sup>s</sup>

<sup>19</sup>A brother offended is harder to be won than a strong city, and quarrels are as bars of a castle.<sup>t</sup>

<sup>20</sup>With the fruit of his mouth a man's stomach is filled; with the increase of his lips he will be satisfied.<sup>u</sup>

<sup>21</sup>Death and life are in the power of the tongue, and those who love it will eat its fruit.

<sup>22</sup>He who has found a wife has gained a goodly portion, and obtains favor from the LORD.

<sup>23</sup>The poor use entreaties, but the rich answer roughly.

<sup>24</sup>A man has many friends<sup>v</sup> for companionship,<sup>w</sup> but there is a friend who sticks closer than a brother.<sup>x</sup>

**19** BETTER IS THE POOR MAN WHO walks in integrity than a fool who is perverse of lips.

<sup>2</sup>Even as it is not good to be ignorant, so he who hurries his feet misses the mark.<sup>y</sup>

<sup>3</sup>The foolishness of man ruins his affairs, but his heart is resentful toward the LORD.<sup>z</sup>

<sup>4</sup>Wealth adds many friends, but as for the poor, his only friend leaves him.

<sup>5</sup>A false witness will not go unpunished, and he who breathes out lies will not escape.

<sup>6</sup>Many will entreat the favor<sup>a</sup> of a generous man, and everyone is the friend of the man who gives gifts.

<sup>7</sup>All the brothers of the poor despise him, how much more do his friends go far from him! He pursues them with words,<sup>b</sup> but they are gone.<sup>c</sup>

<sup>8</sup>He who gains wisdom loves his own life; he who maintains insight finds success.

<sup>9</sup>A false witness will not go unpunished, and he who breathes out lies will perish.

<sup>10</sup>Luxury is not fitting for a fool, much less for a slave to rule over princes.<sup>d</sup>

<sup>11</sup>It is prudent for a man to restrain his anger; it is his glory to overlook an offense.<sup>e</sup>

<sup>12</sup>A king's anger is like the roaring of a lion, but his favor is as dew upon the grass.

<sup>13</sup>A foolish son is a calamity to his father, and the quarreling of a wife is as a constant dripping of water.

<sup>14</sup>House and wealth are inherited from fathers, but a prudent wife is from the LORD.

<sup>15</sup>Laziness makes one sleep heavily; an idle person will suffer hunger.

<sup>16</sup>He who keeps the commandments keeps his own soul, but he who despises His way shall die.

<sup>17</sup>He who is gracious to the poor is lending to the LORD; He will repay him for his benevolent action.

m) Not producing is next to destroying. n) Above the danger.

o) The rich man thinks he is protected, but the righteous actually is.

p) The will to live when there is something to live for.

q) With few available writings, most information came by ear.

r) Money helps to pave the way to temporal success.

s) Who are about to fight. The result brings harmony. t) Preventing entry.

u) Good speech is profitable. v) Lit. "a man of friends." w) Lit. "to act as companions."

x) Which has been found supremely true of Jesus.

y) Or "sins." The contrast is between those who do not know and those who only think they know.

z) When he can find no one else to blame for his failure then, instead of blaming himself he is likely to find fault with God. a) "Smooth the face." b) Of entreaty. c) His friends.

d) The fool certainly, and the slave probably does not have the ability to spend or to direct profitably. e) Lit. "to pass over."

<sup>18</sup>Discipline your son, for there is hope, and do not set your heart on his destruction.<sup>f</sup>

<sup>19</sup>A man of great wrath must bear his penalty, for if you deliver him, you must do it again.

<sup>20</sup>Hear advice and accept instruction, that you may be wise the rest of your days.

<sup>21</sup>Many schemes are in a man's mind, but the counsel of the LORD will stand.<sup>g</sup>

<sup>22</sup>What is desired in a man is steadfast love, for better is a poor man than a liar.

<sup>23</sup>Reverence for the LORD leads to life; he who remains satisfied with that will not be visited by harm.

<sup>24</sup>The sluggard buries his hand in the dish and will not even bring it back to his mouth.

<sup>25</sup>Strike a scorner, and the simple will become prudent; and when a discerning man is reproved, he will gain knowledge.<sup>h</sup>

<sup>26</sup>A son who slanders his father and drives out his mother acts shamefully and disgracefully.

<sup>27</sup>Cease, my son, to hear instruction only to stray from the words of knowledge.

<sup>28</sup>A worthless witness scoffs at justice and the mouth of the wicked swallows iniquity.

<sup>29</sup>Judgment is ready for scorners and flogging for the back of fools.

**20** WINE IS A SCORNER, STRONG drink<sup>i</sup> a brawler, and whoever gets drunk<sup>j</sup> is not wise.

<sup>2</sup>The fury of a king is like the roaring of a lion; he who makes him angry endangers his own life.<sup>k</sup>

<sup>3</sup>It is an honor for a man to keep away from strife, but every foolish man will be quarreling.

<sup>4</sup>In the autumn the sluggard will

not plow; he will search at harvest time and have nothing.

<sup>5</sup>Planning in a man's mind is deep water, but a man of understanding will draw it out.

<sup>6</sup>Many a man proclaims his own steadfast love, but who can find a faithful man?

<sup>7</sup>He who walks righteously in his integrity — how happy are his children after him!

<sup>8</sup>A king who sits on the throne of judgment winnows all evil with his eyes.

<sup>9</sup>Who can say, "I have made my heart clean; I am pure from my sin?"

<sup>10</sup>Diverse weights and diverse measures<sup>l</sup> are both alike an abomination to the LORD.

<sup>11</sup>Even a child reveals himself by his acts, whether what he does is pure and right.<sup>m</sup>

<sup>12</sup>The hearing ear and the seeing eye, the LORD has made them both.<sup>n</sup>

<sup>13</sup>Be not overfond of sleep lest you come to poverty; keep your eyes open and have plenty of food.

<sup>14</sup>"Bad! Bad!" says the buyer,<sup>o</sup> but when he goes his way, then he boasts.

<sup>15</sup>There is gold and a mass of costly stones, but the understanding lips are a precious jewel.

<sup>16</sup>Take the man's garment who is surety for a stranger, and hold him in pledge when he is surety for foreigners.<sup>p</sup>

<sup>17</sup>Sweet to a man is food gained by deceit, but afterwards his mouth will be filled with gravel.

<sup>18</sup>Every plan is confirmed by counsel, and thus by wise guidance you carry on war.

<sup>19</sup>He who goes about as a talebearer reveals secrets; therefore do not associate with him who opens wide his lips.

<sup>20</sup>He who curses his father or his

f) A boy is never hopeless; his ruin is not inevitable.

g) "Man proposes, but God disposes."

h) A discerning man needs only a verbal reproof. The scorner will profit from no amount of discipline, but he can be made an object lesson to help teach the immature [simple].

i) Fermented from fruits other than grapes, such as dates and pomegranates. j) Lit. "staggers."

k) "Sins against his own soul."

l) Pound and pound; bushel and bushel. Some unscrupulous merchants used one size for buying and another for selling. m) So, as Jesus put it, "By their fruits you shall know them."

n) God made us so that we may daily increase our knowledge and understanding.

o) The buyer wants to make the seller feel that the sales price is too high.

p) For that man will financially be bankrupt.

mother, his lamp will be put out in utter darkness.

<sup>21</sup>An estate may be obtained hastily at the beginning, but its end will not be blessed.

<sup>22</sup>Do not say, "I will repay evil"; wait for the LORD and He will save you.<sup>a</sup>

<sup>23</sup>Diverse weights are an abomination to the LORD, and false scales are wrong.

<sup>24</sup>A man's steps are ordered by the LORD; how then can a man understand his way?<sup>r</sup>

<sup>25</sup>It is a snare for a man to say rashly, "It is holy," and after vows to consider more thoroughly.<sup>a</sup>

<sup>26</sup>A wise king winnows the wicked and drives the wheel over them.<sup>t</sup>

<sup>27</sup>The spirit<sup>u</sup> of man is a lamp of the LORD, searching out all the inward parts.

<sup>28</sup>Lovingkindness and faithfulness preserve the king, and his throne is upheld by justice.

<sup>29</sup>The glory of young men is their strength, and the attractiveness of old men is their gray head.

<sup>30</sup>Blows that wound cleanse away evil, and are strokes that reach the innermost parts.

**21** THE HEART OF THE KING IS AS streams of water in the hand of the LORD; wherever He wills, He turns it.

<sup>2</sup>Every way of a man is right in his own eyes, but the LORD weighs hearts.<sup>v</sup>

<sup>3</sup>To practice righteousness and justice is more acceptable to the LORD than sacrifice.<sup>w</sup>

<sup>4</sup>Haughty eyes, a lustful<sup>x</sup> heart and the tilling of the wicked are sin.<sup>y</sup>

<sup>5</sup>The plans of the diligent lead only to plenty, but every one who is hasty comes only to want.

<sup>6</sup>The getting of riches by a lying

tongue is a fleeting vapor, a pursuit of death.

<sup>7</sup>The violence of the wicked snares them, for they refuse to act with fairness.

<sup>8</sup>The way of some men is perverse and wrong,<sup>z</sup> but as for the pure, his work is right.

<sup>9</sup>It is better to live in the corner of a housetop than to share a house<sup>a</sup> with a contentious woman.

<sup>10</sup>The soul of the wicked desires evil; his neighbor finds no favor in his eyes.

<sup>11</sup>When the scorner is punished, the simple become wise; when one is considerate of the wise man, he acquires knowledge.<sup>b</sup>

<sup>12</sup>The righteous man deals considerately with the house of the wicked; the wicked are tumbled into ruin.<sup>c</sup>

<sup>13</sup>He who closes his ears to the cry of the poor will himself also cry and not be heard.

<sup>14</sup>A gift in secret quiets anger, and a present in the bosom calms fury.

<sup>15</sup>The doing of justice is a joy to the righteous, but to the workers of iniquity it is a calamity.

<sup>16</sup>A man who strays from the way of prudence will find rest in the assembly of the dead.<sup>d</sup>

<sup>17</sup>He who loves pleasure will be a poor man; he who loves wine and oil will not be rich.

<sup>18</sup>The wicked is a ransom for the righteous and the treacherous for the upright.<sup>e</sup>

<sup>19</sup>It is better to live in a desert land<sup>f</sup> than with a contentious and fretful woman.

<sup>20</sup>Desirable treasure and oil are in the dwelling of the wise, but a foolish man devours them.

<sup>21</sup>He who follows after righteousness and loving-kindness finds life, righteousness and honor.

q) Exemplified so perfectly when David refused to put Saul out of the way, I Sam. 26:8-10.

r) He must receive help from God, who will direct his steps, although he may never completely understand the way. s) The man rashly dedicates something to God before he counts the cost.

t) As was done in threshing. u) Lit. "life-breath," see Gen. 2:7. v) Compare 16:2.

w) So said God's prophet [I Sam. 15:22], and the scribe to Jesus [Mark 12:33].

x) Lit. "broad," with unlimited desire. y) Because not for a God-honoring purpose.

z) Lit. "foreign," contrary to what should characterize them.

a) Lit. "than a house of a companion."

b) The ignorant are moved by fear, but the wise by concern for others.

c) See 25:21-22. His thoughtfulness accentuates the evil of his neighbor. d) Lit. "shades."

e) God sees to it that ultimately right triumphs over wrong; hence the godly, too, triumph over the ungodly, whatever appearances may suggest otherwise. f) Where no one else lives.

<sup>22</sup>A wise man scales the city of the mighty and brings down the stronghold in which they trust.

<sup>23</sup>He who guards his mouth and his tongue keeps his soul from troubles.

<sup>24</sup>Proud, haughty, "scorner" is his name, who acts with arrogant pride.

<sup>25</sup>The desire<sup>g</sup> of the sluggard slays him, for his hands refuse to work;

<sup>26</sup>all day long he feels greedy; but the righteous gives<sup>h</sup> and does not hold back.

<sup>27</sup>The sacrifice of the wicked is an abomination; how much more when he brings it with evil intent!

<sup>28</sup>A false witness will perish, but a man who listens faithfully will be at liberty to speak.<sup>i</sup>

<sup>29</sup>A wicked man has an impudent face, but as for the upright, he ponders his ways.

<sup>30</sup>There is no wisdom, there is no understanding, there is no counsel against the LORD;<sup>j</sup>

<sup>31</sup>The horse is made ready for the day of battle, but the victory belongs to the LORD.

**22** A GOOD NAME IS TO BE CHOSEN rather than great riches and loving favor than silver and gold.

<sup>2</sup>The rich and the poor meet together — the LORD is Maker of them all.<sup>k</sup>

<sup>3</sup>A prudent man sees danger and hides himself, but the simple continue on and suffer for it.

<sup>4</sup>The results of humility<sup>l</sup> — reverence for the LORD — are riches, honor and life.

<sup>5</sup>Thorns and snares are in the way of the perverse; he who guards his soul will go far from them.

<sup>6</sup>Educate a child according to his life requirements; even when he is old he will not veer from it.

<sup>7</sup>The rich rules over the poor, and the borrower is slave to the lender.

<sup>8</sup>He who sows injustice will reap

nothing, and the rod of his fury will fail.

<sup>9</sup>He whose eye is generous<sup>m</sup> will be blessed, for he gives food to the poor.

<sup>10</sup>Cast out the scorner and strife will go out, and contention and abuse will cease.

<sup>11</sup>He who loves purity of heart and whose speech is pleasant will have the king as his friend.

<sup>12</sup>The eyes of the LORD protect knowledge, and He turns aside the words of the treacherous.

<sup>13</sup>The sluggard says, "There is a lion outside; I will be slain in the streets!"<sup>n</sup>

<sup>14</sup>The mouth of strange women is a deep pit; he who is cursed of the LORD falls into it.

<sup>15</sup>Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him.

<sup>16</sup>He who oppresses the poor to make gain for himself, or he who gives to the rich,<sup>o</sup> surely he will suffer want.

<sup>17</sup>Incline<sup>p</sup> your ear and listen to the words of the wise; apply your mind to know them;

<sup>18</sup>For it will be pleasant if you keep them within you; if all of them are ready upon your lips.

<sup>19</sup>That your trust may be in the LORD I have informed you this day, even you.

<sup>20</sup>Have not I written for you previously of counsels and knowledge, <sup>21</sup>so that I might make you know certainty, even the words of truth, that you might return words of truth to those who send you?

<sup>22</sup>Do not rob the poor because he is poor, nor oppress the afflicted in the gate; <sup>23</sup>for the LORD will plead their cause and He will take the life of those killing them.

<sup>24</sup>Do not associate with one given to anger, and with a wrathful man do not keep company, <sup>25</sup>lest you learn his ways and get yourself in a snare.

g) He desires only the fruit, not the labor.

h) The sluggard waits for life to come to him; the righteous gives himself to life unsparingly.

i) He will not be interrupted in his testimony. j) None that prevails.

k) We are all born equal before God. l) True humility will lead a man to revere God.

m) Lit. "good." n) He always finds an excuse for his laziness.

o) Gives a bribe. A man must be scrupulous both in how he makes and how he uses his money.

p) A new section begins here, resembling chapters 1-9.

<sup>26</sup>Be not among those who give pledges, who are securities for debts; <sup>27</sup>if you do not have the means to pay, why should your bed be taken from under you?<sup>q</sup>

<sup>28</sup>Do not remove the ancient landmark which your fathers have set.<sup>r</sup>

<sup>29</sup>Do you see a man skilful in his work? Before kings he will stand; he shall not stand before the undistinguished.

**23** WHEN YOU SIT DOWN TO EAT with a ruler, consider well what is before you <sup>2</sup>and put a knife to your throat if you are a man given to appetite;<sup>s</sup> <sup>3</sup>do not desire his delicacies, for they are deceptive food.

<sup>4</sup>Do not toil to get wealth; surrender that personal ambition.<sup>t</sup>

<sup>5</sup>Do your eyes light on it? But it is gone; for riches surely take wings like an eagle that flies heavenward.

<sup>6</sup>Eat not the bread of him whose eye is selfish,<sup>u</sup> neither desire his delicacies; <sup>7</sup>for as one who inwardly figures the cost,<sup>v</sup> so is he; "Eat and drink," he says to you, but his heart is not with you;<sup>w</sup> <sup>8</sup>you will vomit up the bit you have eaten, and spoil your compliments.<sup>x</sup>

<sup>9</sup>Do not speak to the ears of a fool, for he will despise the wisdom of your words.

<sup>10</sup>Remove not the ancient landmark, and the fields of the fatherless do not enter, <sup>11</sup>for their Redeemer is mighty; He will defend their cause against you.

<sup>12</sup>Apply your heart to instruction and your ears to the words of knowledge.

<sup>13</sup>Withhold not correction from a child; if you beat him with a rod, he will not die;<sup>y</sup> <sup>14</sup>beat him with a rod, and you will deliver his soul from

Sheol. <sup>15</sup>My son, if your heart is wise, my heart will rejoice, mine too; <sup>16</sup>yes, my soul will rejoice when your lips speak what is right. <sup>17</sup>Let not your heart envy sinners, but continue<sup>z</sup> in the reverence of the LORD all the day; <sup>18</sup>for surely there is a future<sup>a</sup> and your hope will not be cut off.

<sup>19</sup>Hear, my son, and be wise and direct your heart in the way. <sup>20</sup>Be not among winebibbers, among gluttonous eaters of flesh; <sup>21</sup>for the drunkard and the glutton<sup>b</sup> will be poverty-stricken, and drowsiness<sup>c</sup> will clothe a man with rags. <sup>22</sup>Heed your father who begot you and despise not your mother when she is old. <sup>23</sup>Buy the truth and do not sell it, along with wisdom, instruction, and understanding.<sup>d</sup>

<sup>24</sup>The father of the righteous will gladly rejoice, and he who begets a wise child will find joy in him; <sup>25</sup>let your father and mother find joy; let her who bore you rejoice. <sup>26</sup>My son, give me your heart and let your eyes delight in my ways. <sup>27</sup>For a harlot is a deep pit; an alien woman is a narrow well;<sup>e</sup> <sup>28</sup>she also lies in wait like a robber and increases the treacherous among men.<sup>f</sup>

<sup>29</sup>Who has sorrow? Who has woe? Who has strife? Who has complaints? Who feels hurt without cause? Who has bloodshot eyes? <sup>30</sup>They who tarry long over wine, they who go to sample mixed wine.<sup>g</sup> <sup>31</sup>Look not upon wine when it is red, when it sparkles in the cup,<sup>h</sup> when it goes down smoothly. <sup>32</sup>In the end it bites like a serpent, and stings like an adder. <sup>33</sup>Your eyes will see strange things, and your mind will utter upside-down things; <sup>34</sup>yes, you will be as one who lies down in the heart of the sea, or as one who lies down upon the top of a mast. <sup>35</sup>"They struck me; I did not feel it! They beat

q) To this day good people have regretted putting down their names as security, for it ruined them financially. r) The landmarks showed the bounds of one's property; to move them involved theft.

s) Lit. "if you are the owner of desire." To "put a knife to the throat" is an Eastern expression meaning to put restraint on one's appetite. t) Lit. "desist from your own understanding."

u) Lit. "evil," the opposite of the "generous [good] eye," cf. 22:9. v) Of the food he is serving.

w) He hopes you will refrain.

x) When you try to compliment your host you will choke on the words.

y) The correction will prevent his death. See v. 14.

z) The verb supplied to clarify the sense. The Hebrew lacks a verb. a) Lit. "an afterwards."

b) Note how drunkenness and gluttony are kindred sins, both intemperate.

c) The result of excessive indulgence. d) Though it cost you to secure it, share it with others.

e) Therefore difficult to escape from.

f) She not only is wicked but leads the innocent into crime.

g) See 9:2. We might paraphrase: "they who go to sample cocktails."

h) "When it gives its life in the cup."



me; I did not know it! When shall I awake? I will seek it yet again."<sup>1</sup>

**24** BE NOT ENVIOUS OF EVIL MEN nor desire to be with them; <sup>2</sup>for their minds devise violence, and their lips speak mischief.

<sup>3</sup>By wisdom is a house built and by understanding it is established;

<sup>4</sup>for by knowledge the rooms are filled with all precious and pleasant riches.

<sup>5</sup>A wise man is strong,<sup>j</sup> and a man of knowledge adds to his strength;<sup>k</sup>

<sup>6</sup>for by wise guidance you will wage your war, and there is victory in a multitude of counselors.

<sup>7</sup>Wisdom is too high for the foolish; in the gate he opens not his mouth.

<sup>8</sup>He who plans evil will be called a mischief-maker.

<sup>9</sup>Folly's schemes are sin, and the scoffer is an abomination to men.

<sup>10</sup>If you faint in the day of adversity,<sup>1</sup> your strength is small.<sup>m</sup>

<sup>11</sup>Deliver those who are being taken to their death; and from those staggering toward slaughter will you withhold yourself?

<sup>12</sup>If you say, "See, we did not know this," does not the One who weighs hearts perceive it? And He who watches over the soul, does He not know and shall He not repay each man for his deeds?

<sup>13</sup>My son, eat honey, for it is good and its drippings are sweet to your taste; <sup>14</sup>know that wisdom is thus to one's soul; if you have found it, then there will be a future and your hope will not be cut off.

<sup>15</sup>Lie not in wait, O wicked man, against the dwelling of the righteous; do no violence to his home; <sup>16</sup>for the righteous may fall seven times and yet arise, but the wicked stumbles headlong in adversity.

<sup>17</sup>When your enemy falls, do not rejoice, and when he stumbles, let not your heart be glad; <sup>18</sup>lest the LORD see it and it appear wrong in His eyes, and

He turn away His wrath from him.

<sup>19</sup>Fret not yourself<sup>n</sup> because of evil-doers, neither be envious of the wicked; <sup>20</sup>for there will be no future for the evil man; the lamp of the wicked will burn out.

<sup>21</sup>My son, revere the LORD and the king; do not mingle with those who are given to change;<sup>o</sup> <sup>22</sup>for their calamity will arise suddenly and who knows the ruin that will come to them both?

<sup>23</sup>To<sup>p</sup> have respect of persons<sup>q</sup> in judgment is not good.

<sup>24</sup>Peoples will curse and nations abhor him who says to the wicked, "You are righteous." <sup>25</sup>But those who rebuke the wicked will find delight, and a good blessing<sup>r</sup> will come upon them.

<sup>26</sup>To give the right answer is like a kiss on the lips.

<sup>27</sup>Prepare your work outside and get it ready for yourself in the field; afterwards, then, build your house.

<sup>28</sup>Be not a witness against your neighbor without cause, for would you deceive with your lips? <sup>29</sup>Say not, "As he did to me, so I will do him; I will repay a man according to his deeds."

<sup>30</sup>I passed by the field of a lazy man, by the vineyard of a man who lacked understanding; <sup>31</sup>and, sec, it was completely overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. <sup>32</sup>So I looked and took it to heart; I observed and received instruction. <sup>33</sup>"Yet a little sleep, a little slumber, a little folding of the hands to rest"<sup>s</sup> — <sup>34</sup>and your poverty will come upon you as a bandit, your want like an unyielding warrior.

**25** THESE ARE ALSO PROVERBS OF Solomon, which the men of Hezekiah, king of Judah, copied:

<sup>2</sup>It is the glory of God to conceal a matter; it is the glory of a king to search one out.<sup>t</sup> <sup>3</sup>The heavens for height and the earth for depth and there is no searching<sup>u</sup> out the mind of a king. <sup>4</sup>Take away the dross from sil-

i) The drunkard is determined to start another round of drinking, for thus he momentarily escapes reality. j) "In strength." k) "Strengthens power."

l, m) A play on words: "tsarah . . . tsar." n) "Do not make yourself hot." See P., 37:1.

o) Those who frequently change allegiance.

p) The following is probably another collection of proverbs.

q) "Recognition of faces" — discrimination. r) "Blessing of good."

s) See 6:10f. The Hebrew varies slightly. t, u) A play on words.

ver and a vessel will result<sup>v</sup> for the smith. <sup>5</sup>Take away the wicked from before the king and his throne will be established in righteousness.

<sup>6</sup>Do not put yourself forward in the presence of the king and do not stand in the place of great men; <sup>7</sup>for it is better to be told, "Come up here," than that you should be put lower in the prince's presence, as your eyes have seen.<sup>w</sup>

<sup>8</sup>Do not go out hastily to strive, else what will you do in the outcome when your neighbor puts you to shame? <sup>9</sup>Argue your cause with your neighbor, but do not reveal the secret of another;<sup>x</sup> <sup>10</sup>lest the one hearing you put you to shame, and your ill repute never cease.

<sup>11</sup>Like apples of gold in settings of silver, so is a word spoken at the right moment.<sup>y</sup>

<sup>12</sup>Like a gold ring and an ornament of gold, so is a wise reprover for a listening ear.

<sup>13</sup>Like the cold of snow in the day of harvest,<sup>z</sup> so is the faithful messenger to the one who sends him; for he refreshes the soul of his master.

<sup>14</sup>Like clouds and wind when there is no rain, so is a man boasting of a false gift.

<sup>15</sup>When one is slow to anger, a ruler is persuaded, and soft speech will break a bone.

<sup>16</sup>Have you found honey? Eat only what you need,<sup>a</sup> lest being filled with it, you vomit it up.

<sup>17</sup>Let your foot be rarely in your neighbor's house, lest he become weary of you and hate you.

<sup>18</sup>As a scattering club, or a sword, or a sharp arrow, so is a man bearing false witness against his neighbor.

<sup>19</sup>Like a broken tooth or a foot out of joint, so is trust in a faithless man in a time of adversity.

<sup>20</sup>Like one who takes off a garment

on a cold day, or like vinegar upon soda, so is a singer of songs to a heavy<sup>a</sup> heart.

<sup>21</sup>If your enemy is hungry, give him bread to eat; if he is thirsty, give him water to drink; <sup>22</sup>for live coals you will heap upon his head, and the LORD will reward you.

<sup>23</sup>The north wind brings forth rain, and a concealed<sup>d</sup> tongue an angry face.

<sup>24</sup>It is better to live in the corner of a housetop than to share a house with a contentious woman.<sup>e</sup>

<sup>25</sup>As cold waters to a weary soul, so is good news from a far country.<sup>f</sup>

<sup>26</sup>Like a trampled fountain or a polluted spring, so is a righteous man who gives way before the wicked.

<sup>27</sup>To eat much honey is not good, nor for men to seek their own glory.<sup>g</sup>

<sup>28</sup>Like a city whose wall is broken down, so is a man whose spirit is without restraint.

**26** AS SNOW IN SUMMER AND AS rain in harvest, so a place of honor is not fitting for a fool.

<sup>2</sup>As a sparrow wanders and a swallow flies about, so an unjustified curse does not alight.<sup>h</sup>

<sup>3</sup>A whip for the horse, a bridle for the donkey, and a rod for the back of fools.

<sup>4</sup>Answer not a fool according to his folly, lest you, too, be like him.

<sup>5</sup>Answer a fool according to his folly, lest he be wise in his own eyes.<sup>i</sup>

<sup>6</sup>He cuts off his own feet and drinks poison<sup>j</sup> who sends a message by the hand of a fool.

<sup>7</sup>As the legs of a lame man hang useless, so is a proverb in the mouth of fools.<sup>k</sup>

<sup>8</sup>Like one binding a stone in a sling is he who gives honor to a fool.<sup>l</sup>

<sup>9</sup>As a thorn that goes up into the hand of a drunkard, so is a proverb in the mouth of fools.

v) "Come forth." w) As our LORD suggested in His parable [Luke 14:7-11].

x) Do not draw outsiders into the dispute. y) Lit. "upon its revolvings."

z) Which relieved the intense heat. See II Kings 4:18f. a) Lit. "eat your sufficiency." c) "Bad."

d) Talking behind one's back. e) See 21:9. f) Especially to one far away from home.

g) Lit. "glory, their glory."

h) "Come." Another reading is, "...curse comes to him [the one who makes it]."

i) Size up him and the occasion and respond accordingly. j) "Violence."

k) He applies it wrongly, l) It is put out of commission.

<sup>10</sup>A master performs all things, but he who hires a fool, hires a passer-by.<sup>m</sup>

<sup>11</sup>As a dog returns to his vomit, so a fool repeats his folly.

<sup>12</sup>Do you see a man wise in his own eyes? There is more hope for a fool than for him.

<sup>13</sup>The sluggard says, "There's a lion in the road! There's a lion in the streets!"<sup>n</sup>

<sup>14</sup>As the door turns on its hinges, so does a sluggard on his bed.

<sup>15</sup>The sluggard buries his hand in the dish; it tires him to return it to his mouth.<sup>o</sup>

<sup>16</sup>The sluggard is wiser in his own eyes than seven men who return answer<sup>p</sup> with intelligence.

<sup>17</sup>Like him who catches a dog<sup>q</sup> by the ears, so is he who, passing by, involves himself in a quarrel not his own.

<sup>18</sup>Like a madman who hurls firebrands, arrows and death,

<sup>19</sup>so is the man who deceives his neighbor and says, "Was I not joking?"

<sup>20</sup>For lack of wood the fire goes out, and where there is no whisperer,<sup>r</sup>

contention ceases. <sup>21</sup>As charcoal to hot embers, and wood to fire, so is a contentious man for keeping a strife aflame.

<sup>22</sup>The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.<sup>s</sup>

<sup>23</sup>Fervent lips and a wicked heart are like an earthen vessel overlaid with silver dress.<sup>t</sup>

<sup>24</sup>He who hates, pretends with his lips, but he harbors deceit within;

<sup>25</sup>when he speaks pleasantly, do not trust him, for there are seven abominations in his heart;

<sup>26</sup>though his hatred is hidden by deceit, his wickedness will be revealed before the congregation.

<sup>27</sup>He who digs a pit will fall into it, and he who rolls a stone will have it come back upon him.<sup>u</sup>

<sup>28</sup>A lying tongue hates those it crushes, and a flattering mouth works ruin.

**27** DO NOT BOAST ABOUT TOMORROW for you do not know what a day will bring forth.<sup>v</sup>

<sup>2</sup>Let another praise you, and not your own mouth; a stranger, and not your own lips.<sup>w</sup>

<sup>3</sup>A stone is heavy and sand is weighty, but the offenses of a fool are heavier than both.

<sup>4</sup>Wrath is cruel and anger is overwhelming, but who can stand before jealousy?

<sup>5</sup>Better a rebuke revealed than love concealed.<sup>x</sup>

<sup>6</sup>Faithful are the wounds of a friend; profuse are the kisses of an enemy.

<sup>7</sup>He whose appetite is satisfied disdains<sup>y</sup> a honeycomb, but to him who is hungry everything bitter is sweet.

<sup>8</sup>Like a bird who wanders from her nest, so is a man who wanders from his place.

<sup>9</sup>Oil and perfume make the heart rejoice, as does the pleasantness of a friend's suggestions from the heart.<sup>z</sup>

<sup>10</sup>Do not forsake your friend and your father's friend, and go not to your brother's house in the day of your trouble. Better a neighbor who is near than a brother who is far away.

<sup>11</sup>My son, be wise, and make my heart rejoice, that I may answer him who reproaches me.<sup>a</sup>

<sup>12</sup>A prudent man sees evil and hides himself, but the simple go on and are punished.<sup>b</sup>

<sup>13</sup>Take the man's garment who is surety for a stranger, and hold him in pledge who is surety for an alien woman.<sup>c</sup>

<sup>14</sup>He who blesses his neighbor with a loud voice, rising early in the morning, will have it reckoned to him as a curse.

<sup>15</sup>A constant dripping on a rainy day and a contentious woman are alike; <sup>16</sup>to restrain her is like restraining the wind; the oil<sup>d</sup> of his right hand betrays him.<sup>e</sup>

m) "Those who pass by." n) A variant of 22:13. o) A variant of 19:24.

p) Lit. "return." This could be a reference to eating as in v. 15.

q) Dogs were not domestic pets, but ran wild. r) No gossip, we would say.

s) The same as 18:8. t) Gives the appearance of genuine solid silver.

u) If dug or rolled for another. v) A figure of giving birth. w) Beware of autobiographies.

x) There is partial rhyming in the Hebrew, a rare occurrence. y) "Tramples."

z) "Advice of soul." a) The teacher's one defense — the success of his students.

b) Almost identical with 22:3. c) Similar to 20:16.

d) The oil was perfumed, its perfume fills the place. e) Lit. "calls."

<sup>17</sup>Iron sharpens iron, so one man sharpens the face of another.<sup>f</sup>

<sup>18</sup>He who watches over the fig tree will eat its fruit, and he who protects his master will be honored.

<sup>19</sup>As in water face answers to face, so the heart of one man answers to another.

<sup>20</sup>Sheol and Abaddon are never satisfied, even as a man's eyes are never satisfied.

<sup>21</sup>The crucible is for silver, and the furnace for gold, and a man is tested by what he praises.<sup>g</sup>

<sup>22</sup>Though you crush the fool in a mortar with a pestle among the crushed grain, yet his foolishness will not leave him.

<sup>23</sup>Know thoroughly the condition of your flocks;<sup>h</sup> keep your mind on your herds; <sup>24</sup>for riches are not forever — and is a crown from generation to generation?<sup>i</sup> <sup>25</sup>The grass appears, yes, the tender grass is seen, when the herbage of the mountains has been gathered in.<sup>j</sup> <sup>26</sup>The lambs are for your clothing; the goats furnish money for a field.<sup>k</sup> <sup>27</sup>There will be enough goats' milk for your food, for the food of your household, and a living for your maidens.<sup>l</sup>

**28** **THE WICKED FLEE WHEN THERE** is no one pursuing, but the righteous are as fearless as a young lion.

<sup>2</sup>When a land transgresses, it has many rulers; but when there is a man of discernment and knowledge,<sup>m</sup> stability continues on.

<sup>3</sup>A poor man who oppresses the weak is like a cloudburst that leaves no nourishment.<sup>n</sup>

<sup>4</sup>Those who forsake the law praise the wicked, but those who keep the law contend with them.

<sup>5</sup>Evil men do not understand justice, but those who seek the LORD understand all about it.

<sup>6</sup>Better is a poor man walking in his integrity, than a perverse double-dealer,<sup>o</sup> though he be rich.

<sup>7</sup>He is a discerning son who keeps the law, but a companion of gluttons puts his father to shame.

<sup>8</sup>He who augments his wealth by interest and increase,<sup>p</sup> gathers it for him who is considerate of the poor.

<sup>9</sup>He who turns away his ear from hearing the law, even his prayer is an abomination.

<sup>10</sup>The one who causes the righteous to go astray in an evil way shall fall into his own pit, but the blameless man<sup>q</sup> shall gain a good heritage.

<sup>11</sup>Wise in his own eyes is a rich man, but a discerning poor man sees through him.

<sup>12</sup>When the righteous rejoice, great is the glory; but when the wicked rise, men hide themselves.

<sup>13</sup>He who conceals his transgressions will not prosper, but he who confesses and forsakes them will receive mercy.

<sup>14</sup>Blessed is the man who is always reverent; but he who hardens his heart will fall into calamity.

<sup>15</sup>Like a roaring lion or a prowling<sup>r</sup> bear is a wicked ruler over a poor people.

<sup>16</sup>A prince who lacks understanding is cruelly oppressive, but he who hates covetousness will prolong his days.

<sup>17</sup>A man who is guilty of the blood<sup>s</sup> of another, let him flee to the pit; let no one help him.

<sup>18</sup>Whoever walks wholeheartedly will be saved, but the perverse in his double-dealing will fall in a moment.<sup>t</sup>

<sup>19</sup>He who tills the soil will have plenty of food, but he who follows worthless pursuits will have plenty of poverty.

<sup>20</sup>A faithful man will have great blessings, but he who chases wealth shall not escape the penalty.

<sup>21</sup>To show partiality is not good; yet

f) As for instance when matters are discussed from two different angles and are seen out of different experiences, so that both may learn.

g) "Is tested by his praise," for it reveals his own preferences.

h) There follows in the succeeding verses a picture of the advantages of agricultural life above those of the precarious riches and glory of city life.

i) Riches are not handed down many generations before they are squandered. Not so simple the rural homestead. j) As soon as one crop is harvested, another appears.

k, l) Rural economy is a stable one. It is self-sufficient. m) Lit. "knowing."

n) It is unexpected and takes men unawares. They are prepared to be exploited by those already in power. o) "Perverse in his two ways." p) Cf. Lev. 25:36. q) "Complete."

r) Hungry, searching for food. s) "Oppressed [laden] because of the blood." t) Lit. "in one."

for a piece of bread a man will do wrong.

<sup>22</sup>He whose eye is evil hastens after wealth, but he does not know that want will come upon him.

<sup>23</sup>He who rebukes a man will afterward find more favor than he who flatters with the tongue.

<sup>24</sup>Whoever robs his father and his mother, and says, "It is not wrong," is the companion of one who destroys.

<sup>25</sup>The greedy man stirs up strife, but he who trusts in the LORD will be enriched.

<sup>26</sup>He who trusts in his own heart is a fool, but he who walks in wisdom will escape.

<sup>27</sup>He who gives to the poor will not lack, and he who hides his eyes<sup>u</sup> will receive many curses.

<sup>28</sup>When the wicked rise, men hide themselves; but when they perish, the righteous increase.

**29** THE MAN WHO IS OFTEN REPROVED but stiffens his neck will suddenly be broken beyond remedy.

<sup>2</sup>When the righteous increase, the people rejoice; but when the wicked rule, the people groan.

<sup>3</sup>The man who loves wisdom makes his father rejoice, but he who associates with harlots wastes his substance.

<sup>4</sup>By justice the king makes his land secure, but one who must be bribed<sup>v</sup> overthrows it.

<sup>5</sup>The man who flatters his neighbor spreads a net upon his steps.

<sup>6</sup>In the transgression of an evil man there is a snare, but the righteous man sings and rejoices. <sup>7</sup>The righteous man knows the rights of the weak; the wicked man does not understand such knowledge.

<sup>8</sup>Scorners set a city aflame, but wise men turn wrath away.

<sup>9</sup>If a wise man argues with a foolish man, he<sup>w</sup> only rages and laughs and there is no quiet.

<sup>10</sup>Bloodthirsty men<sup>x</sup> hate the man of integrity, but the upright seek his life.<sup>y</sup>

<sup>11</sup>A fool gives full vent to his anger,<sup>z</sup>

but the wise man, holding it back, quiets it.

<sup>12</sup>If a ruler listens to false suggestions all his officials will be wicked.

<sup>13</sup>The poor and the oppressor meet; the LORD gives light to the eyes of both.

<sup>14</sup>The king who judges the weak faithfully, his throne shall be established forever.

<sup>15</sup>The rod and reproof give wisdom, but an undisciplined child causes his mother shame.

<sup>16</sup>When the wicked increase, transgression multiplies, but the righteous will observe their fall.

<sup>17</sup>Correct your son and he will give you rest, yes, he will give joy to your soul.

<sup>18</sup>Where there is no vision<sup>a</sup> the people run wild; but happy is he who keeps the law.

<sup>19</sup>By mere words a servant will not be corrected; although he understands, there will be no response.

<sup>20</sup>Have you seen a man of hasty words? There is more hope for a fool than for him.

<sup>21</sup>He who pampers his servant from a child, afterwards shall have him for a son.<sup>b</sup>

<sup>22</sup>A quick-tempered man stirs up strife, and a wrathful man abounds in wrong.

<sup>23</sup>A man's pride will bring him low, but the lowly in spirit obtains honor.

<sup>24</sup>The partner of a thief hates himself; he heard the curse,<sup>c</sup> but says nothing.

<sup>25</sup>The fear of man brings a snare, but whoever trusts in the LORD will be lifted up.

<sup>26</sup>Many seek the ruler's favor, but justice due a man comes from the LORD.

<sup>27</sup>An evil man is an abomination to the righteous, but a man of upright ways is an abomination to the wicked.

**30** THE<sup>d</sup> MAN SAYS TO ITHIEL, TO Ithiel and Ucal:<sup>e</sup>

<sup>2</sup>Surely I am too stupid to be a man;

u) Acts as if he did not see the poverty. v) Lit. "man of offerings." w) The fool.

x) "Men of bloods." y) To preserve it. z) Lit. "sends forth all his spirit."

a) A term applied to the prophetic ministry. b) The servant will expect to be treated as a son.

c) Pronounced on the thief. d) Cf. Gen. 25:14. The Oracle of Agur, the son of Massa.

e) As names have meaning, this line may well be translated: "I wore myself out, O God, I wore myself out and, O God, I languish."

## PROVERBS 30, 31

I am without human understanding.  
<sup>3</sup>I have not learned wisdom, that I should possess knowledge of the Holy One. <sup>4</sup>Who has ascended up to heaven and descended? Who has gathered the wind in his fists? Who has wrapped up the waters in his garment? Who has established all the ends of the earth? What is His name, or what is the name of his Son? Surely you know!<sup>f</sup> <sup>5</sup>Every word of God has been proven true;<sup>g</sup> He is a shield to those who take refuge in Him; <sup>6</sup>add not to His words, lest He reprove you, and you be found a liar.

<sup>7</sup>Two things I have asked of Thee;<sup>h</sup> deny them not to me before I die: <sup>8</sup>remove falsehood and lying far from me; grant me neither poverty nor riches; feed me my portion of nourishment, <sup>9</sup>lest I be full and deny thee and say, "Who is the Lord?" or lest I be poor, and steal, and violate God's name.<sup>i</sup>

<sup>10</sup>Do not slander a servant to his master, lest he curse you, since you are guilty.

<sup>11</sup>There are those<sup>j</sup> who curse their father and do not bless their mother. <sup>12</sup>There are those who are pure in their own eyes and yet are not washed from their own filth.<sup>k</sup> <sup>13</sup>There are those — how their eyes are lifted and their eyelids raised!<sup>l</sup> <sup>14</sup>There are those whose teeth are swords, whose teeth are knives, to devour the poor from off the earth and the needy from among men.

<sup>15</sup>The leech has two daughters: Give! Give! There are three things that are never satisfied, <sup>16</sup>Four that say not, "Enough": Sheol, a barren womb, the earth over-thirsty for<sup>m</sup> water, and the fire that never says, "Enough."

<sup>17</sup>The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the young vultures.

<sup>18</sup>There are three things which are

## Solomon's Petitions and Observations

too wonderful for me, yes, four which I do not comprehend: <sup>19</sup>the way of an eagle in the sky, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maiden.

<sup>20</sup>This is an adulterous woman's way: she eats and wipes her mouth, and says, "I have done no wrong."

<sup>21</sup>Under three things the earth trembles, under four that it cannot bear: <sup>22</sup>under a servant when he reigns; and a fool when he is filled with food; <sup>23</sup>under an unloved woman when she gets a husband; and a handmaid who succeeds her mistress.

<sup>24</sup>There are four things that are small on the earth, but they are exceedingly wise: <sup>25</sup>The ants are a people not strong, yet they provide their food in the summer; <sup>26</sup>the rabbits are but a feeble folk,<sup>n</sup> yet they make their homes in the rocks; <sup>27</sup>the locusts have no king, yet all of them march in rank;<sup>o</sup> <sup>28</sup>the lizard<sup>p</sup> you can take with your hands, yet it is found in kings' palaces.

<sup>29</sup>There are three things that are stately<sup>q</sup> in their tread;<sup>r</sup> yes, four that are stately in their stride:<sup>s</sup>

<sup>30</sup>the lion, which is mightiest of the beasts, and turns not away from any; <sup>31</sup>the fighting cock;<sup>t</sup> the he-goat; and the king accompanied by his army.

<sup>32</sup>If you have played the fool in exalting yourself, or if you have devised evil, put your hand to your mouth;<sup>u</sup> <sup>33</sup>for the churning of milk brings forth butter, and the wringing<sup>v</sup> of the nose<sup>w</sup> brings forth blood; so the churning of anger<sup>x</sup> brings forth strife.<sup>y</sup>

**31** THE WORDS OF KING LEMUEL the lesson which his mother taught him. <sup>2</sup>What, my son? And what, O son of my womb? What, O son of my vows? <sup>3</sup>Do not give your strength to women, nor your ways to

f) Cf. Job, ch. 38ff.

g) "Tried," as a metal in furnace, coming out unalloyed. Therefore accept revelation instead of following after speculation. h) The prayer follows. i) "Lay hold of."

j) "A generation," "a class." k) Lit. "dung." l) Haughty and disdainful of others.

m) "That is not satisfied with." n) "A people not mighty." o) "Go out dividing," cf. Joel 2:2ff.

p) Or "spider." q) Lit. "cause to be good." r) "Step." s) "Going."

t) Lit. "girded of loins." LXX Syr Tg: "cock."

u) Let it go no farther. Certainly do not brag about it. v) "Churning."

w, x) From the same Hebrew root.

y) Strife will not arise without artificial stimulation. Most people desire peace more than war.

what destroys kings. <sup>4</sup>It is not for kings, Lemuel, it is not for kings to drink wine, nor for rulers to desire strong drink; <sup>5</sup>lest they drink and forget what is decreed and pervert the rights of all the afflicted. <sup>6</sup>Give strong drink to him who is perishing and wine to the bitter of soul; <sup>7</sup>let him drink and forget his poverty and remember his misery no more. <sup>8</sup>Speak up for the dumb,<sup>z</sup> for the cause of those who are left desolate;<sup>a</sup> <sup>9</sup>speak up, judge righteously and defend the rights of the poor and needy.

<sup>10</sup>Who can find a wife with strength of character?<sup>b</sup> She is far more precious than jewels. <sup>11</sup>The heart of her husband trusts in her, and he will never lack profit. <sup>12</sup>She does him good and not harm all the days of her life; <sup>13</sup>she seeks wool and flax, and works with willing hands; <sup>14</sup>she is like the merchant ships; she brings her food from afar. <sup>15</sup>She rises while it is yet night, and gives food<sup>c</sup> to her household, even a portion to her maidens; <sup>16</sup>she considers a field and buys it; with the fruit of her hands she plants a vineyard. <sup>17</sup>She girds her loins with strength, and makes her arms strong.

<sup>18</sup>She sees that her merchandise is profitable; her lamp does not go out at night; <sup>19</sup>she puts her hands to the distaff; she manipulates the spindle; <sup>20</sup>she opens her palm to the poor and reaches out her hands to the needy.<sup>d</sup> <sup>21</sup>She does not fear the snow for her household, for they are clothed with scarlet; <sup>22</sup>she makes herself coverings, her clothing is fine linen and purple. <sup>23</sup>Known in the gates is her husband,<sup>e</sup> when he sits among the elders of the land. <sup>24</sup>She makes linen garments and sells them, and delivers sashes to the merchants. <sup>25</sup>Strength and dignity clothe her and she laughs at the future.<sup>f</sup> <sup>26</sup>She opens her mouth with wisdom and gentle<sup>g</sup> teaching is on her tongue. <sup>27</sup>She looks well to the ways of her household and eats no bread of idleness. <sup>28</sup>Her children rise up and call her blessed; her husband, too, and he praises her: <sup>29</sup>"Many daughters have done nobly,<sup>h</sup> but you transcend them all." <sup>30</sup>Charm is deceitful and beauty is passing, but a woman who reveres the LORD will be praised. <sup>31</sup>Acknowledge the product of her hands; let her works praise her in the gates.

z) Dumb because of overwhelming grief or inability to argue a case.

a) Lit. "sons of passing away."

b) Lit. "strength." Cf. 12:4. This passage is an acrostic [vv. 10-31].

c) Lit. "prey." The result of her wise provision.

d) Vv. 19, 20 depict vividly her busy and helpful hands.

e) His wife has aided him toward his success.

f) "Latter day." She and her loved ones are prepared for it.

g) She is not domineering as such an energetic woman often is. h) "Have done strongly."

# ECCLESIASTES

**1** THE WORDS OF THE PREACHER,<sup>a</sup> the son of David, king in Jerusalem. <sup>2</sup>Futility of futilities, says the Preacher, futility of futilities, all is futile.

<sup>3</sup>What is the advantage to man in all his labor at which he toils under the sun? <sup>4</sup>One generation goes and another generation comes, but the earth remains forever. <sup>5</sup>The sun rises and the sun sets and breathlessly hurries to the place where it rises. <sup>6</sup>Going to the south and circling to the north, the wind goes round and round; and the wind returns on its circuit. <sup>7</sup>All the rivers flow to the sea, but the sea is not full; to the place where the rivers flow, there they flow again. <sup>8</sup>All things are unspeakably tiresome; the eye is not satisfied with seeing, nor does the ear get enough hearing. <sup>9</sup>Whatever has been, that will be, and whatever has been done that will be done; and there is nothing new under the sun. <sup>10</sup>Is there anything of which it may be said, "See, this is new"? It has existed long ago in times past.<sup>b</sup> <sup>11</sup>There is no remembrance of former times and furthermore, there will not be any remembrance of later things yet to take place on the part of those who are to come hereafter.

<sup>12</sup>I, the Preacher, was king over Israel in Jerusalem; <sup>13</sup>and I applied my heart to seek and to search for wisdom in all that is done under heaven. This

is a trying task, which God gives to the sons of men to be afflicted in it. <sup>14</sup>I saw all the things which were done under the sun and truly, all is worthlessness and chasing of wind. <sup>15</sup>What is crooked cannot be straightened, and what is lacking cannot be counted.

<sup>16</sup>I said to myself, "Look at me, how I have increased and added wisdom more than all who ruled Jerusalem before me, and my heart has observed an abundance of wisdom and knowledge."

<sup>17</sup>I applied my heart to know wisdom and knowledge, madness and folly. I discovered that this, too, is chasing after wind. <sup>18</sup>For in more wisdom is more vexation, and increasing one's knowledge increases one's distress.

**2** I SAID TO MYSELF, "COME NOW AND I will test you in gladness; have a good time." But this also is worthless. <sup>2</sup>Of laughter I said, "It is madness," and of amusement, "What does it accomplish?" <sup>3</sup>I explored in my heart to stimulate my body with wine — while my heart was acting with wisdom — and to lay hold of frivolity, so that I might see what was good for man to do under the sun during his lifetime. <sup>4</sup>I made me great works; I built houses for myself and I planted vineyards for myself; <sup>5</sup>I laid out gardens and parks for myself and I planted in them fruit-trees of every kind. <sup>6</sup>I made for myself pools of water to irrigate a plantation

a) A Greek translation of *Kohелеth*, the Hebrew title which the author gives himself in v. 1. It means, "One who calls together an assembly," so that "Preacher" seems a suitable translation.  
b) Whatever is "under the sun" is earthly, temporal; it passes. Then in some form or other, possibly in similar form, it is seen or heard or felt again.



of growing trees; <sup>7</sup>I acquired male and female servants, and children<sup>c</sup> were born to me in my house. My possessions, too, of herds and flocks became greater than those of all who had preceded me in Jerusalem. <sup>8</sup>I also gathered for myself<sup>d</sup> silver and gold and the treasures of kings and of provinces; I acquired singers, both men and women, and the delights of men — mistresses galore.<sup>e</sup> <sup>9</sup>So I became greater and wealthier than all who were before me in Jerusalem, while my wisdom continued with me. <sup>10</sup>Whatever my eyes desired I did not deny them; I did not keep my heart back from any pleasure, for my heart rejoiced in all my toil and that much I got for all my toil. <sup>11</sup>I then turned to observe<sup>f</sup> all the work which my hands had done, and the effort I exerted in doing it; and see, all was worthless, chasing after wind, and there was no gain under the sun.

<sup>12</sup>Then I turned to consider wisdom, madness and folly; for what can the man do who succeeds the king? Only what has already been done! <sup>13</sup>Then I realized that as light is better than darkness, so wisdom is better than folly. <sup>14</sup>The wise man has eyes in his head, and the fool walks in darkness; but I myself know that one fate overtakes them both. <sup>15</sup>Then I said to myself, "What happens to the fool will also happen to me; why then have I acted so extremely wise?" And I said to myself, "This, too, is futile." <sup>16</sup>For the wise man there is no more lasting remembrance than for the fool, inasmuch as in the coming days everything is forgotten — and the wise man dies along with the fool. <sup>17</sup>I hated life because the work which was done under the sun seemed bad to me, for all is fruitless<sup>g</sup> and chasing after wind.

<sup>18</sup>I hated all my toil at which I had labored under the sun, seeing that I must leave it to the man coming after

me; <sup>19</sup>and who knows whether he will be a wise or a foolish man? Yet he will be master over all my possessions for which I labored and used my wisdom under the sun; this, too, is worthlessness. <sup>20</sup>So I came to the point where my heart despaired about all the work that I had done under the sun; <sup>21</sup>for here is a man who toiled in wisdom, in knowledge and in skill, yet to a man who did not work for it must he leave his possession; this, too, is useless and a great misfortune.<sup>h</sup>

<sup>22</sup>For what does a man get for all his toil and for all his heart's striving with which he wearies himself under the sun? <sup>23</sup>For all his days are full of pain and his task vexatious; even at night his mind has no rest. This also is emptiness. <sup>24</sup>There is nothing better for a man<sup>i</sup> than to eat and to drink and to let his soul get enjoyment from his work.

This, too, I saw, came from the hand of God. <sup>25</sup>For who can eat with enjoyment apart from Him? <sup>26</sup>For to the man who pleases Him He gives wisdom, knowledge and joy;<sup>j</sup> while to the sinner He commits the task of gathering and heaping, to give it to the one who pleases God. This, too, is profitless and chasing after wind.

**3** FOR EVERYTHING THERE IS AN APPOINTED season, and there is a proper time for every project under heaven:<sup>k</sup>

<sup>2a</sup> a time to be born, and a time to die; a time to plant, and a time to root up what is planted;

<sup>3a</sup> a time to kill, and a time to heal;

a time to wreck, and a time to build;

<sup>4a</sup> a time to weep, and a time to laugh;

a time to mourn, and a time to dance;

<sup>5a</sup> a time to cast away stones, and a time to gather stones;

a time to embrace, and a time to refrain from embracing;

c) "Children" — slaves born in his household.

d) All for himself. No wonder it failed to inspire him.

e) It would be error to consider this book a series of philosophical dissertations. The author tests by experience rather than by theorizing, and gives us the results of his findings. Thus far the author remains the center of interest. f) Considered.

g) Five expressions — worthless, useless, futile, fruitless and chasing after wind, all meaning the same thing, but the thought so repeated equals the assurance of an oath.

h) This is the essence of our Lord's parable of the rich fool, Luke 12:20, 21. God said, What you have gotten ready, whose is it to be?

i) Almost invariably the word "man" may well be "person," for it designates the human being.

j) God awards the good of life to the godly. k) God has ordained order, it is ours to observe it.

<sup>6</sup>a time to seek, and a time to lose;  
a time to retain, and a time to throw  
away;<sup>1</sup>

<sup>7</sup>a time to rend, and a time to sew;  
a time to be silent, and a time to speak;  
<sup>8</sup>a time to love, and a time to hate;  
a time for war, and a time for peace.<sup>m</sup>

<sup>9</sup>What benefit does the workman get from that for which he wears himself out? <sup>10</sup>I have observed the employments in which God has granted men to be engaged. <sup>11</sup>He has made everything beautiful in its time; He also has planted eternity in their heart,<sup>n</sup> without man finding out the work that God does from beginning to end.

<sup>12</sup>I have learned that there is nothing better for them than to rejoice and to do good all through life; <sup>13</sup>then, too, that if a man eats and drinks and sees good in all his toil, — it is God's gift.

<sup>14</sup>I know that everything that God does shall remain forever; nothing can be added to it nor can anything be taken from it. God did it so that they should be reverent in His presence.

<sup>15</sup>Whatever exists has been long ago, and whatever is to be has already existed long ago, and God seeks out what has passed by. <sup>16</sup>Again I observed under the sun the place of judgment — there was wrong; and the place of righteousness — there was wickedness.

<sup>17</sup>I said to myself, "God will judge the righteous and the wicked,"<sup>p</sup> for there is a time there for every purpose and for every work." <sup>18</sup>I said to myself, "For the sake of men God is testing them and causes them to see that in themselves they are but animals."

<sup>19</sup>For the fate of men and of animals is the same; one dies as the other; all have one breath and the advantage of men over animals amounts to nothing; for all is uselessness. <sup>20</sup>All go to one place; all are from the dust

and all return to the dust. <sup>21</sup>Who takes note that the breath of man goes upward and the breath of animals goes downward to the earth?<sup>q</sup> <sup>22</sup>So I saw that there is nothing better than that a man should rejoice in his works, for that is his portion. Who can bring him to consider what shall be after him?

**4** AGAIN I TURNED AND SAW ALL THE oppressions that occur under the sun, and there were the tears of the oppressed, with none to comfort them; and power in the hand of the oppressor, but no one to sustain them. <sup>2</sup>Then I congratulated the dead, who have long been dead, more than the living who are still alive; <sup>3</sup>but more fortunate than both is he who has not yet been, and has not yet viewed the wicked deeds which are practiced under the sun. <sup>4</sup>Then I saw that all the toil and skill in activities bring envy between a man and his neighbor. This, too, is futility and chasing after wind. <sup>5</sup>The fool<sup>r</sup> folds his hands together and consumes his own flesh.<sup>s</sup> <sup>6</sup>Better is a handful with rest, than both fists full of toil and chasing after wind.<sup>t</sup>

<sup>7</sup>Again I turned and saw uselessness under the sun. <sup>8</sup>There is an individual and no one with him, neither son nor brother, and no end to all his toiling. His eyes are not satisfied with wealth and (he never reflects), "For whom am I working and denying myself enjoyment?" This, too, is worthlessness and a sorry situation.

<sup>9</sup>Two are better than one,<sup>u</sup> because they gain a good reward in their toil. <sup>10</sup>For if they fall, the one will lift up his companion; but woe to the one alone who falls, when there is no other to lift him up! <sup>11</sup>So if two lie together, they keep warm; but how can one alone keep warm?<sup>u</sup> <sup>12</sup>Although one

l) How difficult for most of us to follow!

m) To reread these maxims frequently would aid us in wisdom.

n) One great reason for our lack of satisfaction lies in this innate sense of the eternity of the inner self, which no earthly things and doings can fully meet.

o) God alone can answer man's sense of the eternal.

p) Suffering under human unfairness, we can look to God to help us in the changing of situations, with the certainty that from Him we receive justice and mercy.

q) On a frosty morning on the farm it is a repeated item of interest to see the breaths of persons and of animals; the first going upward, the other downward, as "The Preacher" describes it. Perhaps he saw in it a hint of the ultimate destiny of the godly soul — heavenward.

r) "Fool" — stupid fellow; "eats his own flesh" — destroys himself.

s) One handful acquired at ease is better than two obtained by exertion, unless its results are worth-while. t) The practical virtue of co-operation.

u) The night's covering for the poor was their coat.

may prevail against him who is alone, yet two will hold out against him; and a threefold cord is not readily broken.<sup>v</sup>

<sup>13</sup>Better is a youth poor and wise, than a king old and foolish, who no longer knows how to take advice; <sup>14</sup>for the former comes from prison to be king, although in the other's kingdom he was born poor.<sup>w</sup> <sup>15</sup>I viewed all the living under the sun, following the youth, the second, who succeeded him. <sup>16</sup>There was no end to all the people, all of whom he headed. But the ones after them will not rejoice in him. This too is futility and chasing after wind.

**5** GUARD YOUR FEET WHEN YOU GO to the house of God;<sup>x</sup> to be ready to listen is better than to give sacrifice like the fools, who do not know when they do wrong. <sup>2</sup>Be not hasty with your mouth; and your heart — do not allow it to be hasty to utter a word before God; for God is in heaven and you are on the earth; therefore let your words be few.<sup>y</sup> <sup>3</sup>For a dream comes with many concerns, and the voice of a fool in many words. <sup>4</sup>When you vow a vow to God do not delay in paying it, for He takes no pleasure in fools. Pay what you vow. <sup>5</sup>It is better that you do not vow, than that you vow and not pay.<sup>z</sup> <sup>6</sup>Do not allow your mouth to cause you to sin, and do not say before His messenger that it<sup>a</sup> is a mistake. Why should God be angry at your voice and destroy the work of your hand? <sup>7</sup>For in many dreams and follies and many words—this remains:<sup>b</sup> You shall reverence God.

<sup>8</sup>If you observe the oppression of the poor and the seizure of justice and right, be not astonished at the matter; for a high official is guarded by a higher one and a higher one guards over them.<sup>c</sup> <sup>9</sup>After all, a king devoted

to the field is an advantage to the land.

<sup>10</sup>The lover of money shall not be satisfied with money, nor the lover of wealth with his gain;<sup>d</sup> this, too, is futility. <sup>11</sup>With the increase of goods there is an increase of those consuming them, and what advantage is there to the owner, except that he sees it with his eyes? <sup>12</sup>Sweet is the sleep of the toiler, whether he eats little or much; but the abundance of the rich will not let him sleep.<sup>e</sup>

<sup>13</sup>There is a grievous trouble which I have seen under the sun — wealth retained by the owner to his own hurt.

<sup>14</sup>That wealth is lost in a bad venture, then he begets a son and has nothing at hand.<sup>f</sup> <sup>15</sup>As he came naked from his mother's womb so he shall return again as he came, and nothing shall he take for his labor that he may carry away in his hand. <sup>16</sup>This, too, is a grievous misfortune; in all points as he came so shall he go, and what profit did he get from wearing himself out for wind, <sup>17</sup>all his days eating in darkness with plenty of grief, sickness and wrath?

<sup>18</sup>Note! What I myself have seen to be preferable and fair is to eat and drink and to find enjoyment in all his labor at which he toils under the sun all the days of his life which God gives him, for this is his lot. <sup>19</sup>Further, every man to whom God has given riches and wealth and whom He has given power to enjoy them, to take his portion and to find enjoyment in his labor — that is the gift of God.<sup>g</sup> <sup>20</sup>For he shall not often think of the brevity of his life, because God keeps his heart occupied in gladness.

**6** THERE IS AN ADVERSITY WHICH I have seen under the sun and it is common among men: <sup>2a</sup>a man to whom God has given riches, wealth

v) Our "In unity there is strength."

w) There seems to be a reminder here of Joseph, who out of his prison became second to Pharaoh; yet later his virtues as the people's savior were forgotten.

x) Not merely within the house of worship but on the way to it reverence is expected, preparatory to the service. y) James devotes ch. 1:19-26 and 3:2-10 to the right use of words.

z) Best of all is to pledge and to pay; it helps us to strive toward a high goal. a) The vow.

b) "This remains" is not expressed but implied. c) And ruling all is God.

d) Both labor and capital witness to man's urge for more income.

e) "Abundance" — satiety. Overeating is no recent intemperance.

f) Or "There is nothing for him." Three generations from shirt-sleeves to shirt-sleeves.

g) Rightly to enjoy living is in agreement with the will of our benevolent Father. There is something wrong with us either physically, mentally or spiritually if we fail to enjoy living, presuming we are free. And the first step is to see God as the Giver.

## ECCLESIASTES 6, 7

and honor, and he lacks nothing for himself of all that he might desire; yet God does not give him ability to enjoy it, but a stranger enjoys it — this is fruitlessness and it is a hurtful disease. <sup>3</sup>If a man begets one hundred children and lives many years — however many the years may be, and his soul is not satisfied with good and furthermore he has no burial — I say that an untimely birth is better than he. <sup>4</sup>For that comes in vain; in darkness it departs and in darkness its name is covered, <sup>5</sup>it has neither seen nor known the sun; it has more rest than he.<sup>a</sup> <sup>6</sup>Even though he lives one thousand years twice over but experiences no enjoyment — do not all go to one place?<sup>1</sup>

<sup>7</sup>All the toiling of man is for his mouth, but the longing is not satisfied. <sup>8</sup>For what advantage has the wise man over the fool? What is there for the poor who knows how to conduct himself among the living? <sup>9</sup>Better is what the eyes see than the wanderings of desire; this, too, is futile and a striving after wind. <sup>10</sup>Whoever he is, ere long his name is called; it will be known that he is human; he is not able to contend against Him who is stronger than he.

<sup>11</sup>The more words, the more worthlessness; what advantage does man gain from them? <sup>12</sup>For who knows what is good for man in the numbered days of his empty life which he spends as a shadow? For who can declare to man what shall be after him under the sun?<sup>2</sup>

**7 BETTER IS A GOOD NAME THAN GOOD ointment.**

Better is the day of death than the day of birth.<sup>k</sup>

## Human Destiny; The Bitter Experiences

<sup>2</sup>Better to go to the house of mourning than to the house of feasting; for this is the destiny of all men, and the living should take it to heart.

<sup>3</sup>Better is sorrow than laughter; for by the facial sadness the heart is made glad.<sup>1</sup>

<sup>4</sup>The heart of the wise is in the house of mourning, but the heart of fools is in the house of gaiety.

<sup>5</sup>It is better to hear the reproof of the wise than to hear the song of fools.<sup>m</sup>

<sup>6</sup>For as the crackling of thorns under a pot, so is the laughter of fools; this, too, is emptiness.

<sup>7</sup>Surely, extortion maddens the wise man, and a bribe corrupts the heart.

<sup>8</sup>Better is the completion of a thing than its beginning; better is the patient one than the haughty one.

<sup>9</sup>Be not hasty in your spirit to be offended; for resentment abides in the bosom of fools. <sup>10</sup>Do not say, 'How is it that past times were better than these?' For you have not wisely raised this question.<sup>n</sup> <sup>11</sup>Wisdom is as beneficial as a legacy; an advantage to those who see the sun. <sup>12</sup>For wisdom protects as wealth protects; but the advantage lies with knowledge. Wisdom preserves the lives of those who possess it.<sup>o</sup>

<sup>13</sup>Consider the work of God, for who can make straight what He has bent?

<sup>14</sup>In the day of prosperity enjoy life, and in the day of adversity observe that God has made the one as well as the other, so that man may not uncover anything that will be after him.

<sup>15</sup>I have seen everything in the days of my unproductive existence. There is the righteous man who perishes in

h) The lot of the stillborn child is better because there is no awareness of missing so much.

i) To Sheol, the realm of the dead. There is not that distinction in the O.T. between heaven and hell, nor the expectation of a glorious hereafter that has come to believers with the resurrection of Christ and the N.T. teachings.

j) We have reason to thank God daily for our living hope because of our Redeemer who is preparing a place for us. This is a prominent feature of the Gospel, more certainty regarding the invisible than the visible future.

k) Oil is associated with birth; the certainty of accomplished things is preferable to an uncertain future, such as lies before the newborn. l) A good cry relieves emotional upheaval.

m) Criticism from a friend can be wholesome and even that of an opponent is usually worth consideration, because we are so imperfect and make so many mistakes. False prophets, who failed to warn the Hebrews, led them to their doom.

n) It is the present, not the past, that challenges our efforts.

o) Without wise use of it, a legacy is no blessing, while with the "know-how" a person is likely to get along without any monetary legacy.

his righteousness, and there is the wicked who prolongs his life in his wickedness. <sup>16</sup>Be not over-righteous nor behave yourself over-wisely. Why should you destroy yourself?<sup>p</sup> <sup>17</sup>Do not abound in wickedness, nor play the fool. Why should you die before your time? <sup>18</sup>It is well that you get hold of this, and from that do not withdraw your hand, for he who reveres God comes clear with both.<sup>q</sup> <sup>19</sup>Wisdom affords a wise man more power than ten city fathers. <sup>20</sup>For there is not one righteous man on earth who does good and never sins. <sup>21</sup>Further, do not pay attention to everything that people say, lest you hear your servant curse you; <sup>22</sup>and you know well enough that in your heart you have cursed others.<sup>r</sup>

<sup>23</sup>All this I have tested from the viewpoint of wisdom; I said, "I will be wise," and it was far beyond me. <sup>24</sup>What exists is beyond reach and unfathomable; who can master it? <sup>25</sup>With all my heart I turned to know, to explore and to come to a wise conclusion, to realize that wickedness is foolishness and that folly is madness. <sup>26</sup>I found more bitter than death the woman who is snares and nets at heart and whose hands are chains. Whoever pleases God will escape her; but the sinner will be ensnared by her. <sup>27</sup>See, this is what I have found, says the preacher; step by step I searched for the conclusion. <sup>28</sup>What my heart sought continually, that I did not find; a man among a thousand I found, but a woman among all these I did not find. <sup>29</sup>Only see this, that I have found — God made man upright, but they have sought out many devices.<sup>s</sup>

**8** WHO IS LIKE THE WISE MAN AND who knows the true meaning of things? A man's wisdom brightens his face; the crudeness of his face be-

comes refined.<sup>t</sup> <sup>2</sup>Keep the command of the king, and that because of the oath of God.<sup>u</sup> <sup>3</sup>Do not hasten to leave his presence; do not mess with contrary matters, for he does as he pleases. <sup>4</sup>Since the king's word prevails, who can say to him, "What are you doing?" <sup>5</sup>Whoever observes the royal orders will experience no harm. The heart of the wise man knows time and procedure. <sup>6</sup>For every interest there is a time and decision, since a person's trouble rests heavily upon him. <sup>7</sup>Even as he does not know what shall be, who can declare to him when it will occur? <sup>8</sup>As no one can be master over the wind to restrain the wind,<sup>v</sup> so no one can prevail in the day of death. There is no furlough during battle; neither will wickedness liberate those who practice it.

<sup>9</sup>I considered all this and paid attention to all the work which was done under the sun — a time when man has the mastery over another to harm him. <sup>10</sup>I saw how the wicked were buried, who had gone in and out from the holy place, and they were forgotten in the city as having behaved like that; this also is ineffective.

<sup>11</sup>Where no sentence is speedily executed upon the criminal, there the heart of men is filled in them to do evil.<sup>w</sup> <sup>12</sup>Although the sinner commits evil a hundred times and his life is prolonged to him, even so I know that it will be well with those who revere God, who are in awe before Him. <sup>13</sup>It shall not be well with the evildoer; he shall not prolong his days as a shadow,<sup>x</sup> because he does not revere God.

<sup>14</sup>There is a fruitlessness that happens on earth. There are the righteous, who have allotted to them just as what happens to the wicked, and there are the wicked who have allotted to them

p) For two possible reasons — we may weigh matters too long without acting, and we may set standards for others which they will never reach.

q) Tackle your various tasks with God in view; then wisdom and power are yours.

r) Let us examine how much truth there is in gossip about us, examine ourselves rather than tracing the gossipers.

s) This is one of the few statements in the Bible regarding man's original innocence and his subsequent delinquency; although sin and salvation form its leading theme.

t) An observation verified around us if we, too, observe.

u) Our loyalty to the king, because he is the anointed of God.

v) Suggested by Jesus to Nicodemus, John 3:8.

w) Punishment for sin is so unlikely to happen, as the ungodly thinks of it, that he goes on sinning, unrestrained by any fears. x) A shadow that lengthens near sunset.

what happens to the righteous. I declare that this also is futility.<sup>y</sup> <sup>15</sup>And I praised enjoyment; for nothing is better under the sun than to eat, to drink and to rejoice; this shall accompany him in his work all the days of his life, which God gives to him under the sun.

<sup>16</sup>When I applied my heart to acquire wisdom and to see the activity taking place on the earth, that one neither by day nor by night sees himself sleeping, <sup>17</sup>then I saw of all the work of God, that man is not able to discover the work which is done under the sun, for the sake of which a man labors to search but does not find it; even though a wise man thinks he knows, he shall not be able to find it.<sup>z</sup>

**9** FOR ALL THIS I TOOK TO HEART AND clearly understood, that the righteous and the wise and their activities are in the hand of God — love as well as hate.<sup>a</sup> Man knows nothing of what lies before him.

<sup>2</sup>All things are alike for all; one fate for the righteous and for the wicked, to the good and the pure and to the impure; to the one who brings a sacrifice and to the one who sacrifices nothing. As fares the good, so the sinner; as the one swearing so the one who reveres an oath.<sup>b</sup>

<sup>3</sup>This is the worst that happens under the sun,<sup>c</sup> that one fortune comes to all. Human hearts are filled with evil; there is madness in their hearts while they live, and afterward there is their death. <sup>4</sup>For the one who belongs among the living there is hope; a living dog is better than a dead lion.<sup>d</sup> <sup>5</sup>The living know that they shall die, but the dead do not know anything. Neither is there still a reward for them, since their memory is forgotten.

<sup>6</sup>Moreover their love, yes, their hatred, even their jealousy have long since vanished and no longer do they have a share in all that is taking place under the sun.

<sup>7</sup>Go, eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your doings.<sup>e</sup> <sup>8</sup>At all times let your clothes be white, and let not oil on your head be lacking. <sup>9</sup>Enjoy life with the wife you love all the days of the passing life which He grants you under the sun, all your unprofitable days; for that is your portion among the living and your labor in which you weary yourself under the sun. <sup>10</sup>All that your hand finds you able to do, do it with your might; for there is neither work nor invention nor knowledge nor wisdom in Sheol, toward which you are moving.<sup>f</sup>

<sup>11</sup>I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to the clever, nor favor to the skilled, for time and chance encounter them all.<sup>g</sup> <sup>12</sup>For even man knows not his time; as fish caught in a treacherous net and as birds seized in a snare, even so are men trapped in a disastrous time, when it comes down on them suddenly.

<sup>13</sup>This, too, I saw of wisdom under the sun and it made a deep impression on me. <sup>14</sup>There was a small city with few people in it and a great king attacked it, besieged it and built great bulwarks around it. <sup>15</sup>They found in it a poor, wise man and he saved the city by his wisdom; but no one remembered that poor man. <sup>16</sup>So I said, Better is wisdom than strength; nevertheless the poor man's wisdom is despised and his words are not considered. <sup>17</sup>Words of the wise, heard

y) The folly lies in the human conclusion that the good and the bad are in the same boat.

z) God's thoughts and ways are higher than ours, Isa. 55:8.

a) How insistently the author relates life to God; this is his great consolation; "I steadier step when I recall that when I slip, God does not fall."

b) The one swearing lightly, the other with awe. c) Between us here on earth.

d) This is a telling sentence for those of us who feel our inadequacies; we are alive; we may accomplish what the greatest thinkers and doers, now dead, cannot now accomplish on earth.

e) A benevolent Father gave us life to enjoy with others in fellowship with Him.

f) Confirming v. 5, that "now is the accepted time"; while alive on earth we shall apply the powers God gave us.

g) The question is not so much how excelling our powers are, but how well we use them — and what God's plans are with us.

quietly, are better than the shouts of a ruler among fools. <sup>18</sup>Wisdom is better than weapons of war, but one sinner destroys much good.<sup>h</sup>

**10** DEAD FLIES PUTREFY THE PERFUMER'S OINTMENT;<sup>i</sup>

so a little folly outweighs an abundance of wisdom.

<sup>2</sup>A wise man's heart turns to the right; a fool's heart turns to the left.

<sup>3</sup>In whatever path a fool walks, he lacks sense; he makes known to all that he is a fool.

<sup>4</sup>If a ruler's temper rises against you, do not resign your position, for composure may remedy serious mistakes.

<sup>5</sup>There is something amiss I have seen under the sun, indeed an error coming from the ruler;

<sup>6</sup>A fool, elevated to a high position, while the noble dwell in low places.

<sup>7</sup>I have seen servants on horses, and princes walking on foot as servants.<sup>j</sup>

<sup>8</sup>He who digs a pit shall fall into it,<sup>k</sup> and he who breaks through a wall shall be bitten by a serpent.

<sup>9</sup>He who removes stones shall be hurt by them, and he who splits logs is endangered by them,

<sup>10</sup>If an axe is dull and a man does not sharpen it, then he must exert more strength;<sup>l</sup> but wisdom is an advantage for gaining success.

<sup>11</sup>If the snake bites before the charming, then the charmer's skill does not benefit.<sup>m</sup>

<sup>12</sup>The words from the mouth of the wise have a winning way,

but the lips of the fool engulf him.<sup>n</sup>

<sup>13</sup>The beginning of the words of his mouth is folly, and the end of his speech is perverse stupidity.

<sup>14</sup>The fool multiplies words; man does not know what is to be; who can tell him what will happen after his lifetime?

<sup>15</sup>The efforts of a fool weary him, for he does not even know the way to the city.<sup>o</sup>

<sup>16</sup>Woe to you, O land, whose king is a child, and whose princes feast in the morning!

<sup>17</sup>Happy are you, O land, whose king is the son of a noble, and whose princes feast in due season, as stalwarts and not as drunkards.

<sup>18</sup>Through continual neglect the ceiling sinks, and because of slack hands the house leaks.

<sup>19</sup>People prepare a banquet for enjoyment, and wine cheers the living;

but money has to bring about everything.

<sup>20</sup>Even in your thoughts do not curse the king, nor in your bedchamber curse the rich.

For a bird of the heavens may convey your voice,<sup>q</sup>

and a winged creature may repeat your words.

**11** CAST YOUR BREAD UPON THE waters, for you will find it after many days. <sup>2</sup>Divide it into seven or even in eight portions, for you do not know what trouble there may be upon the earth.<sup>r</sup>

<sup>3</sup>When the clouds are filled with

h) So, in spite of the world's ingratitude, the service of the wise remains worth-while.

i) A continuance of ch. 9, to contrast wise and foolish persons and their influence.

j) The harm of favoritism in government and of rejecting those most needed.

k) Retribution, the reaping of what we sow. Jacob's impersonation, Gen. 27:19-29, and Laban's similar trick, Gen. 29:20-25. l) For any work use the choicest instruments available.

m) Our locking the stable door when the horse has been stolen.

n) To talk constantly is evidence of a weak mind—thinking aloud as little ones do.

o) But Isa. 35:8 tells of a way in which fools do not err.

q) From which our saying, "A birdie told me."

r) Benevolent retribution such as brings enjoyment through the years.

rain, they empty themselves on the earth. If a tree falls to the south or to the north, in the place where it falls there shall it lie.<sup>a</sup> <sup>4</sup>He who watches the wind shall not sow; he who studies the clouds shall not reap. <sup>5</sup>Even as you do not know how the wind blows, or how the embryo develops in the womb of a pregnant woman, so you do not know the work of God, who makes everything. <sup>6</sup>In the morning sow your seed, and in the evening be not idle, for you do not know which shall prosper, this or that, or whether both shall have equal success.<sup>t</sup>

<sup>7</sup>Sweet is the light, and it is pleasant for the eyes to sense the sun. <sup>8</sup>Therefore, if a man lives many years and rejoices in them all, let him consider the days of darkness, for they will be many. All that comes is nothingness.

<sup>9</sup>Take pleasure, young man, in your youth and let your heart cheer you in your youthful days; follow the ways of your heart and the sight of your eyes, but be aware that for all these God will call you to account.<sup>u</sup> <sup>10</sup>Banish grief from your mind and keep pain from your body, for youth and the dawn (of life) are transitory.

**12** BE MINDFUL OF YOUR CREATOR in the days of your youth before the troubling days come and the years draw near when you will say, "I do not enjoy them." <sup>2</sup>Before the sun and the light, the moon and the stars are darkened and the clouds cumulate after the rain;<sup>v</sup> <sup>3</sup>in the day when the watchers of the house tremble,<sup>w</sup> the strong men are bent,<sup>x</sup> the grinders cease for

they are few,<sup>y</sup> and those looking through the windows are darkened.<sup>z</sup> <sup>4</sup>When the doors to the street are shut;<sup>a</sup> when the sound of the mill becomes low and one rises at the voice of a bird.<sup>b</sup> When all the daughters of song are brought low,<sup>c</sup> <sup>5</sup>when one is afraid of what is high<sup>d</sup> and there are terrors in the way; when the almond blossoms,<sup>e</sup> the grasshopper is a burden<sup>f</sup> and desire fails;<sup>g</sup> for man goes to his eternal home and the mourners go about in the street.

<sup>6</sup>Before the silver cord is severed,<sup>h</sup> the golden bowl shattered,<sup>i</sup> the pitcher broken at the fountain<sup>j</sup> and the wheel broken at the cistern.<sup>k</sup> <sup>7</sup>Then the dust returns to the earth as it was, and the spirit returns to God who gave it.<sup>l</sup>

<sup>8</sup>Futility of futilities, says the Preacher, all is futile. <sup>9</sup>In addition to being wise, the Preacher taught the people knowledge, weighing and searching out; he made many proverbs. <sup>10</sup>The Preacher searched to find words of delight, and to write correctly the reliable words of truth.

<sup>11</sup>The words of the wise are like spurs, his collected sayings driven home like spikes, provided by one Shepherd. <sup>12</sup>Furthermore, my son, be warned; there is no end to the making of many books, and much study is wearying to the body.

<sup>13</sup>To sum up the whole matter, all that was heard: revere God, and keep His commandments, for this is every person's duty. <sup>14</sup>For God shall bring every work into judgment, even everything hidden, whether it be good or bad.<sup>m</sup>

s) Certain events are unchangeable. The life hereafter is determined by our ways of living this side the grave.

t) Reasons can always be found to delay an enterprise; we must have faith, or we fail.

u) To live enjoyably, reckon with our wise, benevolent and mighty Father.

v) Vitality is lessening and infirmities increase. w) The lips. x) The legs. y) The teeth.

z) The eyes. a) The ears. b) Less sleep. c) Less voice, particularly for singing.

d) The heart is weaker and walking grows dangerous. e) The hair is grey.

f) There is loss of weight. g) Manly urge is gone.

h, i, j, k) Organs of digestion, of breathing, perhaps even of reasoning, are deteriorating; it is time to go home. l) God welcomes His worshiper to that home.

m) With God as the sovereign LORD and as the goal of life in view, it is well to read these twelve chapters again, marking the repeated conclusions that without God life would not be worth living.



# THE SONG OF SOLOMON

## *The Maiden to Her Lover*

- 1** THE SONG OF SONGS,<sup>a</sup> WHICH IS  
Solomon's.  
<sup>2</sup>Oh, that he would kiss me with the  
kisses of his lips,  
for your love is sweeter than wine!  
<sup>3</sup>The savor of your ointments is  
fragrant;  
your name is as perfume poured out;  
therefore do the maidens love you.  
<sup>4</sup>Draw me after you; let us hasten;  
The king<sup>b</sup> has brought me into  
his chambers;  
we are glad and in you we truly  
rejoice;  
We prize your love more highly  
than wine;  
rightly do they<sup>c</sup> love you.

## *The Maiden to the Daughters of Jerusalem<sup>d</sup>*

- <sup>5</sup>Swarthy am I, but comely,  
O daughters of Jerusalem;  
Dark as are the tents of Kedar,<sup>e</sup>  
lovely as the curtains of Solomon.  
<sup>6</sup>Do not look askance at me because I  
am swarthy;  
the scorching sun has tanned me.

The sons of my mother became  
incensed with me,  
and they put me to keeping the  
vineyards,  
But my own vineyard have I not  
kept.

## *The Maiden to Her Distant Lover*

- <sup>7</sup>Tell me, you whom deep in my soul  
I love,  
where you pasture your flock,  
where you have it lie down at  
midday  
for why should I be as a veiled  
woman,<sup>f</sup>  
wandering among the flocks of your  
companions?

## *The Reply*

- <sup>8</sup>If you do not know, thou fairest  
among women,  
then follow the footprints of the  
flocks,  
pasture your flocks near the tents  
of the shepherds.

## *The Lover to His Loved One*

- <sup>9</sup>To a mare<sup>g</sup> of Pharaoh's chariots<sup>h</sup>  
have I likened you, my loved one.

a) These Songs speak the love-language of a young woman and her lover. Their frankness and intimacy express the joyful exaltation of that love which sanctifies marriage. To the O.T. prophets and poets, the begetting and rearing of children was part of the divinely ordered life of the "male and female," whom God had created. This truth they voiced in glad and grateful song. If we enter into the spirit of these songs, our own lives may be chastened and exalted. No Jew younger than thirty was allowed to read this book. It was admitted into the canon of the O.T. because it was decided that it allegorizes the love of God for Israel. Hosea 2 and Ezekiel 23, are outstanding examples of it. The same symbolic thinking is expressed in Ephesians 5:23-33 concerning Christ and the Church.

b) "King" was a designation also for a bridegroom in West-Semitic and Jewish usage.

c) Cf. the closing clause in verse 3 and the reference in 6:8 to "maidens without number" who are part of the harem.

d) In 6:9 "daughters" is plainly used in parallelism with "queens and concubines," the royal harem. e) A well-known desert tribe living in black tents.

f) By Gen. 38:15 the habit of a harlot. g) A common comparison among desert riders.

h) A royal type as distinguished from lesser makes.

# SONG OF SOLOMON 1, 2

## Songs of Lover and Beloved

- <sup>10</sup>How beautiful are your cheeks with  
jeweled spangles,  
your neck with strings of beads!  
<sup>11</sup>Circlets of gold, with studdings of  
silver,  
we shall make for you.

*She Thinks Yearningly of Him*

- <sup>12</sup>As long as the king<sup>i</sup> was on his  
couch,  
my spikenard gave forth its  
fragrance;  
<sup>13</sup>My loved one is to me a bundle of  
myrrh  
lying between my breasts;  
<sup>14</sup>He is to me a cluster of henna  
of the gardens of Engedi.<sup>j</sup>

*He Speaks of Her*

- <sup>15</sup>Ah, beautiful you are, my love,  
beautiful you are;  
your eyes are as doves.

*In Her Heart She Answers Him*

- <sup>16</sup>Behold, you are beautiful, my loved  
one,  
you are very handsome.  
Our leafy couch is luxuriant;  
<sup>17</sup>the beams of our house are the  
cedars,  
its panels are the cypresses.

**2** I AM A ROSE OF SHARON,<sup>k</sup> A LILY  
of the valleys.

*He to Her*

- <sup>2</sup>As a lily among thistles, so is my love  
among the daughters.

*She to Him*

- <sup>3</sup>As an apple tree among the trees of  
the wood,  
so is my lover among the sons.  
In his shadow I delight to sit,  
and his fruit is sweet to my taste.  
<sup>4</sup>He has brought me into the  
banqueting hall,  
and his banner over me<sup>l</sup> is love.  
<sup>5</sup>Sustain me with dainties, refresh me  
with apples,  
for I am so lovesick.

- <sup>6</sup>Let his left hand be under my head,  
and let his right hand embrace me.

*The Beloved Speaks of Her Lover*

- <sup>7</sup>I adjure you, O daughters of  
Jerusalem,  
by the gazelles of the mountains  
and the hinds of the fields,  
that you do not awaken nor stir up  
love,  
until love itself shall please.

*Her Love Song to Him*

- <sup>8</sup>Listen, the voice of my beloved!  
See! He comes bounding up the  
mountains,  
leaping over the hills.  
<sup>9</sup>My beloved is like a gazelle or a  
young hart;<sup>m</sup>  
here he is standing by our wall,  
he is looking through the  
windows,  
he is peering through the  
lattices.<sup>n</sup>  
<sup>10</sup>My beloved sings, and he calls to me:  
Arise, my love, my beauty, and come  
along with me;  
<sup>11</sup>For lo! the winter is past,  
the season of rain is over and gone.  
<sup>12</sup>The flowers appear on the earth;  
the season of singing has come;<sup>o</sup>  
the voice of the turtledove<sup>p</sup> is  
heard in our land.  
<sup>13</sup>The fig trees are putting forth their  
figs,  
and the vines coming into blossom  
are giving forth their fragrance.  
Arise, my love, my beauty, and come  
along with me.  
<sup>14</sup>O thou, my dove, in the clefts of the  
rock,  
in the covert of the cliff,  
Let me hear your voice, let me see  
your face;  
for your voice is sweet, and your  
face is lovely.

*A Chorus*

- <sup>15</sup>Catch for us the foxes, the little  
foxes

i) Cf. 1:4 and the note there given.

j) A famous oasis, and one of the three major entrances to Judea from the Jordan valley and the Dead Sea country. k) The famously beautiful coast plains. l) Proclaiming me as his.

m) In his springing speed.

n) Proverbs 7:6 suggests that "looking through my lattice" was a natural part of everyday life.

o) Judges 21:19, 21 refers to a "feast of the LORD," "from year to year" with the "daughters of Shiloh" "in the dances" close to "the vineyards."

p) The turtledove is gentle, harmless, and innocent [Ps. 74:19; Jer. 8:7]. It came in the spring;

much used in offerings [Gen. 15:9; Lev. 1:14]. As a spring love-song these vss. 11-13 are unsurpassed in all literature.

## They Seek and Find Each Other

that are spoiling our vineyards;<sup>q</sup>  
for our vineyards are in bloom.

### *She Sings Again*

<sup>16</sup>My beloved is mine, and I am his;  
he is pasturing his flock among the  
lilies.

<sup>17</sup>Until the day begins to cool  
and the shadows lengthen,  
turn, my lover, and be as a gazelle or  
a young hart  
upon the mountains that separate  
us.<sup>r</sup>

### *The Loved One Dreams of Her Lover*

**3** UPON MY BED AT NIGHT<sup>s</sup> I SOUGHT  
him whom my soul loves,  
I sought him but did not find him;  
I called him, but he did not answer.  
<sup>2</sup>I shall arise now and go round about  
the city  
in the streets and the market places,  
and I shall seek him whom my  
soul loves.

I sought him, and I found him not.

<sup>3</sup>The watchmen that go about in the  
city found me;

I said to them, "I have you seen him  
whom my soul loves?"

<sup>4</sup>Scarcely had I left them when I  
found him

whom my soul loves;

I laid hold on him and would not let  
him go

until I brought him in to the home  
of my mother,  
into the chamber of her who  
bore me.

### *The Beloved's Refrain*

<sup>5</sup>I adjure you, O daughters of  
Jerusalem,  
by the gazelles and the hinds of the  
field,  
that you do not awaken nor stir  
up love  
until it please.

## SONG OF SOLOMON 2-4

### *The Lover's Arrival*

<sup>6</sup>What is this coming up from the  
desert

like columns of smoke,  
perfumed with myrrh and  
frankincense,  
with all fine powders of the  
merchant?

<sup>7</sup>Behold, it is the litter of Solomon;  
sixty warriors are around it

from among the heroes of Israel,  
<sup>8</sup>all skilled with the sword and trained  
to do combat.

Every man wears his sword upon his  
thigh,

against dread dangers of the night.

<sup>9</sup>King Solomon made himself a litter  
from the lumber of Lebanon.<sup>t</sup>

<sup>10</sup>The pillars of it he made of silver,  
the inlaid top he made of gold;  
the seat of it was of purple, and  
the inside lining  
was a gift of love from the  
daughters of Jerusalem.

<sup>11</sup>Go forth, O you daughters of Zion,<sup>u</sup>  
and gaze upon king Solomon, upon  
the crown  
with which his mother crowned  
him on his wedding day,  
the day of his gladness of heart.

### *The Lover Sings His Loved One's Beauty*

**4** BEHOLD, YOU ARE FAIR, MY LOVE;  
behold you are fair;

Your eyes are as doves behind your  
veil,

Your hair as a flock of goats  
trailing down Mount Gilead.<sup>v</sup>

<sup>2</sup>Your teeth are as a flock of ewes  
ready for the shearing,

all fresh from their washing.<sup>w</sup>

They are in pairs, not one of them  
is missing.

<sup>3</sup>Your lips are as a scarlet thread,  
and your mouth is very comely.

q) Some regard this verse as a symbolic allusion to the rivals of the lover who are seeking to win the loved one for themselves.

r) Cf. vs. 8, "the mountains": the last word is uncertain. "Cut" or "divide" or "craggy" is the LXX.

s) In a dream. Cf. Gen. 37:5-10, 40:5-23; Matt. 2:12-20.

t) The cedars of Lebanon were far famed and highly prized: I Kings 5:6-11, used for building Solomon's temple; Ezra 3:7, for rebuilding the temple after the exile.

u) Zion is another name for Jerusalem and is so used nearly 150 times in the O.T. The term "daughters of Zion" usually refers to the women of the entire city.

v) Micah 7:14; Num. 32:1: a famous feeding ground "in the days of old." The goats of the region had shiny, black hair.

w) Washing sheep at shearing time was and is a widely spread custom. Cf. also 6:6. Cf. Isa. 1:18 "White . . . as wool."

## SONG OF SOLOMON 4, 5

Your cheeks are as halves of a  
pomegranate<sup>x</sup>  
gleaming behind your veil.  
4<sup>y</sup>Your neck is as a tower of David,  
built to serve as an arsenal,<sup>z</sup>  
upon which there hang a thousand  
shields  
and all the armor of the mighty.  
5<sup>y</sup>Your breasts are as two fawns, twins  
of a gazelle,  
feeding among the lilies.  
6<sup>y</sup>Until the day breathes its evening  
coolness<sup>z</sup>  
and the shadows lengthen and  
disappear,  
I shall hasten away to the mountain of  
myrrh,  
to the hill of frankincense.  
7<sup>y</sup>You are altogether fair, my love;  
there is no blemish on you.

### *The Lover Calls and Extols Her*

8<sup>y</sup>With me from Lebanon, my bride,  
with me from Lebanon, come!  
Gaze from the summit of Amana,<sup>a</sup>  
from the top of Senir,  
that is Hermon,<sup>b</sup> from the dens of  
lions,  
from the mountains of the  
panthers.<sup>c</sup>

9<sup>y</sup>You have ravished my heart, my  
sister, my bride,  
you have ravished my heart with  
one glance of your eyes,  
with a single bead of your  
necklace.

10<sup>y</sup>How sweet is your love, my sister,  
my bride;  
How much more delicious is your  
love than wine;  
and the fragrance of your  
ointments  
than all the rich spices.

11<sup>y</sup>Your lips drop honey, my bride,  
honey and milk are under your  
tongue;

## *He Sings to Her of Her Beauty*

and the fragrance of your garments is  
like  
the fragrance of Mount Lebanon.<sup>d</sup>  
12<sup>y</sup>A garden you are, my sister, my  
bride,  
a garden walled in, a fountain well  
sealed;  
13<sup>y</sup>A pomegranate orchard with precious  
fruits,  
a garden of henna with spikenard,  
14<sup>y</sup>spikenard and saffron, calamus and  
cinnamon,  
with all the trees of frankincense,  
myrrh and aloes,<sup>e</sup> with all the  
chief spices.  
15<sup>y</sup>You are a garden fountain, a well of  
living water,  
flowing streams from Lebanon.

### *The Beloved Calls for Her Lover*

16<sup>y</sup>Awake, O north wind, and come,  
you south wind,  
blow you both upon my garden,<sup>f</sup>  
that its fragrance may be wafted  
abroad.

Let my beloved come into his garden,  
and eat its choice fruits; they are  
his.

### *The Lover to His Beloved*

5 I HAVE COME TO MY GARDEN, MY  
sister, my bride,  
I gather my myrrh with my spices,  
I eat honeycomb with my honey,<sup>g</sup>  
I drink wine with my milk.

### *A Welcome to the Lovers*

Eat, friends! Drink, yes, drink  
abundantly,  
you, lover and beloved!

### *Her Dream Song*

2<sup>y</sup>I was asleep, but my heart was awake;  
Listen! A sound! My lover is  
knocking!  
He pleads, "Open to me, my sister,  
my love, my dove, my perfect one;

x) A highly prized fruit with rich coloring, much used in pictorial ornamentation.

y) The Hebrew word here translated "arsenal" is not found anywhere else. Ezek. 27:10, 11 indicates that the statement here suggests beauty. z) Cf. 2:17 for a similar statement.

a) One of the streams flowing eastward from the top of the Lebanon mountains [II Kings 5:17].

b) Mt. Hermon, the highest peak of the Lebanon mountains, was called Senir by the Amorites [Deut. 3:9]. c) Known in the Lebanon mountains.

d) The fragrance came from its cedars and balsam firs which grew in abundance. Hosea 14:6, 7 makes it the standard of fragrance. e) Some aloe wood is fragrant and produces aromatic resin.

f) The north wind came from the mountains and was cool. "The north wind drives away rain" [Prov. 25:23]. The south wind came from the desert and brought "scorching heat" [Luke 12:55. Cf. Eccles. 1:6].

g) Jonathan ate honey from a stick dipped in honeycomb [I Sam. 14:27].

for my head is wet with dew, and my  
hair is drenched  
with the dew of the night.”<sup>h</sup>

*In Her Dream She Responds*

<sup>3</sup>“I have put off my coat; why should  
I put it on again;  
I have washed my feet; why should  
I soil them again?”

<sup>4</sup>My loved one put his hand on the  
latch,  
and my heart grew desirous of him;

<sup>5</sup>I rose to open to my loved one,  
my hands both dripping with myrrh,  
and my fingers dropping myrrh  
on the handles of the bar.

<sup>6</sup>I opened to my beloved.  
But my Beloved had turned away;  
he was gone!

My soul had failed him when he  
spoke.

I sought him, but I did not find  
him,

I called him, but he did not answer.

<sup>7</sup>The watchmen, making the rounds  
of the city, found me;  
they struck me, they wounded me,  
they stripped me of my mantle,  
those guardians of the city  
walls.<sup>1</sup>

*Her Appeal to Jerusalem's Maidens*

<sup>8</sup>I adjure you, O daughters of  
Jerusalem,  
if you find my lover, that you tell  
him I am lovesick.

*Their Reply*

<sup>9</sup>What is your lover beyond any lover,  
O you fair one among women?  
What is your lover beyond any  
lover,  
that you do thus adjure us?

*Her Description of Her Lover*

<sup>10</sup>My lover is fair and ruddy,  
the choicest among ten thousand.  
<sup>11</sup>His head is finest gold,  
his locks are wavy, black as a raven.  
<sup>12</sup>His eyes are like doves beside brooks  
of water,  
washed with milk and fitly set.  
<sup>13</sup>His cheeks are like a bed of spices,  
like banks of sweetest herbs;

his lips are lilies dropping liquid  
myrrh.

<sup>14</sup>His hands are rods of gold, set with  
gilded stones,  
his body is as polished ivory,  
overlaid with sapphires.

<sup>15</sup>His limbs are pillars of marble, set in  
sockets of gold.  
His stature is like Lebanon, as striking  
as the cedars.

<sup>16</sup>His mouth is all sweetness, and he  
is most lovely.

Such is my lover, and such is my  
friend,  
O daughters of Jerusalem.

*The Jerusalem Maidens*

**6** <sup>WHITHER HAS YOUR LOVED ONE  
gone, thou fairest among  
women?</sup>

Where has he hidden himself?  
We would seek him with you.

*The Beloved Answers*

<sup>2</sup>My loved one has gone down to his  
garden,  
to the beds of the spices;  
he has gone to feed in his garden  
and there to gather some lilies.

<sup>3</sup>I am my beloved's, and my beloved  
is mine;  
he pastures his flock among the  
lilies.

*The Lover Praises His Beloved*

<sup>4</sup>You are beautiful, my love, beautiful  
as Tirzah,<sup>1</sup>  
lovely as Jerusalem;<sup>k</sup>  
captivating as an army with  
banners.

<sup>5</sup>Turn your eyes away from me, for  
they overcome me;  
Your hair is like a flock of goats  
moving down the trail of Gilead.<sup>1</sup>

<sup>6</sup>Your teeth are like a flock of ewes  
coming from their washing;  
each is paired, not one of them is  
missing.

<sup>7</sup>As the halves of a pomegranate,  
so are your cheeks behind your veil.

<sup>8</sup>Sixty queens there are and eighty  
concubines,

<sup>h</sup>) Gideon squeezed a bowlful of water from a fleece of wool after it had been exposed to the dew overnight [Judg. 6:38]. <sup>i</sup>) They thought she was a wandering wanton.

<sup>j</sup>) An ancient Canaanite city, taken by Joshua [Josh. 12:24]. It became the first capital of the northern kingdom [I Kings 15:21, 33; 16:8, 15, 23].

<sup>k</sup>) In Lam. 2:15, Jerusalem is referred to as the “perfection of beauty.”

<sup>l</sup>) Compare 4:1 above and its footnote.

# SONG OF SOLOMON 6, 7

## Songs of Mutual Admiration

and harem daughters beyond  
number;

<sup>9</sup>My dove, my undefiled, stands out  
alone;

she was an only one to her mother,  
first choice of her who bore her;  
The daughters saw her and called her  
happy,

the queens and concubines, too,  
and thus they praised her:

<sup>10</sup>"Who is this, who shines forth as  
the morning dawn,  
fair as the moon, radiant as the sun,  
captivating as an army with  
banners?"<sup>m</sup>

### *The Maiden*

<sup>11</sup>I went down to see the nut garden  
to see the green plants of the valley;  
to see whether the vines already  
had budded,  
and the pomegranates had put  
forth their bloom.

<sup>12</sup>Ere I was aware, my soul's fancy  
seated me in a princely chariot of  
my people.

### *Her Beauty as She Dances*

<sup>13</sup>Turn you, turn, O maid of Shulem,  
Turn you, turn, that we may gaze  
upon you.

What do you see in the Shulammitte  
As she dances the Mahanaim  
dance?<sup>n</sup>

### *The Lover Praises His Beloved*

**7** HOW BEAUTIFUL ARE YOUR FEET  
in sandals,

O maiden of queenly form!

Your rounded thighs are a jeweled  
chain,

the work of a master craftsman.

<sup>2</sup>Your navel is as a rounded bowl  
in which mingled wine is never  
lacking;

your belly as a heap of wheat, set about  
with lilies.

<sup>3</sup>Your breasts are as two fawns, the  
twins of a gazelle;

<sup>4</sup>Your neck is as a tower of ivory,  
your eyes as pools in Heshbon by  
the gate Bath-rabbim.<sup>o</sup>

Your nose is as a tower of Lebanon,  
looking down upon Damascus.

<sup>5</sup>Your head crowns you as Mount  
Carmel;

your flowing locks are purple,  
A king is caught in their tresses.<sup>p</sup>

### *The Lover Praises His Beloved*

<sup>6</sup>How beautiful you are, my love,  
how lovely in that which delights!

<sup>7</sup>Your stature itself is a stately palm,  
your breasts are as clusters of grapes.

<sup>8</sup>I said, I will climb into my palm tree,  
I will take hold of the branches of it.

Your breasts shall be as clusters of  
vines,  
the fragrance of your breath as of  
apples.

<sup>9</sup>The roof of your mouth is like red  
wine<sup>q</sup>

flowing down for my beloved with  
smoothness,<sup>r</sup>

moving gently over the lips of  
those sleeping.<sup>s</sup>

### *Her Call to Her Lover*

<sup>10</sup>I belong to my beloved, and his  
desire is for me.

<sup>11</sup>Come, my beloved, let us go out into  
the fields,

let us lodge among the hennas.<sup>t</sup>

<sup>12</sup>Let us rise and go early to the  
vineyards;

let us see whether the vines have now  
budded,

whether the blossoms have already  
opened

and the pomegranates are come  
into flower;

there will I give you my love.

<sup>13</sup>The mandrakes<sup>u</sup> give forth their  
fragrance;

<sup>m</sup>) This comparison is unexpected, but it is the same wording as in 6:4 and is there in parallel with the idea of comeliness.

<sup>n</sup>) The Hebrew word is *Mahanaim*, according to II Sam. 2:8-10, the residence of Ishbosheth, son of Saul, when he became king over Gilead and other peoples. There David found refuge when he fled from Absalom [II Samuel 17:24, 27].

<sup>o</sup>) Mentioned only here; it was a gate of Heshbon, the home of Sihon, a king of the Amorites [Deut. 3:6; 4:46]. Heshbon still exists as Hesban, with a large reservoir near it.

<sup>p</sup>) Because of their beauty. <sup>q</sup>) In Proverbs 23:21, "red wine" may go down "smoothly."

<sup>r</sup>) Apparently we should understand this line to mean "your kisses are as choice red wine."

<sup>s</sup>) The entire verse is difficult; for "lips of sleepers" the LXX and Syriac read "lips and teeth."

Is the entire figure to be understood as a reference to kisses given a sleeping one?

<sup>t</sup>) Cf. the same idea as 4:13.

<sup>u</sup>) Gen. 30:14-16 indicates that mandrakes were thought of as "love apples."

at our doors are all kinds of choice  
fruits,  
fresh and ripe they are, too, my  
beloved;  
all of these I have laid up for  
you.

*Her Tender Wish for Him*

8 OH, THAT YOU WERE AS MY  
brother,  
who nursed at the breast of my mother!  
Should I find you outside in the  
open,  
I would kiss you, and no one would  
scorn me.  
2<sup>I</sup> I should lead you and bring you to  
the house of my mother,  
and she would instruct me;<sup>v</sup>  
I should give you some spiced wine to  
drink,  
also the juice of my pomegranates.  
3<sup>Oh</sup>, that his left hand were under my  
head,  
and with his right hand he would  
embrace me.<sup>w</sup>  
4<sup>I</sup> adjure you, O daughters of  
Jerusalem,  
that you do not awaken or stir up love,  
until love itself so please.

*She of Him*

5<sup>a</sup>Who is this coming up from the  
wilderness,  
leaning closely upon the arm of her  
lover?

*He of Her*

5<sup>b</sup>Under the apple tree I awakened  
you,<sup>x</sup>  
there your mother came to travail  
with you,<sup>y</sup>  
there she came to travail, there  
she bore you.

*She to Him*

6<sup>Set</sup> me as a seal upon your heart,  
as a seal upon your arm;<sup>z</sup>

For love is mighty as death,  
ardent love as demanding as Sheol.  
Its flashes are flashes of fire,  
a very flame of the LORD.  
7<sup>Many</sup> waters cannot extinguish love,  
nor can rivers drown it.  
If a man should offer for love all the  
wealth of his house,  
it would be scornfully refused.

*The Maiden's Brothers*

8<sup>We</sup> have a little sister and she has no  
breasts.<sup>a</sup>  
What shall we do for our sister  
in the day she shall be spoken for?  
9<sup>If</sup> she be a wall,<sup>b</sup>  
we will build for her a turret of  
silver;  
But if she be a door,<sup>c</sup>  
we will enclose her with boards of  
cedar.

*The Maiden's Answer*

10<sup>I</sup> am a wall and my breasts are as its  
towers;  
I am in my lover's eyes as one finding  
favor.  
11<sup>Solomon</sup> had a vineyard in  
Baal-hamon;<sup>d</sup>  
he entrusted the vineyard to keepers.  
Each man was to bring for his share of  
the fruit  
a thousand pieces of silver.<sup>e</sup>  
12<sup>My</sup> vineyard, my own, lies before  
me.  
The thousand is yours, O Solomon,  
and two hundred each to those  
keeping the fruit.<sup>f</sup>

*Bride and Groom to Each Other*

13<sup>O</sup> you who dwell in my gardens,  
your companions listening to your  
voice,  
make me hear it, too.  
14<sup>Come</sup> quickly, my lover, beloved,  
and be like a gazelle,  
or like a young hart upon mountains  
of spices.

v) The LXX and the Syriac repeat here 3:4, "into the chambers of her who conceived me."  
w) Cf. 2:6. x) Cf. 2:3 and 2:5 to see the meaning here.

y) Birth in the open was common at that time.

z) In Jer. 22:24 it is implied that a seal upon the hand is an almost inescapable declaration of an agreement that cannot be disregarded.

a) When young and undeveloped, as Ezekiel 16:7 makes clear. b) An unbroken wall.

c) A "door open to callers." d) A place nowhere else mentioned; location unknown.

e) According to Isaiah 7:23, a symbol of opulence.

f) One-fifth in cash, besides what they ate and drank from the vineyard and adjoining vegetable gardens; 20% was an ancient rate of interest in the Near East.

# THE BOOK OF ISAIAH

**1** THE VISION OF ISAIAH<sup>a</sup> THE SON OF Amoz, which he saw concerning<sup>b</sup> Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.<sup>c</sup>

<sup>2</sup>Hear, O heavens, and give ear, O earth, for the LORD speaks: I have nurtured and brought up children, but they have become rebellious against Me. <sup>3</sup>The ox knows its owner and the donkey its master's feeding rack; [but] Israel does not understand; My people show themselves lacking in discernment.

<sup>4</sup>Alas! A sinning nation, a people loaded with iniquity, descendants of evildoers, corruptly-behaving children. They have forsaken the LORD; they have shown contempt for the Holy One of Israel; they have become utterly estranged.

<sup>5</sup>For what reason would you be punished again, seeing that you insist on increasing your apostasy?<sup>d</sup> The whole head has become diseased, and the whole heart is faint. <sup>6</sup>From the sole of the foot up to the head, there is nothing sound in it; only bruises, welts, and raw wounds; [these] have neither been pressed out, nor bandaged, nor softened with oil. <sup>7</sup>Your country is

devastated; your cities have been burned with fire; as to your cultivated fields, in your very presence foreigners are plundering them. It is a devastation, as a demolition by aliens.<sup>e</sup> <sup>8</sup>The daughter of Zion is left behind like a shanty in a vineyard, like a shack<sup>e</sup> in the cucumber patch, like a besieged city. <sup>9</sup>If the LORD of hosts had not kept alive the few survivors, we would have been like Sodom and similar to Gomorrah.

<sup>10</sup>Hear the word of the LORD, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! <sup>11</sup>Of what significance to Me are your many sacrifices? says the LORD; I am wearied of whole burnt offerings of rams and with the fat of your fatted calves; and in the blood of young bulls, lambs, and he-goats, I find no delight. <sup>12</sup>When you come to appear in My presence, who has demanded this from your hand: the trampling of My courts? <sup>13</sup>Come no more with your meaningless offerings! Incense is abominable to Me; [likewise] the new moon and sabbath, the convoking of the assembly; I cannot endure iniquity and a solemn assembly! <sup>14</sup>My soul hates your new moon festival and appointed

a) This verse serves as the title for the entire prophecy.

b) The central theme of this prophecy pertains to the people of God in the land of Judah and in Jerusalem, which included much of Benjamin and Simeon; also many priests and Levites. All other nations and cities referred to by Isaiah are dealt with because of their relationship to Judah and Jerusalem.

c) These four kings ruled in succession over Judah in Jerusalem during the latter part of the 8th century, B.C.

d) As punishment brings no correction, why punish any more with the intent of sparing and correcting?

e) Temporary shacks were placed in or near vineyards, cucumber or melon patches to provide lodging for the fruit pickers. These were the center of bustling activity during the fruit picking season; once this was ended, the shacks and shanties remained in deserted silence.



seasonal feasts;<sup>f</sup> they have become a burden on Me; I am weary of bearing them. <sup>15</sup>When you spread out your hands, I will hide My eyes from you; yes, even though you multiply your prayers, I will not hear. Your hands are full of blood. <sup>16</sup>Wash yourselves! Purify yourselves! Remove the wickedness of your doings from before My eyes. <sup>17</sup>Learn to do good! Seek justice; restrain the ruthless; protect the orphan; defend the widow.

<sup>18</sup>Come now, and let us adjudge<sup>g</sup> the matter, says the LORD; though your sins be as scarlet, they shall become white as snow; though they be red like crimson, they shall be as wool. <sup>19</sup>If you become willing and obedient, you shall eat the good of the land; <sup>20</sup>but if you refuse and are rebellious, you shall be annihilated by the sword,<sup>h</sup> for the mouth of the LORD has spoken [it].

<sup>21</sup>How the faithful city has become a prostitute! She was filled with justice; righteousness did lodge in her, but now murderers! <sup>22</sup>Your silver has become dross; your choice liquor is diluted with water; <sup>23</sup>your princes are rebellious, the associates of thieves; they all are lovers of the bribe, and they continually chase after rewards. They do not protect the orphan, nor does the case of the widow come up before them.<sup>i</sup>

<sup>24</sup>Therefore says the LORD, the LORD of hosts, the Mighty One of Israel: Alas! With vengeance will I relieve Myself of My foes; I will avenge Myself on My enemies; <sup>25</sup>for I will turn My hand against you, and I will burn away your dross as with lye, and I will remove all your alloy.<sup>j</sup> <sup>26</sup>I will restore your judges as at first and your counselors as at the beginning. After that you will be called a stronghold of righteousness, the faithful city. <sup>27</sup>Zion

shall be ransomed by justice and her converts by righteousness; <sup>28</sup>but there shall be a crushing of the apostates and sinners together, and those who forsake the LORD shall be annihilated. <sup>29</sup>For you will be ashamed of the oak trees in which you take pleasure, and you shall blush because of the gardens which you have chosen.<sup>k</sup> <sup>30</sup>For you will become like an oak tree shedding her withering leaves and like a garden in which there is no moisture; <sup>31</sup>the strong will be like tow<sup>l</sup> and his activity as a spark; and the two will burn together with no one to quench them.

**2** THE WORD WHICH ISAIAH THE SON of Amoz saw concerning Judah and Jerusalem. <sup>2</sup>It shall be in the latter days that the mountain of the LORD's house shall be firmly established as the highest of the mountains and be raised above the hills, to which all the nations shall stream.<sup>m</sup> <sup>3</sup>Many peoples shall go and exhort, "Come! let us go up to the mountain of the LORD, to the house of the God of Jacob; so that He may teach us concerning His ways, and that we may walk in His paths." For from Zion shall instruction go forth and the word of the LORD from Jerusalem. <sup>4</sup>He shall arbitrate between the nations and shall decide [disputes] for many peoples; they shall beat their swords into plowshares and their spears into pruning shears; nation shall not lift up sword against nation, nor shall they learn war any more.

<sup>5</sup>O house of Jacob, come, and let us walk in the light of the LORD. <sup>6</sup>Surely, Thou hast rejected Thy people, the house of Jacob, because they are influenced from the east<sup>n</sup> and by soothsayers like the Philistines, and they join<sup>o</sup> hands with foreigners; <sup>7</sup>their land is full of silver and gold, and there is no end to their chariots; <sup>8</sup>their

f) The new moon feast was celebrated each month; the appointed seasonal festivals each year.

g) The LORD gives the sinner an invitation, which is also to be considered a command, to enter into judicial proceedings; He is not inviting the sinner to a discussion but to a court trial.

h) In Hebrew it reads, "you shall be made to eat the sword." Modern Arabs employ this same phrase for annihilation. i) The royal judges of the land refused to decide those cases fairly.

j) Alloy in the sense that it is a base substance, detracting from purity.

k) Trees were worshiped by many ancients at their "high places," in "vaulted chambers," and in attractive "gardens" assumed as sacred, but sensual [cf. Ezek. 9:4; 14:1 ff.; 23:1 ff.].

l) That portion of flax left after the linen substance has been removed.

m) In His spiritual world God makes water flow upward.

n) Omitted, yet clearly implied, the heathen customs of Assyria and Babylon.

o) Hebrew uses an idiom, "strike hands with," meaning to associate with and join in the activity of the foreigners, especially, trading with them.

land also is full of idols; they worship the work of their own hands, that which their fingers have fashioned. <sup>9</sup>Accordingly, man lowers himself, and even the more respectable man is brought down. Forgive them not!

<sup>10</sup>Enter into the rocks,<sup>p</sup> and hide yourself in the dust away from the dread presence of the LORD and from the splendor of His majesty. <sup>11</sup>The proud looks of man shall be brought low; the haughtiness of men shall be humbled, and the LORD alone shall be exalted in that day. <sup>12</sup>For the LORD of hosts has a day against all who are haughty and proud, and against all that lifts itself up, that it may be brought low; <sup>13</sup>against all cedars of Lebanon, proud and lofty, and against all the oaks of Bashan; <sup>14</sup>against all the high mountains and against all the elevated hills; <sup>15</sup>against every high tower and against every fortified wall; <sup>16</sup>against all the ships of Tarshish and all the pleasure yachts. <sup>17</sup>Then will the pride of man be humbled, and the haughtiness of men will be brought low, and the LORD alone shall be exalted in that day. <sup>18</sup>As for the idols, every one shall vanish. <sup>19</sup>For men will slink into the caves of the rocks and into the holes of the ground, away from the dread presence of the LORD and from the splendor of His majesty when He arises to terrify the earth. <sup>20</sup>In that day a man shall cast away his idols of silver and his idols of gold, which each made for himself to worship, to the rats and the bats, <sup>21</sup>and hide in the crevices of the rocks and in the clefts of the cliffs from the dread presence of the LORD and from the splendor of His majesty, when He arises to strike terror on the earth. <sup>22</sup>Cease depending on man, whose breath is in his nostrils; for at what should he be valued?

**3** FOR BEHOLD, THE LORD, THE LORD of hosts, is about to remove from Jerusalem and from Judah support and sustenance, all support of bread and

all support of water; <sup>2</sup>the mighty man and the soldier, the judge and the prophet, the diviner and the elder, <sup>3</sup>the captain of fifty and the honorable person, the counselor, the skillful craftsman, and the expert charmer. <sup>4</sup>I will give them boys as their princes, and babes<sup>q</sup> shall rule over them. <sup>5</sup>The people shall oppress, one his fellow man and another his neighbor; the youth shall domineer over the aged and the dishonorable over the honorable. <sup>6</sup>When a man will take hold of his brother in his father's house, [saying,] "You have a robe; you shall be our ruler, and this heap of ruins shall be under your administration," <sup>7</sup>he will protest at that time, answering, "I am not able to restore, for in my house there is neither bread nor a robe; you can not make me ruler over the people."

<sup>8</sup>For Jerusalem has stumbled, and Judah has fallen; because their language and their deeds are against the LORD, provoking His glorious aspect. <sup>9</sup>The expression of their faces witnesses against them, and they make their sin conspicuous as Sodom. They conceal nothing! Woe to them, for they deal out misery to themselves! <sup>10</sup>Say to the righteous that it shall go well with them, for they shall eat the products of their doings. <sup>11</sup>Woe to the wicked! It shall go ill with him, for the full result of his hands shall be repaid him. <sup>12</sup>As for My people, their ruling tyrants are children, and women rule over them. My people, your leaders are misleaders; they confuse the course of your paths.

<sup>13</sup>The LORD stands up to hold court; He is standing to judge the peoples. <sup>14</sup>The LORD enters into judgment with the elders of His people and His princes. And you! You have devoured the vineyard; the plunder from the poor is in your houses. <sup>15</sup>What ails you, that you suppress My people and grind the faces of the poor?<sup>r</sup> says the Lord God of hosts.

<sup>16</sup>Moreover, the LORD has spoken: Because the daughters of Zion are

p) A hiding repeated until the finals [Rev. 6:16].

q) The Hebrew word here rendered "babes" occurs again in Isa. 66:4, and nowhere else in the Old Testament. It conveys the idea of "capricious children," who treat others maliciously for their own pleasure.

r) A Hebrew expression for severe oppression in which the last little that the poor own is taken from them.

haughty and walk with outstretched necks and ogling eyes, they go about with a mincing step and tinkle their ornaments on their feet: <sup>17</sup>so the LORD will cause a scab to come upon the scalp of the daughters of Zion, and the LORD will expose their secret parts. <sup>18</sup>In that day the LORD will remove the finery of their anklets, net-bands, and crescents; <sup>19</sup>earrings, bracelets, and gauze veils; <sup>20</sup>head bands, ankle chains, sashes, perfume boxes, and charms; <sup>21</sup>signet rings and jewels of the nose; <sup>22</sup>festival robes, top tunics, shawls, and purses; <sup>23</sup>handmirrors, lingerie, headwear, and large veils. <sup>24</sup>It shall be, that instead of a sweet smell, there will be rottenness; instead of a girdle, a rope; instead of well-set hair, baldness; instead of a rich robe, a wrapping of sackcloth; instead of beauty, a branding mark. <sup>25</sup>Your men shall fall by the sword and your valiant men in battle. <sup>26</sup>Her gates shall mourn and grieve; deserted she sits on the ground.

**4** AND SEVEN WOMEN WILL GRASP one man in that day, saying, "We will eat our own bread, and we will wear our own clothes; only let us be called by your name; take away our stigma."<sup>s</sup>

<sup>2</sup>In that day the branch of the LORD shall become beautiful and glorious, and the fruit of the land excellent and splendid for the escapees of Israel. <sup>3</sup>And it shall be that the one left in Zion and the one remaining in Jerusalem will be called holy—everyone registered for eternal life in Jerusalem, <sup>4</sup>when the LORD shall have washed away the filth of the daughter of Zion and shall have rinsed away the blood-spots from the midst of Jerusalem by the spirit of judgment and by the spirit of burning. <sup>5</sup>The LORD will create over the area of Mount Zion and over her assemblies a cloud by day, and smoke and a flaming fire shining at night; for it will be a protection over all that is glorious; <sup>6</sup>there shall be a pavilion as a shade by day from the

heat, and as a shelter and refuge from the storm and rain.

**5** LET ME SING TO THE ONE I LOVE a song for my loved One regarding His vineyard: My loved One had a vineyard on a fertile hill. <sup>2</sup>He carefully spaded it and cleared off the stones, and He planted choice vines. He also built a lookout tower in the center of it and cut out a winevat in it; <sup>4</sup>then He waited for it to produce grapes, but it yielded wild grapes.

<sup>3</sup>And now, residents of Jerusalem and men of Judah, please arbitrate between Me and My vineyard. <sup>4</sup>What more was there to do for My vineyard that I did not do in it? For what reason, when I expected it to produce grapes, did it yield worthless grapes? <sup>5</sup>Now, let me inform you what I am going to do to My vineyard; remove its hedge, and it shall be a pasture;<sup>u</sup> break holes in the walls, and it shall be a trampled place. <sup>6</sup>I will make it a desolation; it shall be neither pruned nor hoed; briars and thornbushes shall come up, and I will forbid the rain clouds to pour rain upon it. <sup>7</sup>For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are His cherished planting. He eagerly looked for justice, but see, bloodshed! For righteousness, and lo, a cry of distress.

<sup>8</sup>Woe to those joining house to house, who unite field to field until there is no more room; you shall be made to live alone in the middle of the land. <sup>9</sup>In my ears the LORD of hosts has spoken. Most certainly will many houses become desolate, spacious and fair, without occupants. <sup>10</sup>For ten acres of vineyard will produce but nine gallons, and ten bushels of seed will produce but one bushel.

<sup>11</sup>Woe to those getting up early in the morning to secure intoxicants, lingering late in twilight until wine inflames them. <sup>12</sup>The guitar and harp, the tambourine, flute, and wine constitute their feasts! But they do not show re-

s) Of being unmarried.

t) Winevats in Palestine and in the Lebanons were generally cut in the rocks at two levels; the upper vat is the larger and shallower. In this the grapes are thrown and trodden [cf. Isa. 63:3]; the lower one is smaller, but deeper. Into it the grape juice is made to flow by a channel from the upper vat. u) Heb.: "it shall be for animal consumption."

gard for the deeds of the LORD, and the works of His hands they do not see. <sup>13</sup>Therefore my people go into captivity<sup>v</sup> for lack of knowledge—their nobles famished men and their multitudes parched with thirst. <sup>14</sup>Therefore Sheol<sup>w</sup> has enlarged her appetite and has opened her mouth immeasurably wide, and [into it] descend her<sup>x</sup> splendor, her crowds, her din, and all who are jubilant in her. <sup>15</sup>Then mankind shall be abased; men shall be brought low, and the faces of the haughty shall be humiliated. <sup>16</sup>But the LORD of hosts will be exalted in justice, and the holy God will show Himself holy through righteousness. <sup>17</sup>Then the lambs will graze as in their pastures, but foreigners will seize the waste fields of the fat ones.<sup>y</sup>

<sup>18</sup>Woe to those who continually draw iniquity upon themselves with worthless cords and sin with cart ropes, <sup>19</sup>who say, "Let Him make haste! Let Him speed His work, so that we may see it! Let the purpose of the Holy One of Israel draw near and come, that we may know it!"

<sup>20</sup>Woe to those who call evil good and good evil; who place darkness as light and light as darkness; who put bitter for sweet and sweet for bitter!

<sup>21</sup>Woe to those who are wise in their own eyes and shrewd in their own sight!

<sup>22</sup>Woe to those who are champions at drinking wine and expert men at mixing intoxicants, <sup>23</sup>who acquit the guilty for a bribe and take away the rights of the righteous! <sup>24</sup>Therefore, as a tongue of fire consumes stubble and as flaming straw shrivels away, so shall their root be as decay and their sprouts shall go up as dust. For they have rejected the teachings of the LORD of hosts and have shown contempt for the words of the Holy One of Israel.

<sup>25</sup>Therefore the anger of the LORD is kindled against His people, and He has stretched out His hand upon them

and smitten them, so that the mountains quake and their corpses are like refuse in the middle of the streets. Despite all this, His anger has not subsided, and His hand is still stretched out.<sup>z</sup>

<sup>26</sup>He raises a signal for faraway peoples and whistles<sup>a</sup> for them from the ends of the earth; and look, quickly, swiftly they come!<sup>b</sup> <sup>27</sup>Not one is exhausted, there is not a staggering one with them; none is drowsy or sleeps; his waistcloth is not loosened, and his sandal-strap does not break; <sup>28</sup>his arrows are sharp, and all his bows are bent; his horses' hoofs are hard as flint and his wheels as swift as a whirlwind. <sup>29</sup>His roaring is like that of a lioness; he roars like a young lion; he will growl, seize the prey, and conceal it; and there is no rescuer! <sup>30</sup>In that day he will roar upon him like the roaring sea; if he looks to the land, see, darkness and distress; for light is darkened by its clouds.

**6** IN THE YEAR OF KING UZZIAH'S death, I saw the Lord sitting upon a high and eminent throne, and the trailing of His robe filled the temple. <sup>2</sup>The seraphim<sup>c</sup> were standing above Him; each had six wings;<sup>d</sup> with two he covered his face, with two he covered his feet, and with two he flew.<sup>e</sup> <sup>3</sup>The one called to the other and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory." <sup>4</sup>The supports of the thresholds shook at the sound of the one calling, and the house became filled with smoke.

<sup>5</sup>Then I said, "Alas for me; for I feel beaten, because I am a man of unclean lips and I am living among a people of unclean lips; for my eyes have seen the King, the LORD of hosts." <sup>6</sup>Then one of the seraphim flew to me, having in his hand a glowing coal which he had taken with tongs from off the altar. <sup>7</sup>He touched my mouth with it and said, "Look!

v) The Hebrew verb here is in the perfect tense, the perfect of certitude [as in 1:7].

w) The realm of the dead. x) Referring to Jerusalem.

y) The thought is — the innocent shall continue in their ways as formerly, but the fat [i.e., rich, wicked men] shall be removed by aliens who plunder them. z) To strike some more.

a) Cf. 7:18; Zech. 10:8. b) The nation the LORD employs to administer the punishing.

c) Fiery attendants, not mentioned elsewhere in the Bible until Rev. 4:6-8.

d) Massoretic text repeats six wings; the Dead Sea Scroll — Isaiah, does not.

e) Heb. "to fly to and fro," or "to hover in flight."

This has touched your lips; your iniquity is now removed, and your sins are atoned for." <sup>8</sup>Thereupon I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then I said, "Here am I, send me." <sup>9</sup>He said, Go! say to this people: Keep on hearing, but do not understand; keep on seeing, but do not perceive! <sup>10</sup>Cause the heart of this people to be unreceptive; cause their ears to be hard of hearing, and paste their eyes shut,<sup>f</sup> lest they see with their eyes, hear with their ears, their heart understand, and they repent and are healed. <sup>11</sup>Then I asked, "How long, Lord?" He responded: Until that time when cities are made ruins without residents, houses without people, the land utterly desolate, <sup>12</sup>the LORD will have sent the people far away, and the forsaken sections of the land will be many. <sup>13</sup>And though a tenth<sup>g</sup> remains in it,<sup>h</sup> it shall again be consumed, as an oak and as a terebinth tree,<sup>i</sup> which, when felled, has a stump; [so] the holy seed is its stump.

**7** IN THE DAYS OF AHAZ, THE SON OF Jotham, the son of Uzziah, the king of Judah, Rezin king of Syria and Pekah the son of Remaliah the king of Israel came to wage war against Jerusalem, but were unable to conquer it. <sup>2</sup>When it was reported to the house of David that Syria was allied with Ephraim, his heart and the heart of his people shook as trees of the forest shake in the wind.

<sup>3</sup>Then the LORD said to Isaiah: Go forth, you and your son Shearjashub,<sup>k</sup> to meet Ahaz at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field, <sup>4</sup>and say to him, "Be on your guard and keep calm; be not afraid nor timid of heart before these two butts of smoking firebrands; [nor] in the presence of the burning anger of Rezin of Syria and the son<sup>l</sup> of Remaliah. <sup>5</sup>Because Syria has plot-

ted evil against you [with] Ephraim and the son of Remaliah, saying, <sup>6</sup>'Let us go up against Judah, harass it, create a schism in it to our advantage, and set up the son of Tabeal as king in it,' <sup>7</sup>thus says the Lord God: It shall not stand; it shall not take place! <sup>8</sup>For Damascus is Syria's capital, and the sovereign of Damascus is Rezin, and within sixty-five years Ephraim shall be shattered as a nation. <sup>9</sup>Samaria is the capital of Ephraim, and the sovereign of Samaria is the son of Remaliah. If you do not have firm confidence, you surely shall not abide firmly."

<sup>10</sup>Then the LORD continued speaking to Ahaz: <sup>11</sup>Ask for a sign for yourself from the LORD your God; let it be either deep as Sheol or high as heaven. <sup>12</sup>But Ahaz declared, "I will not ask, nor will I test the LORD." <sup>13</sup>Then he<sup>m</sup> said, "Hear now, house of David, is it not enough for you to try the patience of men, that you try the patience of my God also? <sup>14</sup>Therefore the LORD Himself will give you a sign: Behold, the virgin<sup>n</sup> shall conceive and shall bear a son and shall call His name Immanuel;<sup>o</sup> <sup>15</sup>He shall eat curds<sup>p</sup> and honey until He knows how to reject the evil and choose the good. <sup>16</sup>Even before the child shall know to reject the evil and to choose the good, the land before whose two kings you feel a sickening dread shall be forsaken. <sup>17</sup>The LORD shall bring upon you, upon your people, and upon your father's house days such as have never been since the days of Ephraim's departure from Judah — the king of Assyria.

<sup>18</sup>In that day it shall be that the LORD shall whistle for the fly at the end<sup>q</sup> of Egypt's rivers and for the bee from the land of Assyria. <sup>19</sup>They shall come, and all of them shall settle in the steep ravines,<sup>r</sup> in the clefts of the rocks, upon all thornbushes and in all the pastures.<sup>s</sup> <sup>20</sup>Also in that day the

f) Heb.: "besmear his eyes."

g) Of the people. h) The land. i) Source of turpentine, secured by cutting into the tree stem.

j) Israel's. k) Meaning, "a remnant shall return." l) Pekah, a usurper on the throne of Israel.

m) Isaiah.

n) The Hebrew term "almah" is also applied to Miriam at about 14 [Ex. 2:8]; and to Rebekah, whose virginity is affirmed [Gen. 24:16]. The Greek translation made before Christ, has *parthenos*, usually rendered "virgin." o) God with us. An unusual child indeed [cf. Isa. 8:8; 9:6].

p) Or, "butter." q) Mouth or source. r) Or, "desolate valleys." s) Or, "drinking places."

Lord will shave with a razor, hired from regions beyond the river,<sup>t</sup> with the king of Assyria, the hair from head to foot, including the beard.<sup>u</sup>

<sup>21</sup>It shall be in that day that a man will keep alive a young cow and two sheep, <sup>22</sup>and that from the abundant production of milk he shall eat curds; then everyone, who is left in the midst of the land, shall eat curds and honey. <sup>23</sup>In that day it shall be that in every place where there were a thousand vines, worth a thousand dollars, there shall be briars and thornbushes. <sup>24</sup>With bow and arrows they shall come there, for the whole land shall be briars and thornbushes. <sup>25</sup>As for all the hills which were tilled with a hoe, one shall not come there for fear of briars and thornbushes; it shall be a place in which to send cattle and for sheep to trample.

**8** THE LORD SAID TO ME, TAKE A large tablet and write upon it in common script:<sup>v</sup> Hasty spoil, speedy booty.<sup>w</sup> <sup>2</sup>And I will have two reliable witnesses testify for me — Uriah the priest and Zechariah the son of Jeberechiah. <sup>3</sup>I went in to the prophetess,<sup>x</sup> and she conceived and bore a son. The LORD said to me: Call his name Maher-shalal-hash-baz; <sup>4</sup>for before the child knows how to cry, "My father" and "My mother," the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.

<sup>5</sup>Again the LORD spoke to me: <sup>6</sup>Because this people has rejected the waters of Shiloah,<sup>y</sup> which flow gently, and there is rejoicing<sup>z</sup> in Rezin and the son of Remaliah; <sup>7</sup>therefore, look, the LORD is bringing upon them the mighty and many waters of the river,<sup>a</sup> even the king of Assyria and all his glory. It shall rise over all its channels and overflow all its banks, <sup>8</sup>and shall sweep on into Judah, flood, and submerge<sup>b</sup> [it]; it shall reach up to the

neck; and its outspread wings shall fill the breadth of your land, O Immanuel.

<sup>9</sup>Do you worst,<sup>c</sup> O people, and be shattered! Yes, listen, distant places of the earth! Gird yourselves and be shattered; gird yourselves and be shattered. <sup>10</sup>Devise a plan and it shall be frustrated; speak a word and it shall not stand, for God is with us.<sup>d</sup>

<sup>11</sup>For thus the LORD spoke to me when His hand was strong [upon me], and He warned me from walking in the ways of this people: <sup>12</sup>Do not call everything "conspiracy" which this people is calling "conspiracy"; fear not what they fear, nor be in dread of it. <sup>13</sup>The LORD of hosts, regard Him as holy; let Him be your fear; let Him be your dread. <sup>14</sup>And He shall be a sacred asylum [to you], but a stone of stumbling and a rock of offense to the two houses of Israel, a trap and a snare for the residents of Jerusalem. <sup>15</sup>Many will stumble on it and will fall; they will be broken, trapped, and taken.

<sup>16</sup>Bind up the testimony, seal the law among my disciples.<sup>e</sup> <sup>17</sup>I will wait for the LORD, who is hiding His face from the house of Jacob; indeed, I will hope in Him. <sup>18</sup>Behold, I and the children whom the LORD has given me are for signs and portents in Israel from the LORD of hosts who dwells in Mount Zion.

<sup>19</sup>Therefore when men will say to you, "Consult the necromancers and fortunetellers,<sup>f</sup> that chirp and mutter," should not a people consult its God? Should a people consult the dead for the benefit of the living? <sup>20</sup>To the Law<sup>g</sup> and to the testimony!<sup>h</sup> Whoever will not speak according to this word, there shall surely be no dawn for him. <sup>21</sup>He shall wander through [the land] distressed and hungry; it shall be that because he is famished, he will rave within himself and curse his king and his God. Then he will turn [his eyes]

t) The Euphrates. u) To be thus shaven was very humiliating [cf. II Sam. 10:5].

v) Or, "with the pen of a man." w) Maher-shalal-hash-baz. x) His wife.

y) Shiloah may be identified as Siloam, meaning "sent," because its waters were directed from the Fountain of the Virgin through an ancient tunnel.

z) Therefore also allied with them. a) Euphrates. b) Heb.: "pass over." c) Or, "rage."

d) Or, "Immanuel." e) Teaching God's instructions is their surest seal.

f) Disembodied spirits who were to foretell the future. g) Teaching.

h) Prophetic attestation to the teachings of the books of the Law.

upward <sup>22</sup>and will also look to the earth and see distress and darkness, the gloom of anguish. Into darkness shall he be thrust.

**9** BUT SHE WHO WAS IN ANGUISH shall not continue in gloom. As in earlier time He brought the land of Zebulun and the land of Naphtali<sup>i</sup> into contempt, so in the succeeding period He has made glorious<sup>j</sup> the way of the sea, the other side of the Jordan, Galilee of the nations.

<sup>2</sup>The people that walked in darkness have seen a great light; upon those who lived in the land of intense darkness light has shined: <sup>3</sup>Thou hast enlarged the nation and increased its joy; they rejoice before Thee as men are joyful in harvest time, as men shout for joy during the dividing of the booty. <sup>4</sup>For his burdensome yoke, the stick for his shoulder,<sup>k</sup> and his slave-driver's rod Thou hast broken as in the day of Midian.<sup>l</sup> <sup>5</sup>For every tramping soldier's boot in the middle of the battle turmoil and every coat rolled in blood shall be burned—fuel for the fire. <sup>6</sup>For to us a Child is born, to us a Son is given; the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup>There shall be no end to the increase of [His] government or to the peace upon the throne of David and upon His kingdom, in that it is firmly established and supported in justice and righteousness from now on and forever. The zeal of the Lord of hosts shall do this.

<sup>8</sup>The Lord has sent a word into Jacob, and it has fallen on Israel. <sup>9</sup>Therefore all the people know, Ephraim and the residents of Samaria, who in pride and in arrogance of heart boast, <sup>10</sup>"The bricks have fallen, but we will rebuild with quarried stones; the sycamore trees have been cut down, but we will plant cedars instead." <sup>11</sup>[These know] that the Lord

brought up the adversaries of Rezin against them and stirred up their enemies, <sup>12</sup>Syria from the east and the Philistines from the west, who have devoured Israel with an open mouth. Despite all this, His anger has not subsided, and His hand is still stretched out.

<sup>13</sup>Yet the people did not turn to Him who smote them; they did not seek the Lord of hosts.<sup>m</sup> <sup>14</sup>So the Lord cut off from Israel head and tail, branch and reed, in a single day. <sup>15</sup>The elder and the man of honor is the head; the prophet who teaches lies is the tail; <sup>16</sup>for the leaders of this people are become misleaders, and their followers are swallowed up. <sup>17</sup>Therefore the Lord does not rejoice over their young men and has no compassion on their orphans and widows; for every one of them is godless and an evildoer, and every mouth speaks folly. Despite all this, His anger has not subsided, and His hand is still stretched out.

<sup>18</sup>For wickedness burns as fire, consumes briars and thornbushes; it ignites the thickets of the forests, and they roll up as columns of smoke. <sup>19</sup>The land is scorched<sup>n</sup> by the fury of the Lord of hosts, and the people become the fuel for fire. No man spares the other; <sup>20</sup>they destroy on the right and are famished; they devour on the left and are not satisfied; man consumes the flesh of his own arm—<sup>21</sup>Manasseh Ephraim, and Ephraim Manasseh, and together against Judah. Despite all this, His anger has not subsided, and His hand is still stretched out.

**10** ALAS FOR THOSE ISSUING UN-righteous decrees and for the scribes who put injurious decisions into writing;<sup>o</sup> <sup>2</sup>who thrust aside the needy from their court rights and rob the poor of My people of justice, so that widows become their prey and orphans their plunder. <sup>3</sup>What will you do in the day of visitation and in the annihilation that comes from afar? To

i) These provinces were the first to be depopulated by Tiglath-pileser [II Kings 15:29].

j) The verb is a prophetic perfect of certainty. k) Stick used to beat the upper back.

l) Recall Gideon's victory over the Midianites.

m) The Lord's intent is repentance, not punishment. n) Or, "darkened," "burned black."

o) Mean judges registered unfair decisions as legal precedents, which other unfair judges could follow.

whom will you flee for help, and where will you leave your glory?<sup>p</sup> <sup>4</sup>You can only crouch among the prisoners and fall among the slain. Despite all this, His anger does not subside, and His hand is still stretched out.<sup>q</sup>

<sup>5</sup>Alas for Assyria, the rod of Mine anger!<sup>r</sup> My indignation is the staff in their hand. <sup>6</sup>I send him against a godless nation; I give him orders against the people of My indignation to take booty, to seize prey, and to trample them as the mud of the street. <sup>7</sup>But he does not so intend, nor does he so plan in his heart; it is in his heart to exterminate nations—not a few.<sup>s</sup> <sup>8</sup>For he said, “Are not my princes all kings? <sup>9</sup>Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus? <sup>10</sup>As my hand found the kingdoms of the idols, even though their idols excelled those of Jerusalem and Samaria, <sup>11</sup>shall I not do to Jerusalem and her images as I did to Samaria and her idols?”

<sup>12</sup>It shall be when the LORD has finished all His work on Mount Zion and in Jerusalem, that I will inflict punishment on the fruit<sup>t</sup> of the arrogant heart of Assyria's king, on the boasting of his haughty looks. <sup>13</sup>For he claims, “By the strength of my hand have I done this and by my wisdom, for I have understanding; I have removed the frontiers of the peoples and plundered their treasures. Like a bull I have dislodged those who sat [on thrones], <sup>14</sup>and my hand reached the wealth of the peoples [which were] as in a nest; and as men gather eggs left behind, so I gathered the whole earth. There was none that flapped a wing, opened its beak, or chirped.” <sup>15</sup>Should an axe boast itself over the man who hews with it, or a saw vaunt itself over the one who moves it back and forth? [Should] a stick wave him who takes it up, or a cane lift up him who is not wood? <sup>16</sup>Therefore the Lord,

the LORD of hosts, shall send a wasting disease upon his robust [soldiery], and under his glory shall be kindled a burning as the burning of a fire. <sup>17</sup>The light of Israel shall be as a fire, and the Holy One of Israel as a flame, and it shall burn and destroy his thornbushes and his briars in one day. <sup>18</sup>It will consume the glory of his forest and of his productive field; both soul and body shall be consumed; it shall be as a sick man wasting away. <sup>19</sup>The remaining trees of the forest shall be so few that a child could write them down.

<sup>20</sup>It shall be in that day that the remnant of Israel and the survivors of the house of Jacob will no more lean upon the one smiting them, but trustingly they shall lean upon the LORD, the Holy One of Israel. <sup>21</sup>A remnant, the remnant of Jacob, will return to the mighty God. <sup>22</sup>For though your people, O Israel, be like the sand of the sea, only a remnant of them will return.<sup>u</sup> Annihilation is determined, overflowing with righteousness.<sup>v</sup> <sup>23</sup>For a full destruction and that a decisive one, the LORD, the LORD of hosts, shall make in the midst of the whole earth.<sup>w</sup>

<sup>24</sup>Therefore the Lord, the LORD of hosts, says this: My people, who dwell in Zion, be not afraid of the Assyrian nation, when it hits you with a stick and lifts up its rod against you as the Egyptians did. <sup>25</sup>For in a very short time Assyria's indignation will be spent; for My anger is to their destruction. <sup>26</sup>Then shall the LORD of hosts raise up over them a scourge like that with which Midian was smitten at the rock of Oreb,<sup>x</sup> and His rod [shall be] over the sea, and He shall lift it up as in Egypt. <sup>27</sup>In that day his burden shall be lifted from your shoulder and his yoke from your neck; the yoke shall be broken off because of ointment.<sup>y</sup>

<sup>28</sup>He has arrived at Aiath, passed

p) Wealth, possessions. q) Divine discipline has failed; only judgment remains.

r) The Assyrians are the rod which the LORD is using to punish the godless nations, Judah in particular.

s) The LORD is working out His own plan, while the Assyrians imagine that they are working out theirs. Assyria must not assume that the LORD is a mere tribal deity.

t) The thoughts, words, and deeds his heart produces.

u) That a “remnant should return” was foretold in the name of Isaiah's son, “Shear-jashub” [7:3].

v) Paul cites this passage in Rom. 9:27-29. w) Or, “the whole land,” i.e., of Israel.

x) By Gideon and his men [Judg. 7:25]. y) Divine anointing and calling.



through Migron, and stored his baggage at Michmash. <sup>29</sup>They have crossed the pass; they stay overnight in Geba; Ramah is panic-stricken; Gibeah of Saul has fled. <sup>30</sup>Shriek aloud, daughter of Gallim! Listen, Laishah! Poor Anathoth! <sup>31</sup>Madmenah flees; the residents of Gebim flee for safety. <sup>32</sup>This very day he halts at Nob;<sup>2</sup> he shakes his fist at the mount of the daughter of Zion, the hill of Jerusalem.

<sup>33</sup>Behold, the Lord, the LORD of hosts, will lop off the branches with tremendous force; the lofty in height shall be hewn down; the high ones shall be brought low. <sup>34</sup>He will cut down the thickets of the forest with an iron [axe], and Lebanon shall fall by a majestic One.

**11** A TWIG SHALL SHOOT FORTH from the stump of Jesse, and a Branch from his roots shall bear fruit. <sup>2</sup>The Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence of the LORD; <sup>3</sup>and His delight shall be in the reverence of the LORD. He shall not judge by what His eyes see, or decide by what His ears hear; <sup>4</sup>but with justice shall He judge the poor, and with fairness shall He decide for the meek<sup>a</sup> of the land. He shall strike the earth with the rod of His mouth, and the wicked He shall slay with the breath of His lips. <sup>5</sup>Righteousness shall be the girdle of His waist, and faithfulness the belt for His loins.

<sup>6</sup>The wolf shall live with the lamb, and the leopard shall lie down beside the kid; the calf, the young lion, and the beef cattle together, and a little child shall lead them.<sup>b</sup> <sup>7</sup>The cow shall graze with the bear; their young ones shall lie down together, and the lion shall eat straw like the ox. <sup>8</sup>The nursing child shall play over the asp's hole, and the weaned child shall reach its

hand in the snake's nest. <sup>9</sup>They shall not hurt or destroy on all My holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. <sup>10</sup>In that day the nations shall seek after the root of Jesse, who shall stand as a banner for the peoples, and His resting place shall be glorious.

<sup>11</sup>In that day it shall be that the Lord will stretch out His hand a second time to recover the remnant, which is left of His people from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the islands<sup>c</sup> of the sea. <sup>12</sup>He holds up the banner to the nations; He will gather the outcasts of Israel and shall assemble the scattered of Judah from the four corners of the earth.

<sup>13</sup>Ephraim's envy shall vanish, and Judah's hostility shall be done away with; Ephraim shall not envy Judah, nor shall Judah vex Ephraim; <sup>14</sup>but they shall swoop down upon the shoulder of the Philistines to the west; together they shall plunder the tribes of the east. Their hand shall possess Edom and Moab; the Ammonites shall become subject to them. <sup>15</sup>Then the LORD shall dry up the tongue of the sea of Egypt,<sup>d</sup> and in His scorching breath He shall wave His hand over the river<sup>e</sup> and smite it into seven streams, enabling men to cross it on sandals; <sup>16</sup>there shall be for the remnant of His people which is left over a highway from Assyria, as there was for Israel at the time when they came up from the land of Egypt.

**12** <sup>1</sup>IN THAT DAY YOU WILL SAY, "I will give thanks to Thee, O LORD, for though Thou wast angry with me, Thy anger is turned away and Thou dost comfort me. <sup>2</sup>Behold, God is my salvation; I will trust and not be afraid, for JEHOVAH, the LORD, is my strength and my song; yes, He has become my salvation." <sup>3</sup>With

<sup>z</sup>) The places mentioned are within 10 miles of Jerusalem.

<sup>a</sup>) Or, "poor of the land," "the downtrodden."

<sup>b</sup>) Special enemies becoming special friends; the wild and the tame living peacefully together.

<sup>c</sup>) Or, "the coastlands." <sup>d</sup>) The Red Sea at the north end which the Israelites once crossed.

<sup>e</sup>) The Euphrates.

<sup>f</sup>) This song has striking affinities to Moses' song [cf. Ex. 15] and is frequently quoted in both Testaments.

joy, therefore, will you draw water from the fountains of salvation; <sup>4</sup>and you will say in that day, "Give thanks to the LORD; call upon His name! Make known His doings among the nations. Proclaim that His name is exalted!"

<sup>5</sup>"Sing to the LORD, for He has wrought glorious feats; let this become known through all the earth. <sup>6</sup>Cry out and shout joyfully, you residents of Zion, for great in your midst is the Holy One of Israel."

**13** THE ORACLE<sup>g</sup> CONCERNING BABYLON which Isaiah the son of Amoz saw in a vision. <sup>2</sup>On the bare summit of the mountain raise a banner, and shout aloud to them; wave a hand that they may enter the gates of the nobles. <sup>3</sup>For I have commanded those dedicated to Me, I Myself have summoned My strong warriors, even My proudly exultant ones, to execute My anger.

<sup>4</sup>Listen, an uproar on the mountains as of a great multitude! Listen, an uproar of kingdoms, of nations assembling!<sup>h</sup> The LORD of hosts is mustering a battle-host; <sup>5</sup>they come from a distant land, from the end of heaven, the LORD and the weapons of His indignation, to destroy the whole earth. <sup>6</sup>Wail, for the day of the LORD is at hand; as destruction from the Almighty will it come. <sup>7</sup>Therefore all hands shall hang helpless, and every man's heart will grow weak with fear. <sup>8</sup>They will become dismayed; pangs and agonies will seize them; they will writhe like a woman in travail. One will gaze in amazement at another, with their faces aflame.

<sup>9</sup>Behold, the day of the LORD comes! It is pitiless, accompanied with wrath and fierce anger, to make the earth a desolation and to destroy its sinners out of it. <sup>10</sup>For the stars of heaven and its constellations shall not give their light; the sun shall be dark at its rising and the moon shall not send out its

light. <sup>11</sup>I will punish the world for its evil and the wicked for their iniquity; I will put an end to the arrogance of the proud and lay low the boasting of the violent. <sup>12</sup>I will make mortal man scarcer than fine gold, and mankind rarer than the gold of Ophir.<sup>i</sup> <sup>13</sup>The heavens, therefore, shall tremble and the earth quake out of its place at the indignation of the LORD of hosts in the day of His fierce anger. <sup>14</sup>It shall be that as a hunted gazelle, or as a shepherdless flock of sheep, so shall every man turn to his own people and every man flee to his own land. <sup>15</sup>Anyone who is found shall be thrust through, and anyone captured shall fall by the sword. <sup>16</sup>Their infants, too, shall be dashed in pieces before their eyes: their houses shall be looted and their wives ravished.

<sup>17</sup>Behold, I will stir up the Medes against them, who neither care for silver nor desire gold. <sup>18</sup>Their bows shall cut down the young men; they shall have no mercy upon the fruit of the womb; they shall not look in pity on children. <sup>19</sup>Babylon, the beauty of empires, the proud glory of the Chaldeans, shall be as Sodom and Gomorrah when God overthrew them. <sup>20</sup>It shall never, never be inhabited; no one shall dwell in it from generation to generation; neither shall the Arab pitch his tent there, nor shall shepherds fold [their flocks] there. <sup>21</sup>But wild beasts shall stretch themselves out there, and their<sup>j</sup> houses shall be full of howling creatures; the ostriches shall live there, and shaggy goats<sup>k</sup> shall be skipping about. <sup>22</sup>Hyenas shall howl within the castles and jackals in her luxurious palaces; her time has nearly come, and her days will not be prolonged.

**14** FOR THE LORD WILL HAVE COM- passion on Jacob and will still choose Israel. He will set them in their own land, and aliens will join them and will cling to the house of Jacob.

g) Or, "burden." The Hebrew term conveys the idea of a revelation given to the prophet which he in turn was to utter.

h) *Dead Sea Scrolls* Sec. 10, No. 2, "though peoples roar, though kingdoms rage."

i) To reach Ophir the Red Sea was used [I Kings 9:28; 22:48], but it was beyond it, so probably in southeast Arabia. j) Houses of Babylonians.

k) The Greek translation has "demons"; the Hebrew term usually refers to the wild goats. In this context of wild animals, the shaggy goat is most likely referred to.

<sup>2</sup>And the peoples will take them<sup>1</sup> and bring them to their place, and the house of Israel will give them a foothold upon the LORD's soil as male and female servants. They will make captives of those who took them captive, and they will rule over their oppressors.

<sup>3</sup>It shall be in the day when the LORD gives you rest from your sufferings and from your turmoil and from the severe service you had to perform, <sup>4</sup>that you will take up this poem<sup>m</sup> against the king of Babylon:

How the tyrant has stopped; how [his] insolent rage<sup>n</sup> has ceased! <sup>5</sup>The LORD has broken the staff of the wicked, the scepter of rulers <sup>6</sup>who smote the peoples in wrath with ceaseless blows and trampled down the nations in anger with unrestrained persecution.

<sup>7</sup>The whole earth is at ease and quiet! They burst out with singing. <sup>8</sup>Even the cypress trees rejoice over you, the cedars of Lebanon [are saying], "Since you have fallen, no woodcutter comes against us."

<sup>9</sup>Sheol below is excited because of you, to meet you when you come; it arouses the dead<sup>o</sup> for you, even the chieftains<sup>p</sup> of the earth; it makes all the kings of the nations to rise from their thrones. <sup>10</sup>They all will respond and say to you, "So you, too, have become weak as we; you have become like us!" <sup>11</sup>Your pomp has been brought down to Sheol, and the music of your harps. Worms are spread out underneath you, and maggots are your covering. <sup>12</sup>How you are fallen from heaven, shining gleam,<sup>a</sup> son of the morning! Chopped down to the ground,<sup>r</sup> conqueror of nations! <sup>13</sup>You reflected in your heart, "I will scale the heavens; I will elevate my throne above the stars of God. I will sit on the mount of assembly,<sup>s</sup> far away in the

north. <sup>14</sup>I will rise above the heights of the clouds; I will rival the Most High!" <sup>15</sup>But you will be brought down to Sheol, down to the farthest recesses of the pit. <sup>16</sup>At the sight of you, men will gaze at you and reflect upon you, "Is this the man who caused the earth to tremble, who made kingdoms quake, <sup>17</sup>who turned the world into a desert and overthrew its cities, who would not permit their prisoners to go to their homes?" <sup>18</sup>All the kings of the nations lie in glory, each in his own tomb; <sup>19</sup>but you are cast forth away from your tomb, like a loathed growth, clothed like the slain, pierced by the sword, who go down to the stones<sup>t</sup> in the pit, as a carcass trodden under foot. <sup>20</sup>You will not join your fathers in burial, because you have ruined your country, you have slaughtered your people. May the descendants of evildoers not be mentioned forever! <sup>21</sup>Prepare for his sons a slaughtering place because of their father's guilt, lest they rise up, obtain possession of the earth, and fill the face of the world with cities.

<sup>22</sup>I will rise up against him, says the LORD of hosts, and I will cut off from Babylon name and remnant, son and grandson, says the LORD. <sup>23</sup>And I will make it the possession of the porcupine, marshes of water, and I will sweep it with the broom of destruction, says the LORD of hosts.

<sup>24</sup>The LORD of hosts has sworn: Truly, as I have planned, so shall it be; as I have purposed, so shall it stand, <sup>25</sup>to break Assyria in My land, and I will tread him down on My mountains; then his yoke will be removed from upon them, and his burden shall be taken off their shoulder. <sup>26</sup>This is the purpose that has been planned for the whole earth, and this is the hand that is stretched out over all the na-

1) The covenant nation, Israel.

m) Heb.: *maschal*, a "proverbial saying," "a parable"; when these are longer and in poetic form, the word may be translated "poem."

n) *The Dead Sea Scrolls - Isaiah*, and other manuscripts have term meaning, "insolent rage" or "fury." o) Heb: "Rephaim." In Ps. 88:10, "dead" and "Rephaim" are parallel; spirits of the dead in Sheol are aroused to meet Babylon's king.

p) Heb.: "he-goats"; i.e., the trim, well-prepared superior he-goats - the earth's able fighters, all in the realm of death.

q) Heb.: the "shining one," which some have translated Lucifer, because of these predicates.

r) Heb.: "to disable," "to prostrate."

s) Among the Babylonians there prevailed a vivid description of an Olympus of the gods, called Aralu, in the far north, where the gods of the nations assembled.

t) Orientals might throw heavy stones on a hated enemy who had fallen.

tions. <sup>27</sup>For the LORD of hosts has purposed it, and who can annul it? His hand is now stretched out, and who can turn it back?

<sup>28</sup>In the year that King Ahaz died came this message: <sup>29</sup>Rejoice not, O Philistia, all of you,<sup>u</sup> that the rod which smote you is broken, for out of the root<sup>v</sup> of the snake will come forth an adder, and its fruit will be a fiery, flying serpent. <sup>30</sup>The first-born of the poor will eat, and the needy will lie down in safety; but I will starve your root with a famine, and your remnant will be slain. <sup>31</sup>Howl, O gate, and cry aloud, O city; you are melting away, O Philistia, all of you; for out of the north comes a smoke, and there is not a single straggler with him. <sup>32</sup>What then shall one answer the messengers of the nation? That the LORD has founded Zion, and in her shall the afflicted of His people find refuge.

**15** A MESSAGE CONCERNING MOAB. Surely, in a night Ar of Moab is laid waste and completely ruined. Surely, in a night Kir<sup>w</sup> of Moab is laid waste and completely ruined. <sup>2</sup>They have gone up to the house;<sup>x</sup> Dibon<sup>y</sup> has gone up to the high places to weep. On Mount Nebo and at Medeba Moab wails; on every head there is baldness, and every beard is shorn.<sup>z</sup> <sup>3</sup>In the streets they wear sackcloth; on the roofs of their houses and in their public squares everybody wails, melting with tears. <sup>4</sup>Ishbbon and Elcalch cry out so loudly that their voices are heard as far as Jahaz; therefore the strong men of Moab cry; his soul quivers within him. <sup>5</sup>My heart cries out for Moab; her fugitives [flee] to Zoar<sup>a</sup> and

to the third [town], Eglath. For weeping they made the ascent to Luhith<sup>s</sup>; on the road to Horonaim they raise a cry of destruction. <sup>6</sup>For the waters of Nimrim are become deserts;<sup>b</sup> thus the grass is withered away, and the new grass fails; there is no verdure. <sup>7</sup>Therefore the provisions, acquired and stored, they carry over to the Brook of the Willows. <sup>8</sup>For the cry of distress has circled the borders of Moab, the howling to Eglaim and the howling to Beer-elim. <sup>9</sup>Though the waters of Dimon<sup>c</sup> are full of blood, I [the LORD] will bring additional calamities upon Dimon — a lion for the escaped of Moab and for the remnants of the land.

**16** SEND THE TRIBUTE LAMB TO the ruler of the land from Sela of the desert to the mountains of the villages of Zion. <sup>2</sup>Then, like fluttering birds [from] an overturned nest, the daughters of Moab shall gather at the fords of the Arnon. <sup>3</sup>"Bring counsel and arbitrate justly; give us shade as the night in the middle of the day; hide the hunted; do not betray the refugee. <sup>4</sup>Let the outcasts of Moab live among you; be a hiding place to Moab who faces the devastator."<sup>d</sup> For then the oppressor has met his end, the destruction has ceased, and the pillager has disappeared; <sup>5</sup>then a throne will be established in loving-kindness,<sup>e</sup> and One shall sit upon it in faithfulness, in the tent of David, judging and seeking justice, and eager to do justice.

<sup>6</sup>We have heard of the pride of Moab, how proud he was; of his arrogance and insolence; of his idle boasting. <sup>7</sup>Therefore Moab laments for Moab, every one wailing. For the

u) The five important cities of Philistia at that time were Gaza, Ashdod, Askelon, Gath, and Ekron [Josh. 13:3].

v) While a root usually means the underground part of a tree and its source of life, it may also stand for offspring, as in Isa. 11:10 — a "root of Jesse"; so it means here the source from which the adder springs.

w) Ar and Kir are located on the high plains of southern Moab, from the Arnon south a few miles to Kerak; both cities were fortified. x) To their temple.

y) Dibon, 3 mi. north of the Arnon, where the famous "Moabite Stone" of Mesha was discovered in 1868. z) To an Oriental, shaving the face is a sign of special sorrow.

a) Close to the south end of the Dead Sea, on the east side [cf. Jer. 48:34]. Lot fled to it from Sodom [Gen. 19:20-23]. b) Heb.: desolations.

c) The stream near the south end of the Dead Sea, which was the boundary between Moab and Edom. *Dead Sea Scroll* has 'Dibon.'

d) This is the plea of the refugees of Moab, who had hid in Edom.

e) Hebrew word *hesed*, meaning "loving-kindness," is one of the greatest concepts in the O.T. [cf. John 3:16].

raisin-cakes<sup>f</sup> of Kir-hareseth you sigh, utterly discouraged, <sup>8</sup>because the fields of Heshbon languish, [also] the vine of Sibmah. The masters of the nations struck down its red-colored clusters; its runners<sup>g</sup> reach to Jazer, stray into the desert, and stretch over the shores of the sea.<sup>h</sup>

<sup>9</sup>Therefore will I weep in the weeping of Jazer for the vine of Sibmah; I shall drench you with my tears, O Heshbon and Elealeh, because upon your summer fruits and on your harvest the shout of battle has fallen. <sup>10</sup>Joy and gladness have been removed from the productive fields; in your vineyards no songs, no shouts of joy [are heard]; the wine in the pressing trough is not trodden out by the treader; cheering shouts I have made to cease. <sup>11</sup>Accordingly, my feelings are moved for Moab like a harp, and my soul for Kir-harsh. <sup>12</sup>For it shall be that when Moab has presented himself and has wearied himself upon the high place<sup>i</sup> and has entered into his sanctuary to pray, it will avail him nothing.

<sup>13</sup>This is the word which the LORD did speak concerning Moab. <sup>14</sup>But now the LORD speaks, saying that within three years, like the years of a hired hand, the glory of Moab shall be brought into contempt with all its great throng [of people], and the remnant shall be small, few, insignificant.

**17** A MESSAGE CONCERNING DAMASCUS. Observe! Damascus is about to be undone as a city; she will become a heap of ruins. <sup>2</sup>The cities of Aroer are forsaken and given over to flocks which lie down, with no one to make them afraid. <sup>3</sup>The fortifications will disappear from Ephraim, the royal power from Damascus, and the remnant from Syria; they shall be as the glory

of the sons of Israel, declares the LORD of hosts.

<sup>4</sup>It shall be in that day that the glory of Jacob shall wane, and his fatness shall become lean. <sup>5</sup>It will be as when a reaper gathers the standing crop, his arms full of ears of grain; yea, it will be as when one gathers the few remaining stalks in the valley of Rephaim. <sup>6</sup>However, there shall be a leftover in it, as when an olive tree is beaten,<sup>j</sup> two or three olives on the topmost bough, four or five on the outer branches of a fruit tree, says the LORD, the God of Israel.

<sup>7</sup>In that day man will turn to his Maker,<sup>k</sup> and his eyes will look to the Holy One of Israel. <sup>8</sup>He will look no more to the altars, the work of his own hands, or what his fingers have made; nor will he have regard for the images of Ashteroth or for the sun-images. <sup>9</sup>In that day their strong cities<sup>l</sup> shall be like the forsaken places of the wooded heights and mountain tops, which they have deserted at the approach of the Israelites, and they shall become a desolation. <sup>10</sup>Because you have forgotten the God of your salvation<sup>m</sup> and have not remembered the Rock of your protection,<sup>n</sup> therefore you have established pleasant plantations<sup>o</sup> and have planted in them strange slips. <sup>11</sup>On the day you plant them, you carefully shield them,<sup>p</sup> and in the morning you have the seed blossoming; yet the crop will vanish in the day of grief and incurable pain.

<sup>12</sup>Alas, the uproar of many peoples that roar like the roaring of the sea, and the rushing of the nations that rush like the rushing of mighty waters. <sup>13</sup>Nations rush like the rushing of mighty waters. He will rebuke them, and they will flee far away, chased like chaff on the mountains<sup>q</sup> before the

f) They enjoyed raisin-cakes when celebrating the vintage festival, and offerings were made to Chemosh, Moab's national god.

g) Branches of vine of Sibmah. h) Dead Sea.

i) Bringing sacrifices. j) Rarely can one beat every olive from its tree.

k) Isa. calls God the "Maker"; as again in 27:11; 51:13; 54:5 [cf. 22:11].

l) Heb.: "cities of refuge"; the strong city afforded shelter in times of warfare and calamity.

m) The word "salvation," as a noun, occurs nowhere else in the book; though it is part of the prophet's name. n) Or, strength, help, safety.

o) The pleasant plantations quite likely were in the "Adonis gardens," in which Adonis festivals took place. p) Heb.: vine slips of a strange god are hedged in carefully to assure their growth.

q) Ground threshing floors in Palestine and Mt. Lebanon are to this day located on prominent knolls or hilltops where the winds will drive the chaff swiftly away.

wind, like whirling dust before the hurricane. <sup>14</sup>At eventide, lo, terror! Before morning they are gone. Such is the fate of those who pillage us and the lot of those who plunder us.

**18** <sup>r</sup>ALAS, LAND OF BUZZING WINGS,<sup>s</sup> which is beyond the rivers of Ethiopia, <sup>2</sup>that sends ambassadors by the sea,<sup>t</sup> and in vessels of papyrus upon the face of the sea. Go, you swift messengers, to a people tall and smooth, to a people dreaded near and far, that conquers and treads down, whose land the rivers divide. <sup>3</sup>All you inhabitants of the world and you dwellers upon earth, when a signal is raised on the mountains, look! When a trumpet is blown, hear! <sup>4</sup>For thus the LORD has spoken to me: I will remain quiet and look on from My dwelling place like the glowing heat of sunshine and the heavy dew in the heat of the harvest. <sup>5</sup>For before the harvest, when the blossom-time is over and the bud is becoming a ripening grape, He lops off the branches with pruning shears; and the tendrils He removes, He cuts away. <sup>6</sup>They will be left together for the vultures of the mountains and for the wild beasts of the land; the vultures [will feed] all summer upon them, and all the wild beasts of the land will winter upon them. <sup>7</sup>Yet, at that time gifts will be brought to the LORD of hosts from a people tall and smooth, from a people dreaded near and far, a nation conquering and treading down, whose land the rivers divide, to the place of the name of the LORD of hosts, to Mount Zion.

**19** A MESSAGE CONCERNING EGYPT. Behold, the LORD is riding on a swift cloud; He comes to Egypt; Egypt's idols tremble before Him; the heart of Egypt melts within him. <sup>2</sup>I will stir up the Egyptians to fight Egyptians, [every] man will fight with

another, a man with his neighbor, city against city, kingdom against kingdom. <sup>3</sup>The Egyptian's energy shall become exhausted; his wisdom will I make useless, and they will resort to the idols and magicians, to the wizards and fortunetellers. <sup>4</sup>And I will give the Egyptians into the hand of a cruel master; a fierce king will reign over them, says the Lord, the LORD of hosts.

<sup>5</sup>The waters of the sea will be dried up, and the river will run empty and be dried up. <sup>6</sup>The rivers will become foul, and the streams of Egypt<sup>u</sup> will decrease and dry up; the reeds and rushes will rot away. <sup>7</sup>The meadows alongside the river and the mouth of the river and all the seeded fields bordering on the river will be dried up, blown away; they shall be no more. <sup>8</sup>Fishermen will lament, those who cast hooks into the river will mourn, and the spreaders of nets over the top of the water will pine away. <sup>9</sup>They who prepare the combed flax and weave cotton<sup>v</sup> will be humiliated. <sup>10</sup>Its supporting pillars will be crushed,<sup>w</sup> and those who work for wages will be grieved in soul.

<sup>11</sup>Utterly foolish are the princes of Zoan,<sup>x</sup> likewise, the advice of Pharaoh's wisest counselors is folly. How can they say to Pharaoh, "I am a son of the wise; a son of ancient kings"? <sup>12</sup>Where now are your wise men? Let them declare to you; let them know what the LORD of hosts has planned against Egypt. <sup>13</sup>The princes of Zoan are confused, and the princes of Memphis<sup>y</sup> are deluded; [those forming] the cornerstone of her tribes have led Egypt astray. <sup>14</sup>The LORD has mingled a spirit of error in its midst so that Egypt now staggers in all her doings, as a drunken man sways back and forth in his vomit. <sup>15</sup>Neither head nor tail, palm branch nor reed can do anything for Egypt.

<sup>16</sup>In that day the Egyptians will be

r) This chapter of warning reads like a page of actual history. To one who has seen the White Nile across a thousand miles, as far as Uganda, the prophet's description is surpassingly graphic!

s) Ethiopia is one of the homes of the stinging "tsetse" fly. Its vast territory lies between the White Nile and the Blue [cf. Zeph. 3:10].

t) The natives still speak of the Upper Nile as a "sea," because of its great width.

u) The barks and the delta area. v) Heb: white stuff.

w) Probably referring to the business men of Egypt.

x) Zoan was a famous city in the n.e. part of the Delta.

y) Memphis is on the Nile, about ten miles south of Cairo; it was the capital of lower Egypt.

like women; they will fear and tremble under the threatening hand which the LORD of hosts will shake over them.

<sup>17</sup>The land of Judah will become a terror to all Egypt, and anyone who recalls it to mind will dread the purposes of the LORD of hosts which He is purposing against it. <sup>18</sup>In that day there will be five cities in the land of Egypt speaking the language of Canaan and swearing by the LORD of hosts, one of which shall be called the City of Destruction.

<sup>19</sup>In that day there shall be an altar to the LORD in the midst of the land of Egypt and a pillar to the LORD near its border. <sup>20</sup>It will be for a sign and a witness to the LORD of hosts in the land of Egypt, so that they will cry to the LORD because of their oppressors; and the LORD will send a Savior, even a mighty One, and He will deliver them. <sup>21</sup>The LORD will reveal Himself to the Egyptians, and the Egyptians shall know the LORD in that day and shall worship Him with sacrifice and offerings; and they shall make vows to the LORD and perform them. <sup>22</sup>The LORD will surely smite Egypt, smiting and healing, when they return to the LORD. He will heed their petitions and heal them.

<sup>23</sup>In that day there will be a highway from Egypt to Assyria; the Assyrian will come into Egypt and the Egyptian into Assyria, and Egypt will with the Assyrians serve the LORD. <sup>24</sup>At that time Israel will be the third<sup>z</sup> with Egypt and Assyria and become a blessing in the midst of the earth, <sup>25</sup>a blessing which the LORD of hosts will have given them, saying: Blessed be Egypt My people, Assyria the work of My hands, and Israel My inheritance.<sup>a</sup>

**20** IN THE YEAR THAT THE GENERALISSIMO, who was sent by Sargon the king of Assyria, came to Ash-

dod,<sup>b</sup> he fought against it and took it.

<sup>2</sup>The LORD said at that time by means of Isaiah the son of Amoz: Go and loose the sackcloth from your loins and remove the sandals from your feet; and he did so, going naked and barefoot. <sup>3</sup>And the LORD said: As My servant Isaiah has gone for three years naked and barefoot as a sign and a portent against Egypt and Ethiopia, <sup>4</sup>so shall the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia, both young and old, naked and barefoot with stripped buttocks, to the shame of Egypt. <sup>5</sup>Then they will be dismayed and be put to shame because of Ethiopia their hope and of Egypt their boast. <sup>6</sup>And on that day the inhabitants of this coastland will lament, "See! so it goes with those on whom we relied, to whom we fled for help to save us from the king of Assyria! And we, how shall we escape?"

**21** A MESSAGE CONCERNING THE desert of the west. As whirlwinds in the southland<sup>c</sup> sweep on, so [it] comes from the desert, the land of terror. <sup>2</sup>A harsh vision is declared to me; the traitor deals treacherously, and the destroyer demolishes. Go up, Elam; lay siege, Media;<sup>d</sup> all the groaning I bring to an end. <sup>3</sup>Therefore my loins are filled with anguish; pangs have seized me like those of a woman giving birth. Having heard, I squirm; having seen, I am terrified. <sup>4</sup>My heart reels; horror appals me; the evening twilight, which I love, has been turned into trembling for me.

<sup>5</sup>Set the table! Spread the cloth! Eat, drink! Arise, princes; anoint your shields!<sup>e</sup> <sup>6</sup>For thus the LORD said to me: Go, set a watchman; let him announce what he sees. <sup>7</sup>Should he see cavalry,<sup>f</sup> horsemen in pairs, a troop on donkeys and on camels, let him listen very diligently! <sup>8</sup>Then he cried as a

z) These three will form a spiritual alliance, united nations for God.

a) The great historical enemies of Israel are thus reconciled through their acceptance of the faith of the covenant people.

b) Ashdod was a fortified city situated s.w. of Jerusalem on the Plain of the Philistines.

c) The Negeb is the name of the desert immediately south of Judah; "the desert of the west," probably including some of Arabia.

d) Elam lay east of the Tigris, bordering partly on the Persian Gulf; Media was the mountainous district adjoining it on the north.

e) Shields were anointed to ward off more effectively the strokes of the enemy.

f) May refer to chariots.

lion, "Lord, I am standing on my watchtower continually by day, at my observation post I am stationed every night. <sup>9</sup>And, behold, this comes: a troop of men, horsemen in pairs!" And the [watchmen] announced, saying, "Fallen, fallen is Babylon; and all the images of her gods lie shattered on the ground." <sup>10</sup>O, my threshed and winnowed one of the threshing floor,<sup>g</sup> what I have heard from the LORD of hosts, the God of Israel, I announce to you.

<sup>11</sup>A message concerning Dumah. Someone from Mount Seir keeps calling to me, "Watchman, what [period] of the night?"<sup>h</sup> Watchman, what [period] of the night?" <sup>12</sup>The watchman answers, "Morning comes, but also night! If you wish to inquire, seek; turn; come!"

<sup>13</sup>A message concerning Arabia. In the thickets of the Arabian desert you must lodge, caravans of the Dedanites.<sup>i</sup>

<sup>14</sup>Greeting the thirsty, bring [them] water, you inhabitants of the land of Tema;<sup>j</sup> meet the fugitives with bread.

<sup>15</sup>For before the sword have they fled, before the drawn sword, and before the bent bow, before the hardship of battle. <sup>16</sup>For thus the Lord said to me: Within a year, according to the years of a hired hand, all the glory of Kedar shall come to an end; <sup>17</sup>and those that are left of the numbered<sup>k</sup> archers, the heroes of the sons of Kedar, shall be few. For the LORD, the God of Israel, has spoken.

**22** A MESSAGE CONCERNING THE valley of vision. What troubles you that all of you have climbed upon the housetops, <sup>2</sup>you, full of noise, a tumultuous city, an exultant town? Your slain have not been slain by the sword, nor have they died in battle. <sup>3</sup>All your leaders have fled together; without a bow have they been captured. All those of you whom they

overtook were made captive together, even those who had fled far away. <sup>4</sup>Therefore I said, "Turn your gaze from me, [as] I weep bitterly; do not try to comfort me because of the devastation of the daughter of my people." <sup>5</sup>For a day of confusion, downtreading, and perplexity from the Lord God of hosts [is] in the valley of vision, a crashing down of walls and shouting to the mountains. <sup>6</sup>Elam has taken up the quiver, with the chariots, infantry, and horsemen. Kir has uncovered the shield. <sup>7</sup>Your choice valleys were filled with chariots, and horsemen set themselves in array against the gate. <sup>8</sup>Then He removed the covering<sup>l</sup> of Judah, and you looked for weapons in the house of the forest.<sup>m</sup> <sup>9</sup>You saw that the breaches in the walls of the city of David were numerous. You also collected the waters of the lower pool, <sup>10</sup>counted the houses of Jerusalem, and broke down houses to fortify the wall. <sup>11</sup>You made a reservoir between the two walls for the water of the old pool; but you did not look to the Maker of it, nor did you recognize Ilim who planned it long ago!

<sup>12</sup>Therefore at that time, the Lord, the LORD of hosts, called [you] to weeping and lamenting, to baldness and to the girding on of sackcloth. <sup>13</sup>But instead, see, pleasure and mirth, the slaying of cattle and the killing of sheep, eating meat and drinking wine, "Let us eat and drink, for tomorrow we shall die." <sup>14</sup>The LORD of hosts has revealed in my ears: Surely this iniquity will not be atoned<sup>n</sup> for by you till you die, says the Lord, the LORD of hosts.<sup>o</sup>

<sup>15</sup>Thus says the Lord, the LORD of hosts, Come, go to this steward, to Shebna,<sup>p</sup> who is over the palace, [and say,] <sup>16</sup>What do you have here, and whom have you here, that you have here carved a sepulchre for yourself,

g) Heb.: "son of a threshing floor" — idiom for "afflicted people."

h) First, second, third or fourth, each 3 hours, from 6:00 to 6:00.

i) The Dedanites were desert traders, related to Abraham through Keturah. They carried merchandise across the desert to Babylon.

j) Tema was the capital of the Ishmael tribe of the district north of the Dedanite territory, and s.e. of Damascus. k) Specific number of offensive warriors necessary for victory. l) Protection.

m) Solomon named his armory "the House of the Forest of Lebanon" [1 Kings 7:2].

n) Heb.: "covered." o) Jerusalem's iniquity was frivolity, ignoring the LORD in a time of crisis.

p) Shebna was the administrator of a palace but his position did not entitle him to a tomb among royalty. He was arrogant.



you who are carving out a lofty sepulchre for yourself, hewing out a home in this rock for yourself? <sup>17</sup>Behold, the LORD will hurl you away with violence, you strong man; He will thoroughly cover you. <sup>18</sup>He will twist you together [and cast you] as a ball into a far-reaching land; there you will die and there will be your luxurious chariots. You are the disgrace of your master's palace. <sup>19</sup>I will thrust you from your office and will pull you down from your position.

<sup>20</sup>In that day I will summon My servant Eliakim the son of Hilkiah. <sup>21</sup>I will clothe him with your robe, support him with your girdle, and commit to him your authority; he shall become a father to the inhabitants of Jerusalem and to the house of Judah. <sup>22</sup>And I will place on his shoulder the key of the house of David; he shall open and no one shall shut; he shall shut and none shall open. <sup>23</sup>I will fasten him like a peg in a firm place and he shall become a throne of honor to his father's house. <sup>24</sup>And they shall hang on him all the weight of his father's house, shoots and growths,<sup>a</sup> every small vessel, from bowls to pitchers.

<sup>25</sup>But in that day, as the LORD of hosts said, the other peg that is fastened so firmly in a sure place shall give way, be cut down, and fall; and it fell; the burden that was upon it shall be cut off, for the LORD has spoken it.<sup>r</sup>

**23** A MESSAGE CONCERNING TYRE.  
Wail, you ships of Tarshish! Devastation [has come]<sup>s</sup> so that there is no house or harbor.<sup>t</sup> It was reported to them from Cyprus. <sup>2</sup>Be silent, inhabitants of the coastlands; the merchants of Sidon,<sup>u</sup> sailing the sea, have replenished you;<sup>v</sup> and [from across] the big sea <sup>3</sup>came her revenue, the seed of

Sihor and the harvest of the river;<sup>v</sup> you were the merchant trader of the nations. <sup>4</sup>Be ashamed, Sidon, for the sea has spoken, the strength of the sea, saying, "I have neither travailed nor given birth; I have neither reared young men nor nourished virgins." <sup>5</sup>When the news [comes] to Egypt, they will be pained because of the report about Tyre.

<sup>6</sup>Cross over to Tarshish, you dwellers of the coastlands! <sup>7</sup>Is this your exultant [city] whose birth dates far back into antiquity, and whose feet carried her to settle far away? <sup>8</sup>Who planned this against Tyre, the distributor of crowns, whose merchants were princes and whose traders were the honorable of the earth? <sup>9</sup>The LORD of hosts planned to blemish the pride of all glory and to bring into contempt the honored of the earth. <sup>10</sup>Overflow your land like the [Nile] river, daughter of Tarshish! There is no longer restraint for you.<sup>w</sup> <sup>11</sup>He has stretched out His hand over the sea; He has shaken kingdoms; the LORD has given command concerning Canaan<sup>x</sup> to destroy her fortresses. <sup>12</sup>He has said: You shall no longer triumph, you dishonored virgin daughter of Sidon.<sup>y</sup> Arise, pass over to Cyprus; yet even there you shall find no rest. <sup>13</sup>And observe, land of Chaldeans, this is the people that shall be no more. Assyria designed it for the wild beasts of the wilderness; they shall set up their siege-towers, raze her palaces, and make her a ruin. <sup>14</sup>Wail, O ships of Tarshish, for your stronghold shall be laid waste.

<sup>15</sup>It shall be in that day that Tyre shall be forgotten for 70 years, like the days of one king. But at the end of the 70 years, Tyre will fare as the prostitute in the song: <sup>16</sup>"Take a harp, go about the city, forgotten harlot; make a sweet melody; sing many songs

q) Heb.: uses vegetable world terms to denote all descendants.

r) If the peg in vs. 23 refers to Shebna, then the promises made to Eliakim suggest that the prophet regarded Eliakim as a type of the Messiah. s) Heb.: deprived of house and entrance.

t) Sidon was 25 mi. north of Tyre on the Mediterranean coast.

u) There is added in *The Dead Sea Scrolls*: "your messengers passed over the sea."

v) Grain from the Nile valley.

w) Vs. 10 is probably advice to return to country life and till the soil, exchanging seagoing traffic for agriculture; but it could refer to Tarshish's freedom to trade with Tyre, the strongest competitor destroyed. x) Or, "concerning the merchant city."

y) According to Gen. 10:15, Sidon is reckoned as Canaan's first-born; hence Tyre was once a colony of Sidon.

that you may be remembered." <sup>17</sup>It shall be at the end of 70 years that the LORD will visit Tyre, and she will return to her harlot hire and will maintain improper relationships with all the kingdoms of the world on the face of the earth. <sup>18</sup>Her merchandise and her hire will be set apart to the LORD;<sup>a</sup> it will not be stored up or hoarded, but her gain will be given to those who dwell in the presence of the LORD, [to supply] them with adequate food and elegant clothing.

**24** BEHOLD, THE LORD IS EMPTY-  
ing the earth and laying it bare; He is distorting its surface and scattering its inhabitants. <sup>2</sup>It shall be as with the people, so with the priest; as with the slave, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. <sup>3</sup>The country shall be completely emptied and utterly looted; for the LORD has spoken the word.

<sup>4</sup>The earth mourns and fades away; the world languishes and withers; the most prominent of the people<sup>a</sup> shall languish. <sup>5</sup>The land lies polluted by its inhabitants, because they have transgressed the Law, violated the statutes, and broken the everlasting covenant. <sup>6</sup>Therefore a curse is consuming the land, and the people living in it are found guilty; therefore the inhabitants of the earth are scorched, and few men are left.

<sup>7</sup>The new wine mourns, the vines languish, all the merry-hearted sigh. <sup>8</sup>The mirth of the timbrels is still; the din of the revelers has ceased; the music of the harp is silent. <sup>9</sup>No more will they drink wine with song; strong drink will be bitter to the drinkers. <sup>10</sup>Broken down, the city has become desolate; every house is closed up, so that no one can enter! <sup>11</sup>There is an outcry for wine in the streets. All joy

is turned to darkness;<sup>b</sup> the mirth of the earth is gone; <sup>12</sup>desolation is left in the city, and its gates are battered into ruins. <sup>13</sup>For so shall it be in the midst of the whole earth among the peoples, as the beating of an olive tree,<sup>c</sup> or as the gleaning [of grapes] when the vintage is over.<sup>d</sup>

<sup>14</sup>They will raise their voice and sing; concerning the majesty of the LORD do they joyfully shout from the sea. <sup>15</sup>Therefore, glorify the LORD in the regions of the sunrise,<sup>e</sup> the name of the LORD, the God of Israel, in the islands of the sea. <sup>16</sup>From the ends of the earth we hear psalms; yes, glory to the Righteous One! Yet, I confess, "Woe to me! Woe to me! Alas for me!" For the deceivers deceive; yes, with deceit the deceivers deceive.<sup>f</sup>

<sup>17</sup>Panic, pitfall, and plot<sup>g</sup> are upon you, inhabitant of the land! <sup>18</sup>It shall be that he who flees from the noise of panic shall fall into a pit, and he who climbs out of the pit shall be captured by a snare; for the sluices on high are opened and earth's foundations tremble. <sup>19</sup>The earth is utterly broken; the earth is completely shattered! The earth is violently shaken. <sup>20</sup>It reels and rocks like a drunken man and totters like a shanty; its transgression weighs heavily upon it; it shall fall to rise no more.

<sup>21</sup>In that day it shall be that the LORD will visit with punishment the hosts of those lofty on high, and the kings of the earth on the earth. <sup>22</sup>They will be gathered as prisoners are gathered in a pit and imprisoned in a dungeon; after many days they shall be visited. <sup>23</sup>Then shall the moon blush, and the sun shall be ashamed; for the LORD of hosts shall be king on Mount Zion, and in Jerusalem His glory shall be before His elders.

**25** O LORD, THOU ART MY GOD, I will exalt Thee; I will praise Thy name; for Thou hast wrought

z) Tyre is to be restored, not by her own devices, but by the favor of God. Trading and profits become jointly related to the LORD. [Cf. Deut. 23:18]. a) Or, "the heavens with the earth."

b) Or, "joy grown dark"; some mss. read, "passed away."

c) To get the last olive an olive tree was beaten with long slender poles.

d) The prophet uses the same figure in 17:6 of a few grapes left on the vines in gleanings.

e) Heb.: "in the fires" [of the east]. f) Ch. 6:4.

g) Hebrew reads, "pachad, pachoth, and pach are upon you."

marvels; plans determined long ago are steadfast and reliable. <sup>2</sup>For Thou hast turned the city into a heap, the fortified city into ruins; the castle of foreigners is no more a city; it will never be rebuilt. <sup>3</sup>Therefore strong peoples will glorify Thee, and the cities of ruthless nations will revere Thee. <sup>4</sup>For Thou hast been vigor to the weak and power to the needy in his distress, a refuge from the storm and a shade from the heat, when the blast of the tyrants was like a rainstorm on a wall. <sup>5</sup>As heat in a dry place Thou dost subdue the noise of foreigners; the song of the tyrants is subdued like heat by the shadow of a cloud.

<sup>6</sup>On this mountain<sup>h</sup> the LORD of hosts shall make for all peoples a feast of rich food; a feast of well aged wine, of rich [beef] full of marrow; a feast of old wine well refined. <sup>7</sup>And He shall destroy on this mountain the veil<sup>i</sup> which is upon all peoples and the shroud that covers all nations. <sup>8</sup>He shall swallow up death forever, and the Lord God shall wipe away tears from all faces; He shall remove from all the earth the reproach of His people, for the LORD has spoken it.<sup>j</sup>

<sup>9</sup>It will be said in that day, "Behold, this is our God on whom we have put our hope that He might save us. This is the LORD; we have waited for Him; let us be glad and rejoice in His salvation." <sup>10</sup>For the hand of the LORD shall rest on this mountain, and Moab shall be trodden down in its place as straw is trodden down into the moisture of a dung pit. <sup>11</sup>Though Moab stretches out his hands in the middle of it as a swimmer stretches out [his hands] to swim, He shall lay low his pride despite the craftiness of his hands. <sup>12</sup>And the high-towering fortifications of his walls shall be cast down, made low, brought to the ground, even to the dust.

**26** IN THAT DAY THIS SONG SHALL be sung in the land of Judah, "We have a strong city; He sets up salvation as walls and bulwarks. <sup>2</sup>Open the gates, that the righteous people which maintains truth may enter in. <sup>3</sup>Thou wilt keep Him in perfect peace<sup>k</sup> whose mind is stayed on Thee, because he trusts in Thee. <sup>4</sup>Trust in the LORD forever, for the LORD God<sup>l</sup> is the Rock of Ages.<sup>m</sup> <sup>5</sup>For He has brought down the residents of the lofty places; He humbled the inaccessible city; He leveled it low to the earth, throwing it down to the dust. <sup>6</sup>The foot shall trample upon it, the feet of the poor, and the steps of the needy."

<sup>7</sup>For the just the way is level. Thou, Upright One, makest smooth the path of the righteous. <sup>8</sup>Yes, in the way of Thy judgments, LORD, we wait for Thee. Our heart's desire is for Thy name and for Thy remembrance. <sup>9</sup>My soul yearns for Thee in the night; indeed, from the depths of my spirit, do I diligently seek Thee; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness.<sup>n</sup> <sup>10</sup>[Though] favor is shown to the wicked, the wicked will not learn righteousness; in the land of right-doing, he is perverse and refuses to see the majesty of the LORD. <sup>11</sup>Though Thy hand was lifted,<sup>o</sup> LORD, they refused to look; let them see Thy zeal for Thy people and be shamed. Yes, LORD, let Thy fire for Thy enemies consume them.<sup>p</sup>

<sup>12</sup>LORD, Thou shalt establish peace for us forever; all our works Thou hast wrought for us, <sup>13</sup>O LORD our God; other masters besides Thee have had dominion over us, but we shall acknowledge only Thy name. <sup>14</sup>The dead do not live; the ghosts do not stand up. Accordingly, Thou hast visited and destroyed them and caused all memory of them to perish. <sup>15</sup>Thou hast in-

h) Mount Zion, as in 2:2-4.

i) The veil of mourning covering the face. j) The prophet anticipates Paul [I Cor. 15:26].

k) "Perfect peace" is expressed in Hebrew by repeating the word for peace.

l) Heb: *Yah-Yahweh*, the combination occurring here and in 12:2, and nowhere else in the O.T.

m) Or, "in the LORD God is an everlasting rock."

n) God's judgments may bring the disobedient to their senses. o) Heb.: "high," i.e., "to strike."

p) Such a prayer reminds us of the imprecatory psalms, 69, 109, and 137. Cf. Isa. 9:3.

creased the nation, LORD. Thou hast increased the nation; Thou art glorified. Thou hast extended the boundaries of the land. <sup>16</sup>LORD, in distress they sought Thee; they poured forth a whispered prayer when Thy punishment was upon them. <sup>17</sup>As a woman with child writhes when the hour draws near for her delivery and cries out in her pangs, so have we suffered without Thy presence, LORD; <sup>18</sup>we have been in pain; we writhed, but we brought forth only wind; we wrought no deliverance in the earth nor have the inhabitants of the world fallen. <sup>19</sup>But Thy dead shall live, [including] my corpse; they shall rise. [You] who dwell in the dust, awake and sing joyfully; for Thy dew is a dew of light, and Thou shalt drop it on the earth, upon the dead.

<sup>20</sup>Come, my people, enter your chambers, and shut your doors behind you. Hide yourselves a little while until [God's] indignation is past. <sup>21</sup>For see! the LORD is coming out of His place to punish the inhabitants of the earth for their iniquity; the soil will not cover her blood, nor longer conceal her slain.

**27** IN THAT DAY THE LORD, WITH His relentless, great, and strong sword shall visit<sup>q</sup> Leviathan, the fugitive snake, Leviathan, the coiling serpent, and shall slay the dragon<sup>r</sup> which is in the sea.

<sup>2</sup>In that day there shall be a red-wine vineyard; sing to it in responses.

<sup>3</sup>I, the LORD, am its keeper. I water it continually;<sup>s</sup> and I watch over it night and day, lest harm might befall it.

<sup>4</sup>There is no wrath now with Me. Should I find thornbushes and briars [in it], I would fight them and burn them all together. <sup>5</sup>Or let them obtain My protection and make peace with Me! Let them make peace with Me!

<sup>6</sup>In the days to come, Jacob shall take root; Israel shall bud and blossom and shall cover the face of the earth with produce.

<sup>7</sup>Has He smitten him as he smote those who were smiting him? Or, were they slain as those they had slaughtered?<sup>t</sup>

<sup>8</sup>By driving her,<sup>u</sup> by sending her away, He contended with her. He removed her with His rough blast as in the day of an east wind. <sup>9</sup>Only in this way, therefore, could Jacob's iniquity be atoned for; and this will be the full fruition of the removal of his sins, that he shall make the stones of the altars<sup>v</sup> into crushed lime and that the shame images and the sun pillars shall stand no more.

<sup>10</sup>For the fortified city shall become desolate, a dwelling left deserted and forsaken like the wilderness; there calves browse and lie down and eat the twigs of it. <sup>11</sup>When its boughs are withered, women shall come, break them off, and burn them in the fire. For this is a people without discernment; therefore He who made them will have no compassion on them; He who formed them will show no favor.

<sup>12</sup>In that day it shall be that the LORD shall thresh out grain from the river<sup>w</sup> to the Brook of Egypt, and you will be gathered one by one, O you children of Israel! <sup>13</sup>In that day a great trumpet shall be blown, and those perishing in the land of Assyria and the outcasts in the land of Egypt shall worship the LORD on the holy mountain at Jerusalem.<sup>x</sup>

**28** WOE TO THE HAUGHTY CROWN<sup>y</sup> of the drunkards of Ephraim, and to the fading flower of its ornament of beauty, which is on the head of the fertile valley of those overcome with wine! <sup>2</sup>Behold, the Lord has a strong and mighty agent; like a tempest of hail and a destroying storm, like a flood of powerful, overwhelming wa-

q) i.e., "to afflict," "punish."

r) Heb.: *tannin*, "sea monsters." This and Leviathan are figurative terms for God's agents of destruction, such as Assyria, Babylon, and Egypt. s) Heb.: "every moment."

t) God punished His agents, through whom He disciplined Israel, worse than Israel.

u) Or, "by exact measure." v) Pagan altars.

w) The "river," the Euphrates; the "Brook of Egypt," the Wadi el-Arish, along the bounds of the Negeb, between Gaza and Pelusium.

x) The great world judgment is over, the enemies of Israel annihilated, and the redeemed restored to their own land.

y) The "crown" of Ephraim was Samaria, the capital city of the Ten Tribes, situated in a large fertile valley.

ters, He will cast down to the earth with the [clenched] hand. <sup>3</sup>The proud crown of the drunkards of Ephraim shall be trodden under foot; <sup>4</sup>and the fading flower of its ornament of beauty, which is at the head of the fertile valley, shall be like a first ripe fig<sup>z</sup> before summer; when a man sees it, he eats it as soon as he has put it in his hand.

<sup>5</sup>In that day the LORD of hosts shall be a crown of glory and a diadem of beauty to the remnant of His people, <sup>6</sup>a spirit of justice to him who executes justice, and of valor to those who turn back the battle to the gate.

<sup>7</sup>These also reel with wine and wander about because of strong drink; [both] priest and prophet reel because of strong drink; they are victims of wine; they wander about due to strong drink; they err in vision and stumble in giving judgment;<sup>a</sup> <sup>8</sup>for all their tables are covered with vomit; there is not a place without filth. <sup>9</sup>Whom will He teach knowledge, and who shall be made to understand the message? [Babes just] weaned from the milk, [just] drawn from the breasts? <sup>10</sup>For [it is] precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.<sup>b</sup> <sup>11</sup>But with stammering lips and in a foreign language,<sup>c</sup> He will speak to this people, <sup>12</sup>to whom He said: This is the rest you shall give to the weary, and this is the refreshing. Yet they would not listen. <sup>13</sup>However, the word of the LORD shall be to them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little; that they may go and stumble backward, be broken, snared, and taken.

<sup>14</sup>Therefore, hear the word of the LORD, you scoffers, who rule this people in Jerusalem! <sup>15</sup>Because you have

boasted, "We have made a covenant with death, and with Sheol we have an agreement; when the overwhelming scourge passes through, it shall not reach us, for we have made falsehood our refuge, and in fraud we hid ourselves"; <sup>16</sup>therefore, thus says the Lord God: Behold, I lay in Zion a foundation Stone, a tested Stone,<sup>d</sup> a precious cornerstone, a sure foundation; he who believes will not be hurried.<sup>e</sup> <sup>17</sup>I will make justice the measuring line and righteousness the plummet; hail will sweep away your refuge of lies, and waters will flood your hiding place. <sup>18</sup>Your covenant with death will be annulled, and your agreement with Sheol will be canceled. When the overwhelming scourge passes through, you shall be trampled down by it. <sup>19</sup>As often as it passes through, it will carry you away, for morning by morning will it pass, by day and by night. It will be unmixed terror to understand the message. <sup>20</sup>For the bed is too short to stretch one's self upon it and the covering too narrow for him to wrap himself in it. <sup>21</sup>For the LORD shall arise as on Mount Perazim<sup>f</sup> and be indignant as in the valley of Gibeon,<sup>g</sup> to do His work, His strange work, and to perform His task, His unusual task. <sup>22</sup>Now therefore, scoff no more, lest your bondage be aggravated; for of a determined annihilation upon the whole earth have I heard from the Lord God of hosts.

<sup>23</sup>Give ear and hear my voice; listen and hear my words. Does he who plows for sowing plow continually? <sup>24</sup>Does he [continually] tear up and harrow his land? <sup>25</sup>Does he not rather, after leveling the surface, scatter dill and sow cummin, put the wheat in rows, barley in the appointed places and rye around its border? <sup>26</sup>His God correctly instructs and teaches him.<sup>h</sup>

z) Early figs in Palestine ripen in late May or early June, about two months earlier than the ordinary crop, even in Jerusalem, 2500 ft. above sea level. a) Cf. 5:11, 22.

b) Rhyming monosyllables in Hebrew: *tsaw-la-tsaw, tsaw-la-tsaw; kaw-la-kaw, kaw-la-kaw; z'er-sham, z'er-sham*; which as imitated in English, has been suggested, "Law on law, law on law; saw on saw, saw on saw; a bittie here and a bittie there!" Thus do the toppers mock!

c) *Dead Sea Scrolls*, "Hymns," Sect. 8, No. 11: "with stammering tongue and with barbarous lips." d) Faith in God is Israel's only sure foundation.

e) An Arab proverb runs: "Hurry is of the devil."

f) Perazim in central Judah, one scene of David's victories over the Philistines [II Sam. 9:20].

g) The Gibeonites were punished by Joshua for their deceit, when Israel had entered Canaan. Gibeon or Geba was about five miles north of Jerusalem [Josh. 9].

h) The farmer's methods are a parable of God's dealing with men.

<sup>27</sup>Dill is not threshed with a threshing sledge, neither does a cart wheel roll over cummin; but dill is beaten out with a rod and cummin with a flail. <sup>28</sup>Grain is crushed; he will not continually thresh it, but he rolls the wheels of his cart over it, since with his horses he cannot crush it.<sup>i</sup> <sup>29</sup>Even this comes from the LORD of hosts, who is wonderful in counsel and excellent in wisdom.

**29** ALAS FOR ARIEL, ARIEL,<sup>j</sup> THE city where David encamped! Add year upon year, let the feasts run their annual cycle. <sup>2</sup>Then will I bring distress upon Ariel; there shall be moaning and mourning; she shall be to Me an altar hearth.<sup>k</sup> <sup>3</sup>I will encamp against you round about you and push siege instruments and set up fortifications against you. <sup>4</sup>Then from deep underground you will speak; your speech will come muffled from the dust; your voice will be coming from the ground as that of the spirit of one dead; yes, your words will be whispered from the dust.

<sup>5</sup>But the multitude of your enemies shall be like fine dust and the mass of the terrible ones like chaff blowing away; unexpectedly, suddenly it shall come.<sup>l</sup> <sup>6</sup>You shall be visited by the LORD of hosts with thunder and earthquake and mighty din; with whirlwind and tempest and the flame of devouring fire. <sup>7</sup>The multitude of all the nations that war against Ariel, with all its equipment, even those who distress her, shall be like a dream, a vision in the night. <sup>8</sup>It will be as when a hungry man dreams, that he is eating, but he awakes with his hunger unsatisfied;<sup>m</sup> or as when a thirsty man dreams, and see, he is drinking, but he awakes and lo, he is faint and craving; so shall it be with all the mul-

titude of nations that war against Mount Zion.<sup>n</sup>

<sup>9</sup>Confuse yourselves and be confounded! Blind yourselves and be blind! Become drunk, but not with wine; stagger, but not with hard liquor.<sup>o</sup> <sup>10</sup>For the LORD has poured out upon you a spirit of deep sleep,[thus] He closed your eyes<sup>p</sup>—the prophets; and covered your heads—the seers. <sup>11</sup>To you the visions of all [these things] have become like the words of a writing that is sealed; which if a man hand it to a learned one, requesting him to read it, he will answer, "I cannot, for it is sealed";<sup>q</sup> <sup>12</sup>or, if one gives the writing to another who is not a scholar saying, "Read this please," and he replies, "I cannot read."

<sup>13</sup>The LORD said: Because this people draw near to Me with their mouth and honor Me with their lips, while their hearts<sup>r</sup> are far from Me, and their reverence for Me is but the memorized injunction of men,<sup>r</sup> <sup>14</sup>therefore take notice: I will continue to do astounding things with this people, things wonderful and marvelous; the wisdom of their wise men shall perish, and the understanding of their intelligent men shall vanish.

<sup>15</sup>Alas<sup>s</sup> for those who hide deep their plans from the LORD, whose deeds are done in the dark; who say, "Who sees us?" and, "Who knows us?" <sup>16</sup>Your perversity! Is the potter to be considered on an equal with the clay, so that the thing made can say of its maker, "He has not made me?" Or the thing that is molded, can it say to him who formed it, "He has no knowledge?"<sup>t</sup>

<sup>17</sup>Is it not still a little while until Lebanon becomes a garden<sup>u</sup> and the gardens shall be considered a forest?<sup>v</sup>

<sup>18</sup>In that day the deaf shall hear the words of this writing, and then the

i) Suitable means must be used to gain the goal in each instance.

j) Jerusalem, eulogized as Lion of God. k) The altar hearth was drenched with blood.

l) Cf. 37:36; Sennacherib and the sudden destruction of his vast army.

m) Heb.: His soul is empty.

n) A most vivid picture of the disenchantment of aggressive warfare!

o) Cf. 8:9. The imperatives here are emphatic.

p) The atrophy of an unused faculty. God has closed their eyes; but the people had also closed their own eyes! Paul quotes vs. 10 in Rom. 11:8. q) Their thoughts.

r) Religious attitudes and actions by training and habit, and not from conviction.

s) This "woe" is directed against the political intrigues of certain conspirators, who, by hoping to obtain help from Egypt against Assyria, were deaf and dumb to spiritual things. Isaiah is aware of their plans. t) Cf. 45:9; Rom. 9:20. u) Heb.: *carmel*. v) Forest of fruit trees.

eyes of the blind shall see, in spite of their dimness and darkness; <sup>19</sup>the meek shall have increasing joy in the LORD, and the poor among men shall exult in the Holy One of Israel. <sup>20</sup>For the tyrant shall have vanished; the scoffer shall have ceased; and all those intent on doing evil shall be cut off, <sup>21</sup>who for a word declare a person guilty, and entrap the defender of justice in the gate,<sup>w</sup> and with empty arguments turn aside the person who is in the right.

<sup>22</sup>Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: Jacob shall no more be put to shame, neither shall his face now grow pale. <sup>23</sup>For when he and his children see the work of My hands in their midst, they shall sanctify My name; they shall sanctify the Holy One of Jacob and shall stand in awe of the God of Israel. <sup>24</sup>Those erring in spirit shall come to understanding, and those who murmured shall accept instruction.

**30** ALAS FOR YOU, REBELLIOUS children, says the LORD, who formulate a policy that is not Mine; who make an alliance<sup>x</sup> contrary to My Spirit, thus adding sin to sin; <sup>2</sup>who set out to go down to Egypt without asking for My counsel, to take refuge in the protection of Pharaoh and to seek shelter in the shadow of Egypt. <sup>3</sup>The protection of Egypt shall end in shame,<sup>y</sup> and the protection you seek in the shadow of Egypt shall be to your reproach. <sup>4</sup>His princes are in Zoan, and his messengers have arrived in Hanes.<sup>z</sup> <sup>5</sup>All shall come to shame because of a people who will bring them no benefit, that are of no help or profit, but bring shame and disgrace.<sup>a</sup>

<sup>6</sup>A message concerning the beasts of the southland.<sup>b</sup> Through a land of trouble and anguish, the home of the

lioness and the lion, the viper and the flying serpent, they carry their riches on the backs of donkeys and their prized treasures on the humps of their camels to a people who cannot help them. <sup>7</sup>As for Egypt, its assistance is empty and vain; therefore I have called her "Rahab" who sits still."

<sup>8</sup>Go now, write it in their presence on a tablet, and inscribe it in a book, that it may be for the time to come [as a witness] for ever and ever: <sup>9</sup>that they are a rebellious people, lying children, children who will not listen to the LORD's instruction,<sup>d</sup> <sup>10</sup>who say to the seers, "See not," and to the prophets, "Do not prophesy to us right things! Speak smooth things to us; predict delusions! <sup>11</sup>Forsake the way, swerve from the path, and cease holding up before us the Holy One of Israel."<sup>e</sup> <sup>12</sup>Therefore thus says the Holy One of Israel: Because you have spurned this word and have trusted in oppression and crookedness and have relied on them, <sup>13</sup>therefore this iniquity shall be to you as a broken section ready to fall, bulging out from a high wall, whose crash shall come suddenly at any instant. <sup>14</sup>It shall be broken like the smashing of a potter's vessel smashed intentionally in pieces, so that among the fragments there shall not be found a piece with which to carry a coal of fire from the hearth or to dip water from a cistern. <sup>15</sup>For thus says the Lord God, the Holy One of Israel:<sup>f</sup> In conversion and rest you shall be saved; in quietness and confidence shall be your strength. Yet you would not, <sup>16</sup>but you answered, "No! we will flee upon horses"; therefore you shall flee — "upon the swift shall we flee"; therefore your pursuers shall be swift. <sup>17</sup>At the threat of one, a thousand of you and at the threat of five [all of you] shall flee, till you will

w) Where legal cases were tried and criminals judged. x) Heb.: "who weave a web."

y) An alliance with Egypt will give Jerusalem only tottering walls and ultimate ruin.

z) Hanes was not far south of Memphis; Zoan was ancient Tanis.

a) Hosea had denounced the foreign alliance of northern Israel with Assyria [7:11]; so also Isaiah himself [20:5, 6].

b) Heb.: Negeb, the southern part of Judea between Hebron and the desert.

c) Rahab or "sea-dragon," which became a symbol of Egypt; menacing in mind, but laggard in action. d) Cf. Isa. 1:10.

e) Faithful prophets are charged with pessimism and lack of patriotism by people preferring "smooth things" which please [Cf. Amos 2:12; Hos. 9:8, 7; Mic. 2:6, 11].

f) Vs. 15 is a summary of Isaiah's gospel: Confidence in God and in His control of history; renunciation of earthly assistance in the face of international affairs; a calm reliance on God, as in 28:12, 16.

be left like a flagstaff on the peak of a mountain, and as a beacon on a hill.

<sup>18</sup>Nevertheless the LORD longs to be gracious to you! Therefore He shall rise up to bestow mercy on you; for the LORD is a God of justice. Blessed are they who wait for Him.<sup>g</sup> <sup>19</sup>O people in Zion, who dwell in Jerusalem, you shall weep no more. He shall surely be gracious to you at the sound of your cry! He will answer you when He hears you. <sup>20</sup>Though the LORD gave you the bread of adversity and the water of affliction, yet your Teacher<sup>h</sup> will not hide Himself any more, for with your eyes you will see your Teacher.<sup>h</sup> <sup>21</sup>When you turn, whether to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it!" <sup>22</sup>Then you will consider unclean your graven images overlaid with silver and your molten images plated with gold;<sup>i</sup> you will cast them aside as an unclean thing, and you will say to them, "Be gone!"

<sup>23</sup>He shall then give you rain for the seed with which you sow the soil, and food, the produce of the soil which is rich and plenteous; your cattle in that day will graze in large pastures. <sup>24</sup>The oxen and the donkeys that till the ground will feed on salted provender<sup>j</sup> winnowed with sieve and fan. <sup>25</sup>On every lofty mountain and on every high hill there will flow brooks, copious streams in the day of the great slaughter when the towers fall. <sup>26</sup>Then the light of the moon will be as the light of seven days, at the time the LORD binds up the fractures of His people and heals the severe wounds of His blow.

<sup>27</sup>Behold, the Name<sup>k</sup> of the LORD is coming from afar, in burning anger, amid thick rising smoke; His lips are filled with fury; His tongue is like consuming fire. <sup>28</sup>His breath as an

overflowing torrent shall reach the neck, to sift the nations with the sieve of destruction [and to place] on the jaws of the people a bridle that will mislead them.<sup>l</sup> <sup>29</sup>But you shall have a song as in the night consecrated for feasting; and you shall [have] gladness of heart as when men march with flutes to come to the mountain of the LORD, the Rock of Israel. <sup>30</sup>For the LORD will cause His powerful voice to be heard and will show His arm descending with furious anger, [with] a flame of devouring fire, a cloudburst, a tempest, and hailstones.<sup>m</sup> <sup>31</sup>The Assyrians will be terror-stricken at the voice of the LORD when He smites with the rod; <sup>32</sup>but every stroke of the rod of chastisement which the LORD lays upon them shall be accompanied by the timbrel and harp,<sup>n</sup> when, in battles, He assails them with a brandishing arm. <sup>33</sup>For Topheth<sup>o</sup> has already been prepared; yes, for the king it has been made ready, made deep and wide and piled high with fire and logs in abundance. The breath of the LORD, like a stream of brimstone, is setting it on fire.

**31** ALAS FOR THOSE WHO GO DOWN to Egypt for help, who rely on horses and trust in chariots because they are many and in horsemen because they are powerful; but they do not look to the Holy One of Israel; they do not seek the LORD.<sup>p</sup> <sup>2</sup>Yet He who brings calamity is also wise, He shall not retract His words; He will arise against the house of evildoers and against the helpers of those who work iniquity. <sup>3</sup>The Egyptians are men and not God; their horses are flesh and not spirit. For, when the LORD stretches out His hand, he who helps falls and he who is helped stumbles; they shall all perish together.

<sup>4</sup>For thus the LORD said to me: As

g) Cf. 64:4.

h) Teacher may be a name for the Messiah, for in vss. 18-26 the prophet gives a picture of the blessings for the remnant in the Messianic dispensation, one of which is a teachable disposition in them. i) Cf. 40:19.

j) Domestic animals, usually fond of salted provender, will share in the general prosperity.

k) "The Name" of the LORD implies God Himself.

l) Vss. 27-33 reveal the omnipotence of God, by whom Assyria is to be annihilated.

m) As He fought for Israel against the Canaanites [cf. Josh. 10:11]. n) On Israel's part.

o) The place of refuse burning, the deep valley south of Jerusalem, where human sacrifices had been offered to Molech. The Assyrians, by implication, are here to be sacrificed, too. In this we have an example of Semitic warfare past and present.

p) The prophet here emphasizes the contrast between trust in Egyptian cavalry and trust in God.



the lion or the young lion growls over his prey and, though a full band of shepherds be called out against him, is neither terrified at their shouting nor daunted at their noise, so the LORD of hosts will come down to fight upon Mount Zion and upon His hill. <sup>5</sup>Like hovering birds, [so] will the LORD of hosts protect Jerusalem, protect and deliver it; [by] passing over,<sup>a</sup> He will preserve it.

<sup>6</sup>Return, O children of Israel, to Him from whom you have so gravely revolted! <sup>7</sup>For in that day<sup>r</sup> each man will cast away with contempt his idols of silver and his idols of gold, which your sinful hands have made for you. <sup>8</sup>The Assyrian shall fall by the sword of no man; no human's sword shall devour him. He shall flee from the sword, and his young men shall be put to bond service.<sup>s</sup> <sup>9</sup>His rock<sup>t</sup> will pass away in terror, and his princes will desert the standard in panic, says the LORD, whose fire is in Zion and His furnace in Jerusalem.

**32** BEHOLD! A KING SHALL REIGN in righteousness, and princes shall rule in justice;<sup>u</sup> <sup>2</sup>each of them shall be like a hiding-place from the wind and a shelter from the storm, like streams of water in a dry place, as the shade of a great rock in a weary land. <sup>3</sup>Then the eyes of those who see shall no more be blind, and the ears of those who hear will listen. <sup>4</sup>The heart of the heedless will understand knowledge, and the tongue of the stammerers will speak readily and distinctly. <sup>5</sup>No more will the fool<sup>v</sup> be called noble, nor the churl be considered liberal. <sup>6</sup>For the fool speaks folly, and his mind brings forth iniquity, to practice hypocrisy and to utter falsehood concerning the LORD, starving

the soul of the hungry and taking away the drink of the thirsty. <sup>7</sup>The instruments of the churl are evil; he devises sinister plans in order to ruin the poor with lying words, even when the needy speaks justly.<sup>w</sup> <sup>8</sup>But a noble man plans noble things and he stands for what is noble.

<sup>9</sup>You careless women,<sup>x</sup> get up! Hear my voice; you irresponsible daughters, listen to my words. <sup>10</sup>In little more than a year you so at ease shall be shaken; for the vintage will fail and the ingathering will not come. <sup>11</sup>Tremble, you careless women, shudder, complacent ones; strip yourselves bare; gird sackcloth<sup>y</sup> upon your loins! <sup>12</sup>Beat your breasts in mourning for the pleasant fields, for the fruitful vines, <sup>13</sup>for the land of my people, where thornbushes and briars grow; yes, for the houses of mirth in the joyous city! <sup>14</sup>Because the palace hill and the watchtower<sup>z</sup> for all time will become caves, the joy<sup>a</sup> of wild donkeys, the pasture lands of flocks; <sup>15</sup>until the Spirit<sup>b</sup> is poured upon us from on high and the wild desert becomes a fruitful field and the fruitful field is thought to be a forest. <sup>16</sup>Then justice will dwell in the desert, and righteousness will abide in the fruitful field; <sup>17</sup>and the fruit of justice will be peace and the effect of righteousness rest and security forever. <sup>18</sup>My people will live in a habitation of peace, in secure dwellings and quiet resting places <sup>19</sup>even when hail falls, felling the forest, and the city is utterly brought down. <sup>20</sup>Blessed are you, who sow beside all waters, sending forth the feet of your ox and donkey.<sup>c</sup>

**33** ALAS FOR YOU, DEVASTATOR! you who have not been devastated yourself; you traitor, whom they have not betrayed! When you have

q) "Passing over" is the root of *pesah*, from which the word "passover" is derived, meaning to "rescue" or "preserve." r) Day of deliverance and judgment [cf. Isa. 2:20-21].

s) So also in Solomon's time [I Kings 9:21]. t) "His strength."

u) This chapter describes a future of pure religion and general prosperity, when "the aristocracy of birth and wealth will be replaced by an aristocracy of character" [Delitzsch]. Cf. 11:1-9.

v) A "fool" to the Hebrews was one who neither revered God nor respected his fellow men.

w) When the poor man's plea is legally right. x) Cf. Isa. 3:16-26, Amos 6:1-6.

y) The prophet mentions some ways of expressing grief; all are still practiced in the Middle East.

z) "The hill" is probably Ophel, the name given to the southern projection of the hill on which the temple stood. The watchtower rose above it; and nearby were palaces of the royalty.

a) i.e., favorite resort.

b) "Spirit" here, as well as in Isa. 63:10, 11, because the prophet regarded it as the divine principle of life which transforms land and people. c) Securely, in plenty — a scene of peace.

ceased to devastate, you shall be devastated yourself; and when you have ended your traitorous deeds, you shall be betrayed yourself.

<sup>2</sup>O LORD, be gracious to us! We have waited for Thee. Be Thou our strong arm every morning, yes, our salvation in time of trouble. <sup>3</sup>At the sound of tumult the peoples flee; when Thou liftest up Thyself, the nations scatter. <sup>4</sup>Then your plunder<sup>d</sup> will be snatched away as when the caterpillar loots; they will leap upon it as do grasshoppers.

<sup>5</sup>The LORD is exalted; He dwells on high; He has filled Zion with justice and righteousness. <sup>6</sup>The stability of your times will be a wealth of deliverances, wisdom, and knowledge; the reverence of the LORD is his treasure.

<sup>7</sup>Listen! Their heralds cry aloud outside; the ambassadors of peace weep bitterly; <sup>8</sup>the highways are desolate; the traveller has disappeared. He breaks the covenant; he despises cities;<sup>e</sup> he<sup>f</sup> respects no man. <sup>9</sup>The land mourns and languishes; Lebanon is ashamed and withers; Sharon is as a desert; Bashan and Carmel drop their foliage. <sup>10</sup>The LORD announces: I will now arise; I will now be exalted; I will now lift Myself up.<sup>g</sup> <sup>11</sup>You conceive chaff, and you bring forth stubble.<sup>h</sup> Your firelike breath shall consume you; <sup>12</sup>the peoples shall be as in lime kilns, as thorns cut down that are set on fire.<sup>i</sup>

<sup>13</sup>Hear, you who are afar off, what I have done; and you who are near, acknowledge My might. <sup>14</sup>The sinners in Zion are afraid; trembling has seized the goddess.

Who among us can live with devouring fire? Who among us can dwell with everlasting flames? <sup>15</sup>He who walks righteously and speaks uprightly; who scorns gain won by oppression, who shakes his hands<sup>j</sup> refusing bribes,

who stops his ears, refusing bloodshed, and shuts his eyes, refusing to look [favorably] on evil. <sup>16</sup>He will dwell on the heights; his resort for safety will be the fortresses of rocks; his bread will be provided him; his water will be sure.<sup>k</sup> <sup>17</sup>Your eyes will see the King<sup>l</sup> in His beauty; they will behold a land that stretches far. <sup>18</sup>Your heart will meditate on the terrors: "Where is the scribe? Where is the weigher? Where is he who counted the towers?"<sup>m</sup> <sup>19</sup>No longer will you see a determined, fierce people, a people of an obscure speech, and of an unintelligible, barbarous language.<sup>n</sup>

<sup>20</sup>Observe Zion, the city of our festivals. Your eyes shall see Jerusalem, a quiet habitation; a tent, immovable,<sup>o</sup> whose pegs will never be plucked up nor any of its cords be broken. <sup>21</sup>But there the LORD will be with us in majesty; in a place of rivers and broad streams on which no oar-propelled boats will go nor mighty ships pass. <sup>22</sup>For the LORD is our judge, the LORD is our lawgiver, the LORD is our King; He will save us. <sup>23</sup>The tacklings hang loose; they cannot hold the mast firmly in its socket, nor keep the sail spread out.<sup>p</sup> Then the abundant loot will be divided; even the lame will carry off plunder. <sup>24</sup>No resident there will say, "I am sick," for the people living there will have had their sins forgiven.<sup>q</sup>

**34** DRAW NEAR, O NATIONS, TO hear, and listen, you peoples! Let the whole earth and its fulness hear,<sup>r</sup> the world and all its offspring. <sup>2</sup>For the LORD's anger is against all the nations and [His] indignation against all their hosts; He has doomed them and has given them over for slaughter. <sup>3</sup>Their slain shall be cast out; the stench of their corpses shall

d) What Israel's enemies had robbed from them.

e) The Dead Sea Scrolls read: "despises witnesses." f) "He" is the Assyrian invader.

g) Judah's extremity is God's opportunity.

h) For this metaphor, compare 59:4; and for a parallel, 26:18.

i) In kilns, as a thornfire, the fire is hot, consumes rapidly. j) Indignantly refusing.

k) The image of war and siege is here maintained.

l) The Messianic King ever central in prophetic vision. In vs. 22 identified with the LORD Himself.

m) Referring to tribute-collecting officials or looting armies.

n) Assyrian was a sister-tongue to Hebrew, but unintelligible to the people [Jer. 5:15].

o) Or, "tabernacle, that shall not be taken down."

p) I.e., "your present ship of state is unsafe."

q) Was sickness proof to the Hebrews of God's displeasure, because of sin still unforgiven?

r) The same Hebrew word for "fulness" is used in 6:3.

rise, and the mountains shall melt in their blood. <sup>4</sup>All the host of heaven shall dissolve, and the skies shall be rolled up like a scroll; all their host<sup>a</sup> shall drop as leaves drop from the vine and as a fig falls from the fig tree.

<sup>5</sup>For My sword has been bathed<sup>t</sup> in the heavens; and see, it descends on Edom, on the people whom I have doomed for judgment. <sup>6</sup>The LORD has a sword coated with blood, besmeared with fat, with the blood of lambs and goats, with the fat of rams' kidneys; for the LORD has a sacrifice in Bozrah,<sup>u</sup> a great slaughter in the land of Edom.<sup>v</sup>

<sup>7</sup>Wild oxen shall fall with them, and bullocks with steers; their land shall be glutted with blood, and their dust saturated with fat. <sup>8</sup>For the LORD has a day of retribution, a year of recompense for the cause of Zion. <sup>9</sup>The streams [of Edom] shall be turned into pitch<sup>w</sup> and her soil into brimstone; her land shall become burning pitch, <sup>10</sup>that shall not be quenched night or day;<sup>x</sup> its smoke shall ascend forever from generation to generation; it shall be desolate, no one shall pass through it for ever and ever. <sup>11</sup>But the pelican and the porcupine shall possess it; the owl and the raven shall dwell in it. He shall stretch over it the measuring line of chaos and the plummet of worthlessness.<sup>y</sup> <sup>12</sup>Her caves,<sup>z</sup> with no one in them, will [still] be called a kingdom, but all her princes shall have vanished. <sup>13</sup>Thorns will thrive [where once] were palaces; nettles and thistles [will fill] its fortresses; it will become a haunt of jackals and an abode for ostriches. <sup>14</sup>Desert beasts will meet [there] with howling creatures. Shaggy goats<sup>a</sup> will call one to another. The night monsters will settle there and find a place to rest. <sup>15</sup>There the screech owl will make

her nest, lay and hatch [her eggs], and gather [her brood] under her shadow; vultures too will assemble, each one with her mate. <sup>16</sup>Search and read it out of the book of the LORD that not one of them will be missing, not one will be without a mate, for the mouth of the LORD has given orders and His Spirit has gathered them. <sup>17</sup>He has cast the lot for them; His hand has apportioned [the land] for them by a line. They shall possess it forever and shall dwell in it from generation to generation.<sup>b</sup>

**35** THE WILDERNESS AND THE DRY land shall be glad; the desert shall rejoice and blossom as the rose. <sup>2</sup>It shall blossom abundantly and rejoice with delight and singing. The glory of Lebanon shall be given to it,<sup>c</sup> the excellency of Carmel and of Sharon; they shall see the glory of the LORD, the splendor of our God.

<sup>3</sup>Strengthen the feeble hands; make firm the tottering knees. <sup>4</sup>Say to those who are impatient of heart, "Be strong, fear not! Behold, your God will come with retribution, with the recompense of God. He shall come and save you." <sup>5</sup>Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. <sup>6</sup>Then shall the lame man leap like a deer, and the tongue of the dumb shall sing, because waters shall break forth in the wilderness and streams in the desert. <sup>7</sup>The scorching sand shall become a pool and the thirsty ground springs of water; in the haunt of jackals, where they lay, shall be grass with reeds and rushes. <sup>8</sup>A highway shall be there, yes, a way; it shall be called the Holy Way.<sup>d</sup> The unclean shall not pass over it; it shall be for them alone;<sup>e</sup> travellers and

s) The stars and planets.

t) "Bathed," in the sense of appointed and equipped with fury, to do its work here on earth.

u) Bozrah is beautifully situated about 20 miles s.e. of the Dead Sea, but has long been lying in ruins. v) Edomites as animals for sacrifice.

w) So, too, *The Dead Sea Scrolls*, Section 6, No. 20.

x) Like Sodom, on Edom's northern boundary [Gen. 19:24].

y) Or, "line of confusion," "stone of emptiness," same terms as in Gen. 1:2, *Tohu* and *Bohu*.

z) *Choreyah* can be translated "her caves," or "her nobles." Edom's capital was a city of caves.

a) See note on Isa. 13:21.

b) The LORD has assigned Edom to these wild animals as explicitly as He had once assigned Canaan to Israel.

c) Nature will be transformed. In contrast to the pathetic annihilation of Edom, the joy of Judah stands out happy and radiant.

d) Other mention of this "highway" in Isa. 11:16; 40:3; 43:19; 49:11.

e) Only the remnant or believers in God will be welcomed; the uncircumcised and the unclean are, as in 52:1, denied entrance to the holy city.

fools<sup>f</sup> shall not wander about on it.<sup>9</sup> No lion shall be there nor shall any beast of prey come thither or be found there; but the redeemed<sup>g</sup> shall walk there.<sup>10</sup> The ransomed of the LORD shall return and come to Zion with singing and everlasting joy upon their heads. They shall obtain joy and gladness, while sorrow and sighing shall flee away.<sup>h</sup>

**36** IN THE FOURTEENTH<sup>i</sup> YEAR OF King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and occupied them.<sup>2</sup> Then the king of Assyria sent the field marshal<sup>j</sup> from Lachish<sup>k</sup> to Jerusalem against Hezekiah with a large army. He took a position by the aqueduct of the upper pool on the highway to the fuller's field.<sup>l</sup> <sup>3</sup>And there came to him Eliakim the son of Hilkiah, who was [steward] over the [king's] household, Shebna the secretary, and Joah the son of Asaph, the recorder.

<sup>4</sup>The field marshal said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: What confidence is this in which you trust? <sup>5</sup>I say, is a mere word of the lips enough counsel and strength for war? On whom do you now rely, that you dare to rebel against me? <sup>6</sup>Look, you are relying upon the support of Egypt, a broken reed, which will only enter into and pierce the hand of any man who leans on it. So is Pharaoh king of Egypt to all who rely on him. <sup>7</sup>But if you say to me, 'We trust in the LORD our God,' is He not the God whose high places and altars Hezekiah has removed and who has said to Judah and Jerusalem, 'Before this altar you must worship?'<sup>m</sup> <sup>8</sup>Come now, make a bargain with my master, the king of Assyria, and I will give you 2,000

horses, provided you can set riders on them. <sup>9</sup>How can you repulse the attack of a single captain, the least of my master's officers, and rely on Egypt for chariots and horsemen? <sup>10</sup>Is it without the LORD's approval, that I have come up against this land to destroy it? The LORD said to me: Go up against this land and destroy it.'<sup>n</sup>

<sup>11</sup>At this, Eliakim, Shebna, and Joah said to the field marshal, "Please, speak to your servants in Aramaic,<sup>o</sup> for we understand it; do not speak in the Jews' language with the people listening upon the wall." <sup>12</sup>But the field marshal replied, "Was it to you and your master<sup>p</sup> only that my master sent me to speak these words, and not to the men sitting on the wall, who are to eat their own dung and drink their own urine with you?" <sup>13</sup>Then the field marshal stood up and shouted with a loud voice in the Jews' language: "Hear the words of the great king, the king of Assyria, <sup>14</sup>Thus the king says to you: 'Do not let Hezekiah deceive you; for he will not be able to deliver you. <sup>15</sup>And do not let Hezekiah cause you to trust in the LORD by saying, 'The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.'"

<sup>16</sup>"Do not listen to Hezekiah; for thus says the king of Assyria: Make your peace with me and come out to me; then every one of you will eat of his own vine and fig tree, and every one of you will drink the water of his own cistern; <sup>17</sup>until I come<sup>q</sup> back and take you to a land like your own, a land of grain and wine, a land of bread and vineyards. <sup>18</sup>Beware lest Hezekiah beguile you by saying, 'The LORD will deliver us.' Has any of the gods of the nations delivered his land out of the hand of the king of Assyria? <sup>19</sup>Where are the gods of Hamath and

f) The godless are fools, Ps. 14:1; 53:1. g) The penitent sinner.

h) *The Dead Sea Scrolls*, "Hymns," Sect. 18, No. 6: "for sorrow and sighing are no more."

i) The 14th of the 15 additional years given to Hezekiah [38:1-5].

j) *Rabshakeh* is the Assyrian word for "field marshal," a title.

k) Lachish, modern Tel el Hesi, an important fortress, s.w. of Jerusalem, commanding the road from Egypt. l) Where Isaiah had met Ahaz [7:3].

m) Hezekiah had done much to reform worship in Judah [II Kings 18:4], destroying their "high places." n) Cf. Isa. 10: 5, 6.

o) Aramaic was the common language of commerce and diplomacy of that time.

p) Throughout his speech the commander refrains from calling Hezekiah "king."

q) Come back from conquering Egypt?

Arpad? Where are the gods of Sepharvaim?<sup>r</sup> Have they delivered Samaria out of my hand? <sup>20</sup>Who among all the gods of these lands ever delivered their land from my hand, that the LORD should deliver Jerusalem from my hand?" <sup>21</sup>But they were silent and answered him not a word; for the king's command was, "Do not answer him."

<sup>22</sup>Then Eliakim the son of Hilkiah, who was the steward of the [king's] household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes rent and told him the words of the field marshal.

**37** SO IT WAS THAT WHEN KING Hezekiah heard it, he rent his clothes, put on sackcloth, and went into the house of the LORD. <sup>2</sup>He also sent Eliakim, who was over the household, and Shebna the secretary, and the senior priests, covered with sackcloth, to Isaiah<sup>s</sup> the prophet, the son of Amoz. <sup>3</sup>They said to him, "Thus says Hezekiah: 'This day is a day of anguish, of rebuke and of disgrace; children have come to the birth,<sup>t</sup> and there is no strength to bring forth. <sup>4</sup>It may be that the LORD your God will hear the words of the field marshal, whom his master, the king of Assyria, has sent to insult the living God, and will rebuke the words which the LORD your God has heard; therefore lift up a prayer for the remnant that is left!'" <sup>u</sup><sup>5</sup>So the servants of King Hezekiah came to Isaiah, <sup>6</sup>and Isaiah said to them, "In this manner you shall report to your master, 'Thus says the LORD: Be not afraid because of the words which you have heard, with which the household attendants<sup>v</sup> of the king of Assyria have blasphemed Me. <sup>7</sup>See, I will send a spirit in him, and he shall hear a rumor, so that he will return to

his own land; and I will cause him to fall by the sword in his own land!'"

<sup>8</sup>So the field marshal returned and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish. <sup>9</sup>Now [the king] had heard a report that Tirhakah the king of Ethiopia had come to fight against him. When he heard it, he sent messengers to Hezekiah, saying, <sup>10</sup>"Thus shall you say to Hezekiah king of Judah: 'Do not let your god, in whom you trust, deceive you, promising that Jerusalem shall not be given into the hand of the king of Assyria. <sup>11</sup>See, you have heard what the kings of Assyria have done to all other lands, destroying them utterly, and are you to escape? <sup>12</sup>Have the gods of the nations, which my fathers destroyed, delivered them, Gozen, Haran, Rezeph, or the Edenites who were in Telassar? <sup>13</sup>Where is the king of Hamath, the king of Arpad, or the king of the city of Sepharvaim, of Hena, or of Ivvah?'" <sup>w</sup>

<sup>14</sup>Hezekiah received the letter from the hand of the messengers, read it, went up to the house of the LORD, and Hezekiah spread it before the LORD. <sup>15</sup>Hezekiah then prayed to the LORD: <sup>16</sup>"O LORD of hosts, the God of Israel, who art enthroned above the cherubim,<sup>x</sup> Thou art the God, Thou alone, of all the kingdoms of the earth; Thou hast made the heavens and the earth. <sup>17</sup>Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, see and hear all the words of Sennacherib, which he has sent to mock the living God. <sup>18</sup>Of a truth, LORD, the kings of Assyria have laid waste<sup>y</sup> all the nations and their lands <sup>19</sup>and have cast their gods into the fire; for they were no gods, but the work of men's hands—wood and stone; therefore they destroyed them. <sup>20</sup>So now, O

r) Hamath, Arpad, and Sepharvaim were located north of Damascus, west of the Euphrates river.

s) Hezekiah recognized that Isaiah stood nearer to God than he stood; he craves Isaiah's help through prayer, and he speaks to him of the LORD as "your God" [vs. 4]. Prophets were frequently consulted in times of public danger [cf. Jer. 37:3].

t) *The Dead Sea Scrolls*, "Book of Hymns," Section 5, No. 5.

u) The efficacy of genuine intercessory prayer is taught and assumed throughout the O.T. The idea of a "remnant" to be saved is characteristic of Isaiah. v) Heb.: "the king's boys."

w) Many of these as yet unidentified places, probably located in the region about Hamath, and in Haran, between the Euphrates and Tigris rivers.

x) The cherubim were symbols of the divine presence, the reference here being to the two figures over the ark of the covenant.

y) The Hebrew verb translated "laid waste" is used here of nations, but never elsewhere of nations in the O.T., except in 60:12.

LORD, our God, save us from his hand that all the kingdoms of the earth may know that Thou, LORD, art God alone."

<sup>21</sup>Then Isaiah the son of Amoz sent to Hezekiah, saying,<sup>22</sup> "Thus says the LORD, the God of Israel: Because you have prayed to Me concerning Sennacherib king of Assyria, <sup>22</sup>this is the word which the LORD has spoken concerning him: The virgin daughter of Zion despises you and laughs you to scorn; the daughter of Jerusalem wags her head<sup>a</sup> behind you. <sup>23</sup>Whom have you reproached and blasphemed? Against whom have you raised your voice and lifted up your eyes? Against the Holy One of Israel! <sup>24</sup>By your messengers you have insulted the Lord<sup>b</sup> and have boasted, With the multitude of my chariots, I have scaled high mountains and the recesses of Lebanon; I have felled its tallest cedars and its choicest fir trees; I reached its extreme height, its luxurious forest.<sup>c</sup> <sup>25</sup>I dug and drank water, and with the soles of my feet I have dried up all the streams of Egypt.

<sup>26</sup>Have you not heard how I have done it long ago, having planned it in ancient times? Now I have brought it to pass, that you should lay waste fenced cities into ruinous heaps. <sup>27</sup>Their residents, shorn of their strength,<sup>d</sup> grew dismayed and confounded. They became like grass of the field, like tender green plants, like the grass upon the housetops, like a cornfield [blasted] before it is full grown. <sup>28</sup>I know your sitting down, your going out and your coming in, also your raging against Me. <sup>29</sup>Because of your raging against Me, and because your arrogance has come to My ears, I will put My hook in your nose and My bridle in your lips,<sup>e</sup> and I will

drive you back, to return by the way you came.

<sup>30</sup>"And this shall be a sign<sup>f</sup> to you: This year you will eat what grows of itself and next year likewise what springs from the same; but in the third year you may sow and reap and plant vineyards and eat their fruit. <sup>31</sup>And the surviving remnant of the house of Judah shall again strike root downward and bear fruit upward. <sup>32</sup>For a remnant shall go forth from Jerusalem and the escapees from Mount Zion; the zeal of the LORD of hosts shall accomplish this. <sup>33</sup>Therefore thus says the LORD concerning the king of Assyria: He shall neither enter this city nor shoot an arrow there; neither shall he approach it under shield nor cast up a mound before it. <sup>34</sup>By the way that he came, by the same shall he return; he shall not enter the city, says the LORD; <sup>35</sup>for I will defend this city and save it, for My own sake and for the sake of My servant David."

<sup>36</sup>Then the Angel of the LORD went forth and smote in the camp of the Assyrians 185,000; and when men rose in the morning, look, these were all dead!<sup>g</sup> <sup>37</sup>So Sennacherib king of Assyria broke camp, went back, and lived at Nineveh. <sup>38</sup>And so it was that as he was worshiping in the house of Nisroch, his god, Adrammelech and Sharezer, his sons, slew him with the sword, and they escaped into the land of Ararat. After that, Esarhaddon his son reigned in his stead.<sup>h</sup>

**38** IN THOSE DAYS HEZEKIAH FELL ill to the point of death. Isaiah the prophet, the son of Amoz, came to him and said to him, "Thus says the LORD: Set your house in order, for you shall die and not live on." <sup>2</sup>Then Hezekiah turned his face to the wall and

z) Hezekiah's prayer, in vss. 15-20, is followed by Isaiah's Taunt Song, in vss. 21-29, the latter displaying the prophet's thought and vigor of diction.

a) To wag the head was an oriental gesture of contempt.

b) Heb.: *Adonai*, as a divine name conveys the meaning of "the LORD" as Master, superhuman, and above all other gods. c) Sennacherib's boast of his might and of his greatest achievements.

d) Heb.: "Short of hand."

e) Pictured as a roaring, raging bull, pulled back home against his will.

f) This sign would prove to the Jews that the LORD had foreseen all the circumstances of the deliverance [cf. 10:5-15]. The Assyrians attacked the Hebrews during the 7th Sabbatical year, followed by the year of Jubilee; two years of rest and diminished harvests.

g) Herodotus witnesses to Sennacherib's great losses near Pelusium on the border of Egypt, stating that a plague of field mice caused it.

h) One ancient authority states that Sennacherib was slain, because of his choice of Esarhaddon to succeed him; Esarhaddon reigned 681-668 B.C.

prayed to the LORD, <sup>3</sup>"Remember now, I beseech Thee, O LORD, how I have walked before Thee in truth and in sincerity of heart and have done what is good in Thy sight." And Hezekiah wept bitterly. <sup>4</sup>Then the word of the LORD came to Isaiah, saying: <sup>5</sup>Go and say to Hezekiah, Thus says the LORD, the God of David your father: I have heard your prayer, and I have seen your tears. See! I will add fifteen years to your life. <sup>6</sup>Also I will deliver you and this city from the hand of the king of Assyria; I will defend this city. <sup>7</sup>And this will be the sign to you from the LORD, that the LORD will do this thing which He has promised: <sup>8</sup>Behold, I will turn back the shadow ten degrees on the dial of Ahaz, on which the sun has gone down,<sup>i</sup> And the sun returned ten of the degrees it had gone down.

<sup>9</sup>A writing by Hezekiah, king of Judah, after he had been ill and had recovered from his illness: <sup>10</sup>I said, "In the noontide of my days<sup>j</sup> I am to pass into the entrances of the grave, deprived of the rest of my years."<sup>k</sup> <sup>11</sup>I said, "I shall not see the LORD, [even] the LORD, in the land of the living, nor again behold men among the inhabitants of the world." <sup>12</sup>My dwelling is plucked up and wrested from me as a shepherd's tent; I have finished my life<sup>k</sup> like a weaver; He cuts me from the loom; from day to night Thou bringest me to an end.<sup>l</sup> <sup>13</sup>I place Him before me until morning. Like a lion He breaks all my bones; from day to night Thou bringest me to an end. <sup>14</sup>Like a twittering swallow I chirp, and like a dove I moan. My eyes grow dim looking upward. I am in anguish; be Thou my surety.

<sup>15</sup>"What can I say? For He has spoken to me, and He has done it. I

will go softly all my years, because of the bitterness of my soul. <sup>16</sup>O LORD, by these things men live,<sup>m</sup> through them may my spirit revive; restore me to health and make me to live!

<sup>17</sup>"See, this great bitterness was for my own peace; Thou hast lovingly delivered me from the pit of corruption;<sup>n</sup> Thou hast cast all my sins behind Thy back.<sup>o</sup> <sup>18</sup>Surely, the grave cannot praise Thee; death cannot rejoice in Thee; those who go down to the pit cannot hope in Thy faithfulness. <sup>19</sup>The living, the living, he praises Thee, as I do this day; the father makes known to his children Thy faithfulness. <sup>20</sup>The LORD is ready to deliver me, and my songs will we sing all the days of our life in the house of the LORD."<sup>p</sup>

<sup>21</sup>Now Isaiah had said, "Let them take a cake of figs and apply it to the eruption that he may recover." <sup>22</sup>Hezekiah had also said, "What is the sign that I shall again go up to the house of the LORD?"

**39** AT THAT TIME MERODACH-BALADAN the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that Hezekiah had been ill and had recovered.<sup>q</sup> <sup>2</sup>Hezekiah was pleased with their visit and showed to them his treasure house, his silver and gold, the spices and fine oil, his whole armory, all that was found among his treasures; there was nothing in his house or in all his kingdom that Hezekiah did not show them. <sup>3</sup>Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say and where did they come from?" Hezekiah replied, "They came from the far-away country of Babylon." <sup>4</sup>[Isaiah] said, "And what did they see in your house?" Hezekiah answered, "They

i) The clause, "on which the sun has gone down," is in the Greek translation, not in the Hebrew.

j) Heb.: "the time of rest" [cf. Ps. 102:24]. k) Heb.: "rolled up my life."

l) Hebrew idiom: as a weaver cuts his threads from the loom before his cloth is finished, so Hezekiah's life was to be prematurely cut off.

m) Hezekiah came to see that the LORD's discipline was a pledge of forgiveness [cf. Heb. 12:11]. "Sweet are the uses of adversity." n) *The Dead Sea Scrolls*, Section 6, No. 1.

o) We may forgive, but we rarely forget; God forgives and forgets!

p) If Hezekiah's psalm was used in public worship, it would account for the plural pronouns "us" and "we."

q) Merodach-baladan had once thrown off the yoke of Assyria. Not only did he wish to felicitate Hezekiah on his recovery, but probably, also, to persuade him to ally himself with Babylon, in another revolt against Assyria.

saw everything in my house; there is nothing in my storehouses that I did not show them.”<sup>r</sup>

<sup>5</sup>Then Isaiah said to Hezekiah, <sup>6</sup>“Hear the word of the LORD of hosts: Take note, the days are coming when all that is in your house, even all that your fathers have stored up till this day, shall be carried to Babylon; nothing shall be left, says the LORD. <sup>7</sup>Some of the sons of your own issue, whom you shall beget, shall be carried away, and they shall become eunuchs in the palace of the king of Babylon.” <sup>8</sup>Then Hezekiah said to Isaiah, “Good is the word of the LORD which you have spoken”; and he added, “For there will be peace and stability in my time.”

**40** COMFORT YE,<sup>s</sup> COMFORT YE MY people, says your God. <sup>2</sup>Speak heartily<sup>t</sup> to Jerusalem, and shout to her that her warfare is completed, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins.

<sup>3</sup>A voice is calling, “Clear the way for the LORD in the wilderness; make straight in the desert a highway for our God. <sup>4</sup>Every valley must be filled up; every ridge must be cut down; the crooked turns must be straightened, and all rough places made smooth. <sup>5</sup>The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken it.”

<sup>6</sup>A voice is calling, “Proclaim!” And I said, “What shall I proclaim? All flesh is grass, and all its beauty is like the flower of the field. <sup>7</sup>The grass withers and the flower fades when the breath of the LORD blows upon it. Surely, the people is grass; <sup>8</sup>the grass withers, the flower fades; but the word of our God shall stand for ever!”

<sup>9</sup>Zion's heralds of good tidings, climb up on a high mountain; lift up your voice with strength, Jerusalem's her-

alds of good tidings. Lift it up, be not afraid! Say to the cities of Judah, “Observe your God!” <sup>10</sup>Behold, the LORD God is coming with power; His arm shall rule for Him. See, His reward is with Him and His compensation before Him.” <sup>11</sup>He will feed His flock like a shepherd; He will gather the lambs in His arms, carrying them in His bosom and gently leading those that are with young.

<sup>12</sup>Who has measured the waters in the hollow of His hand, marked off the heavens with a span,<sup>v</sup> enclosed the dust of the earth in a measuring basket, weighed the mountains in scales or the hills in a balance? <sup>13</sup>Who has directed the Spirit of the LORD, or has, as His counselor, instructed Him? <sup>14</sup>Whom did He consult so as to impart understanding to Him, showing Him the path of justice, teaching Him knowledge, and indicating the way of discernment? <sup>15</sup>Behold, the nations are as a drop in the bucket and are reckoned as a speck of dust on scales. He lifts up islands like fine dust particles. <sup>16</sup>Lebanon's trees are not enough to kindle a fire nor its animals sufficient for a burnt offering. <sup>17</sup>All the nations are as nothing before Him; they are accounted as less than nothing and worthlessness. <sup>18</sup>To whom then will you liken God, or with what likeness would you compare Him?

<sup>19</sup>The skilful designer casts an image, the goldsmith overlays it with gold and fashions for it silver chains! <sup>20</sup>He who is too poor for such an offering chooses a tree that will not rot; he then seeks for it a skilful carver to set up an image that will not be overthrown.”

<sup>21</sup>Do you not know, have you not heard, has it never been told you in times past, have you not understood from the foundations of the earth?<sup>x</sup>

<sup>22</sup>It is He who sits above the circle<sup>y</sup> of the earth [to whom] the earth's in-

r) Hezekiah had shown childish vanity, had lacked faith and vision.

s) Chs. 38 and 39 are the introduction to ch. 40. The newly discovered *Dead Sea Scrolls Isaiah* confirms it, as the first line in Hebrew of ch. 40 is written as the final line of the page which carries ch. 39. t) Heb.: “to the heart.”

u) An Arab sheikh, after conquering some rival tribe, usually comes back driving his plunder of livestock before him [cf. Isa. 62:11; Rev. 22:12]. v) A “span” was about 9 inches.

w) For an idol to fall would be a bad omen [cf. I Sam. 5:3].

x) Cf. Rom. 1:20—creation reveals God's eternal power and deity.

y) Suggested, probably, by skies and horizon.



habitants are as grasshoppers; who stretches out the heavens like a curtain and spreads them like a tent in which to live; <sup>23</sup>who brings princes to naught, and makes the dignitaries of earth look like nothing. <sup>24</sup>Scarcely are such potentates planted, scarcely sown, their stock has hardly struck root in the ground,<sup>z</sup> when He breathes upon them and they wither and the wind carries them away like stubble. <sup>25</sup>To whom, then, would you liken Me, that I should be equal? says the Holy One.<sup>a</sup> <sup>26</sup>Lift up your eyes on high and see! Who created these? He who brings out their host by number and calls them all by name through the greatness of His might and the force of His power. Not one lacks anything!

<sup>27</sup>Why, Jacob, do you say, and why, Israel, do you declare, that your way is hidden from the LORD, that your rights are overlooked by your God? <sup>28</sup>Do you not know, have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth; He never faints or grows weary; His wisdom is unsearchable. <sup>29</sup>He imparts vigor to the fainting, and to those who have no might He increases strength. <sup>30</sup>Even youths shall faint and grow weary and young men go down exhausted; <sup>31</sup>but they that await the LORD shall renew their strength. They shall mount up with wings like eagles;<sup>b</sup> they shall run and not be weary; they shall walk and not faint.

**41** SILENTLY [LISTEN] TO ME, YOU islands;<sup>c</sup> let the peoples renew their strength; let them approach and then speak; let us draw near together for judgment. <sup>2</sup>Who raised him up from the east, whom righteousness called to service?<sup>d</sup> Who placed nations in subjection to him and made kings submit to him, rendering them as dust to his sword and as whirling straws to

his bow? <sup>3</sup>He pursued them; he passed unhindered in the way which his feet had never trod. <sup>4</sup>Who has wrought and accomplished all this? It was He, who summoned the generations from the beginning; it was I, the LORD, the first and with the last; I am He.

<sup>5</sup>The islands saw it and became alarmed; the ends of the earth trembled; they approached and drew near. <sup>6</sup>Every one helped his neighbor and said to his brother, "Take courage!" <sup>7</sup>The craftsman encourages the goldsmith, and he who polishes with the hammer encourages him who strikes on the anvil, saying of the soldering, "That is good!" And he fastens it with nails so that it may not be moved.<sup>e</sup>

<sup>8</sup>But you, O Israel, My servant,<sup>f</sup> Jacob, whom I have chosen, the offspring of Abraham, My friend; <sup>9</sup>you whom I have taken hold of from the ends of the earth and called from its utmost corners, and to whom I said: You are My servant; I have chosen you and have not rejected you; <sup>10</sup>fear not, for I am with you; be not dismayed, for I am your God! I will strengthen you, yes, I will help you; yes, I will uphold you with My vindicating right hand.<sup>g</sup>

<sup>11</sup>Behold, all those who are incensed against you shall be ashamed and confounded; the men who strive against you shall perish; they shall be as nothing. <sup>12</sup>You will seek those who contended against you, but you shall not find them; they shall be as nothing; the men who fought you shall be as a vacuum. <sup>13</sup>For I, the LORD your God, will hold your right hand, saying to you, Fear not, I will help you.

<sup>14</sup>Fear not, you worm<sup>h</sup> Jacob, you men of Israel! I will help you, says the LORD; your redeemer is the Holy One of Israel. <sup>15</sup>See, I will change you to a sharp, new, threshing sledge, having cutting edges;<sup>i</sup> you shall thresh

z) *The Dead Sea Scrolls*, "Hymns," Sect. 14, No. 20: "its stocks are grounded firm in the earth."

a) The full name of God, characteristic of the book of Isaiah, is "The Holy One of Israel," occurring in Isa. 1-39 twelve times and in chs. 40-66 thirteen times.

b) Eagles were to renew their plumage in ripen years, and thereby to acquire new strength for activity and endurance. c) Heb.: term for calling "all lands and peoples." d) Heb.: "to his foot."

e) Idols are dependent on nails and craftsmen - in contrast to God.

f) The prophet uses the word "servant" with elasticity; of the Patriarchs, Moses, David, Job, Cyrus, and others; also of all Israel and especially of the Messiah; in all some 40 times.

g) Heb.: "right hand of my righteousness." h) "Helpless," easily "trodden under foot."

i) An instrument still used in threshing grain on circular ground floors, the heavy planks supported underneath with stones.

the mountains<sup>j</sup> and crush them, and the hills you shall make like chaff. <sup>16</sup>You shall winnow them; the wind shall carry them away; the whirlwind scatter them. But you shall exult in the LORD; you shall glory in the Holy One of Israel. <sup>17</sup>When the wretched and poor seek for water and there is none, so that their tongues are parched with thirst, I, the LORD, will answer them; I, the God of Israel, will not forsake them. <sup>18</sup>I will open rivers on the bare heights and fountains<sup>k</sup> in the midst of the valleys; I will make the wilderness a pool of water and arid lands springs of water. <sup>19</sup>I will plant the cedar, the acacia, the myrtle, and the olive tree in the wilderness; the cypress, the hard oak, and the pine tree will I place together in the desert; <sup>20</sup>that men may both see and recognize, both consider and understand, that the hand of the LORD has done this, and that the Holy One of Israel has created it.

<sup>21</sup>Present your case,<sup>l</sup> says the LORD; produce your strongest grounds, says the King of Jacob. <sup>22</sup>Let them bring them near and declare to us what is to happen. Let them tell us of former events as to what they are; tell us that we may consider them and know the outcome, or let us hear the coming events. <sup>23</sup>Declare [now] the things to occur hereafter, that we may know that you are gods; yes, do either good or evil, that we may be astonished, observing it together. <sup>24</sup>See, you are nothing, and your work is worthless; an offense is he who chooses you!<sup>m</sup>

<sup>25</sup>But I have roused up one from the north, and he shall come from where the sun rises; he shall call on My name; he shall trample on princes as on mortar, as a potter kneads his clay. <sup>26</sup>Who announced this from the beginning so that we could know, or who predicted this so that we might confess, "He is righteous"? There was no one who foretold it; in fact, no one let it

be heard; truly, no one heard your words. <sup>27</sup>I first [said] to Zion, Look, behold! And to Jerusalem, I send heralds with the good news. <sup>28</sup>When I look there is not a man; I look around and there is not a counselor whom I could ask and who could answer a word. <sup>29</sup>Behold, they<sup>n</sup> are all uselessness; their work is nothing, and their images are wind and waste.

**42** BEHOLD MY SERVANT, WHOM I uphold, My elect in whom My soul delights!<sup>o</sup> I have put My Spirit upon Him, He shall bring forth judgment<sup>p</sup> to the nations; <sup>2</sup>He shall not cry or shout aloud, or cause His voice to be heard in the street; <sup>3</sup>a bruised reed He shall not break, and a dimly burning wick<sup>q</sup> He shall not quench; but He shall bring forth justice in agreement with truth; <sup>4</sup>He shall not fail nor be suppressed, until He has established justice in the earth; the islands will await His teaching.

<sup>5</sup>Thus says the only God, the LORD, who created the heavens and stretched them out, who spread out the earth with all its vegetation; who gives breath to the people upon it and spirit to them who walk therein: <sup>6</sup>I, the LORD, have called you in righteousness; I will hold your hand and guard you and give you as a covenant<sup>r</sup> for the people, as a light for the Gentiles <sup>7</sup>to open blind eyes, to bring captives out of prison, and those who sit in darkness out of houses of bondage. <sup>8</sup>I am the LORD, that is My name; and My glory I will not give to another nor My praise to graven images. <sup>9</sup>The messages of former times, see, they have come to pass, and now I declare new things; before they come forth I let you hear of them.

<sup>10</sup>Sing a new song to the LORD, His praise from the ends of the earth; you who sail the sea and all its fulness; the islands and those who dwell on

j) The "mountains" and "hills" are symbols of giant opposition.

k) The word for "fountains" in the Hebrew is really an Assyrian root but is found also in the Siloam Inscription, meaning "running waters."

l) In vss. 1-4 worshipers of idols were addressed; in vss. 21-24 the idols are challenged.

m) The challenge which should settle the controversy is not accepted. n) Idols.

o) Identity of Servant and the Messiah [cf. 49:5, 6; 53:11; Matt. 12:18].

p) "Judgment" in the sense of the truth, the right knowledge of God.

q) Heb.: "a dim flax," wicks were made of tow, flax fibre.

r) The Messiah will bring to pass all that was contained in the covenant God made with His people.

them. <sup>11</sup>Let the desert and its fortified towns raise their voices and the encampments in which Kedar<sup>s</sup> dwell; let the residents of Sela<sup>t</sup> sing; let them shout from the top of the mountains. <sup>12</sup>Let them give glory to the LORD and proclaim His praise in the islands! <sup>13</sup>For the LORD shall go forth like a mighty hero, like a warrior He stirs up His zeal; He utters the war cry; He shouts aloud! He proves Himself mighty against His foes.

<sup>14</sup>I have been still, I was silent, restraining Myself; but like a woman in travail I will now shriek; I will both pant and gasp at once. <sup>15</sup>I will lay waste mountains and hills and dry up all their herbage; I will turn rivers into islands<sup>u</sup> and dry up the pools. <sup>16</sup>I will make the blind walk in a way that they do not know and lead them in paths unfamiliar to them. Darkness before them I will turn to light, and rough places I will make smooth. These are the things I will do, and I will not leave them undone. <sup>17</sup>They who trust in idols and say to molten images, "You are our gods," shall be turned back and be utterly ashamed!

<sup>18</sup>Listen, you who are deaf; and look, you who are blind, that you may see! <sup>19</sup>Who is blind but My servant, or deaf as My messenger whom I send? Who is as blind as My devoted one<sup>v</sup> or blind as the servant of the LORD? <sup>20</sup>You have seen many things, but would not observe; your ears have been open, but you would not hear. <sup>21</sup>It delighted the LORD for His righteousness' sake; therefore He magnified the Law and made it honorable. <sup>22</sup>Nevertheless this is a robbed and plundered people, all of them are entrapped in holes and hidden in houses of bondage; thus they become a prey. Yet no one came to their rescue, [they became] booty. And no one said, "Give back." <sup>23</sup>Who among you will listen to this, pay at-

tention and hear for the time to come? <sup>24</sup>Who gave up Jacob to plunderers and Israel to robbers? Was it not the LORD against whom we had sinned, in whose ways they refused to walk and whose law they would not obey? <sup>25</sup>So He poured out upon them the fierceness of His anger, even the violence of war. He placed them in an encircling fire without their perceiving it; it burned them, yet they did not lay it to heart.

**43** BUT NOW THUS SAYS THE LORD, who created you, O Jacob, and formed you, O Israel: Be not afraid, for I have redeemed you; I have called you by your name;<sup>w</sup> you are Mine. <sup>2</sup>When you pass through the waters I will be with you, and when through the rivers, they shall not overwhelm you; when you go through fire you shall not be scorched; or through flames, you shall not be burned. <sup>3</sup>For I am the LORD your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba<sup>x</sup> in exchange for you. <sup>4</sup>Because you are precious in My eyes, you are honored and I love you; therefore I will give men in your place and nations in exchange for your life.<sup>y</sup> <sup>5</sup>Fear not, therefore, for I am with you. I will bring your offspring from the east and gather you from the west. <sup>6</sup>I will say to the north, Give up! and to the south, Hold not back! Bring My sons from afar and My daughters from the ends of the earth, <sup>7</sup>all indeed who are called by My name whom I have created and formed for My glory; yes, I have made them. <sup>8</sup>They shall bring forth the blind people who have eyes, and the deaf who have ears.<sup>z</sup>

<sup>9</sup>Let the nations be gathered together, and let the peoples assemble; who among them could declare this, or inform us of past events? Let them

s) "Kedar" was the distant home of Ishmael's descendants in Arabia.

t) "Sela" is usually identified with Petra in Mt. Seir, 50 mi. south of the Dead Sea.

u) Land with streams will become land without moisture.

v) This Hebrew word *meshullam* is akin to the Arabic "*moslim*," meaning "the surrendered one."

w) As My favorite friend. To be called "by name" here means singled out for special honor, position, and function.

x) Egypt, Ethiopia, and Seba at that time were the most opulent and powerful of all Israel's neighbors. Those addressed here are exiles.

y) Other men and nations to take the place of captive Israel.

z) Blind and deaf to God's teaching in history.

produce their witnesses to justify themselves, or else let them hear and respond, "It is true." <sup>10</sup>You are My witnesses, says the LORD, and My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me no God was formed, nor shall there be after Me.<sup>a</sup> <sup>11</sup>I, even I, am the LORD, and beside Me there is no savior. <sup>12</sup>I have spoken and I have saved; I have made known, and there is no strange god among you; you are My witnesses, says the LORD, <sup>13</sup>and I am your God. From all time I am He; no one shall wrest you out of My hand; I shall perform and who shall undo it?

<sup>14</sup>Thus says the LORD, your Redeemer, the Holy One of Israel: For your sake I have sent [one] to Babylon and have brought down as fugitives all the Chaldeans into the ships, over which they rejoiced. <sup>15</sup>I am the LORD, your Holy One, the Creator of Israel, your King. <sup>16</sup>Thus says the LORD, the One who made a way in the sea, a path amid its mighty waters,<sup>b</sup> <sup>17</sup>who led forth chariot and horse, the army and power; together they lie down, they cannot rise, they are extinguished, snuffed out as a wick. <sup>18</sup>But do not recall former events, nor consider longer the things of the past. <sup>19</sup>Behold, I do a new thing; now it is springing forth; do you not recognize it?<sup>c</sup> In the desert I surely will make a way, rivers also in arid wastes. <sup>20</sup>The beasts of the field will honor Me, the jackals and the ostriches, because I provide waters in the desert and streams in the arid wastes to give drink to My chosen people, <sup>21</sup>this people whom I fashioned for Myself that they might set forth My praise.

<sup>22</sup>Jacob, you have not called upon Me, for you, Israel, became weary of Me; <sup>23</sup>you have not brought Me sheep

for a burnt offering or honored Me with your sacrifices; I have not forced you to serve with offerings or exacted incense from you. <sup>24</sup>You have neither brought Me sweet cane with money, nor satisfied Me with fat sacrifices; but you have burdened Me with your sins and wearied Me with your iniquities.

<sup>25</sup>It is I, I who blot out your transgressions for My own sake, and I will remember your sins no more.<sup>d</sup> <sup>26</sup>Remind Me;<sup>e</sup> let us judge together; state [your case] that you may be vindicated. <sup>27</sup>Your first father sinned, and your interpreters rebelled against Me. <sup>28</sup>Therefore I have profaned the chief ones of the sanctuary; I have delivered up Jacob to a curse and Israel to reviling.

**44** BUT NOW<sup>f</sup> HEAR, O JACOB MY servant, Israel whom I have chosen. <sup>2</sup>Thus says the LORD, your Maker, who formed you from the womb and who will help you: Be not afraid, Jacob My servant, the upright,<sup>g</sup> whom I have chosen. <sup>3</sup>I will pour water upon the thirsty and streams upon the dry; I will pour out My Spirit upon your seed and My blessing upon your offspring; <sup>4</sup>they will spring up in the midst of grass<sup>h</sup> like willows by running streams. <sup>5</sup>One will confess, "I am the LORD's," and another will call himself by the name of Jacob; still another shall inscribe upon his hand, "unto the LORD," and entitle himself with the name Israel.<sup>i</sup>

<sup>6</sup>Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: I am the first and I am the last; besides Me there is no God. <sup>7</sup>Who is like Me? Let him call it out, declare it and state [his proofs] before Me, for I directed the ancient people and future events. And that which is to take place let them make known. <sup>8</sup>Fear not, be

a) In Babylonian cosmology, the gods were the first to emerge from primeval chaos.

b) The great miracle in Israel's history was the exodus from Egypt; but the prophet sees Israel's deliverance from idolatry and evaluates it as greater.

c) In 42:9 the new things are announced before they spring forth; here the prophet sees them germinating. The people have done nothing to merit forgiveness.

d) Vs. 25, and chap. 53, may well be regarded as the highest revelation of grace in the O.T.

e) Of your past merits.

f) "Now" the LORD, no longer a legal adversary, but a divine Redeemer.

g) *Jeshurun*: a title meaning "upright," in contrast to "Jacob" which means "supplanter." Jacob is now to become noble and trustworthy; a rare name for Israel [Deut. 32:15].

h) Some mss. read: "like grass in the midst of water."

i) Thus branded, desiring to be recognized as proselytes to Israel's faith.

not afraid! Have I not foretold it and long ago announced it? You are My witnesses; is there a god beside me? There is no other Rock; I know of none!

<sup>9</sup>All the carvers of images are confused, for their precious productions are worthless; they themselves witness that they neither see nor know anything, so that they are put to shame. <sup>10</sup>Who formed a god and cast an image that is utterly useless? <sup>11</sup>See, all its associates shall be put to shame. Their makers are but human beings. Should they assemble together and take their stand, they would fear and be disconcerted together. <sup>12</sup>The worker with an iron tool<sup>j</sup> worked it<sup>k</sup> in the coals and shaped it with hammers, working with a strong arm; yes, he became hungry and his strength was exhausted; he drank no water and was faint. <sup>13</sup>The wood-carver stretched a line and marked it with a pencil; he shaped it with chisels; then with the compass he marked it out and made it after the figure of a man, according to the beauty of the human [body], so that it inhabited a house.<sup>l</sup> <sup>14</sup>A man cut down a cedar for himself and took a cypress tree, or an oak, and raised it for himself among the trees of the forest; he planted a pine tree and rain made it grow. <sup>15</sup>This shall be to men for fuel. A part of it he took and warmed himself; yes, he kindled a fire and baked bread; and surely he made a god<sup>m</sup> and fell prostrate before it; he fashioned it into an idol and bowed down to it. <sup>16</sup>Part of it he burned in the fire; with that part of it he ate flesh, he roasted flesh and was satisfied; he also warmed himself and said, "Aha, I am warm, I have seen the fire!" <sup>17</sup>The rest of it he made into a god, an idol; he bowed down to it and worshiped it and prayed to it, saying, "Deliver me, for thou art my god!"

<sup>18</sup>They are ignorant, they will not understand; their eyes are besmeared so that they cannot see, and their

hearts, so that they cannot understand. <sup>19</sup>Not one considers in his heart; there is neither knowledge nor understanding to say, "Part of it I burned in the fire, yes, I baked bread upon its coals, I roasted flesh and ate it; and shall I make the remainder of it an abomination? Shall I cast myself down to the log of wood?" <sup>20</sup>He feeds on ashes; his heart is deceived, and it has led him astray; he cannot save himself, nor will he ask, "Is there not a lie in my right hand?"<sup>n</sup>

<sup>21</sup>Remember this, Jacob, for you, Israel, are My servant! I formed you, you are My servant; Israel, you will not be forgotten by Me. <sup>22</sup>I have caused your transgressions to vanish like a cloud and your sins as a fog; return to Me, for I have redeemed you.<sup>o</sup> <sup>23</sup>Sing, O heavens, for the LORD has done it; shout, O you depths of the earth; break forth, O you mountains, into song; the forests also and every tree in it! For the LORD has redeemed Jacob and has glorified Himself in Israel.

<sup>24</sup>Thus says the LORD, your Redeemer, He who formed you from the womb: I am the LORD, the Maker of all things, I alone stretched out the heavens and founded the earth by Myself; <sup>25</sup>I am He who confounds the omens of soothsayers, makes diviners mad, refutes the sages showing that their wisdom is folly, <sup>26</sup>who confirms the words of His servants, and fulfills the counsel of His messengers. It is I who say to Jerusalem, Be inhabited and to the cities of Judah, They shall be rebuilt, and I will raise her ruins. <sup>27</sup>I am the One saying to the deep, Be dry, I will dry up your rivers; <sup>28</sup>I am He who says to Cyrus: He is My shepherd, and he shall fulfil all My pleasure; and of Jerusalem, She shall be rebuilt, and of the temple, I will restore your foundations.

**45** <sup>1</sup>THUS SAYS THE LORD TO HIS anointed, to Cyrus,<sup>p</sup> whose right hand I hold fast to subdue nations be-

j) The workman in metal. k) The image. l) As a shrine. m) Of the other portion.

n) The prophet here, in vss. 9-20, lashes idolatry with satire and scorn. The details of the work in making them is the most vivid exposure of idols and their manufacture in his entire book.

o) Cf. 43:25; their consciousness of guilt will vanish through the LORD's promise of forgiveness; clouds and mists are transitory. Redemption is regarded as a motive for conversion.

p) Cyrus is consecrated as the LORD's agent in the redemption of Israel. He alone of foreign rulers receives the title, "His anointed."

fore him, and I will loose the loins of kings,<sup>q</sup> to open double doors before him and the gates shall not be closed. <sup>2</sup>I Myself will go before you<sup>r</sup> and make smooth the rough places. I will shatter the doors of brass and cut apart the bars of iron.<sup>s</sup> <sup>3</sup>I will give you the treasures of darkness and hoarded wealth of secret places that you may know that I am the LORD, and that I, who have called you by name, am the God of Israel. <sup>4</sup>For the sake of My servant Jacob and of Israel, My chosen one, I have called you by name; I have given you a title though you do not know Me. <sup>5</sup>I am the LORD; there is no other; beside Me there is no God. I will gird you, though you do not know Me, <sup>6</sup>so that all may know, from the rising of the sun to its setting, that beside Me there is none; I am the LORD, and there is no other. <sup>7</sup>I form the light and create darkness; I make peace and create calamity; I am the LORD who does all these things. <sup>8</sup>Pour down, O heavens from above, and let the skies rain righteousness; let the earth open and salvation spring forth<sup>t</sup> and righteousness sprout together with it. I the LORD have created it.

<sup>9</sup>Alas for him who strives with his Maker, an earthen vessel from [among] vessels of earth! Shall the clay ask him who fashions it, "What are you making?" or [say], "Your workmanship has no hands"? <sup>10</sup>Alas for him who says to [his] father, "What would you beget?" or to a woman, "What would you travail for?" <sup>11</sup>Thus says the LORD, the Holy One of Israel, his Maker: Would you question Me about the things to come concerning My children? Would you command Me concerning the work of My hands? <sup>12</sup>I made the earth and created man upon it; I with My hand stretched out the heavens and appointed their starry host. <sup>13</sup>I raised him up in righteousness<sup>u</sup> and will make plain all his ways. He shall rebuild My city

and return My exiles without reward or hire, says the LORD of hosts.

<sup>14</sup>Thus says the LORD: The resources of Egypt, the merchandise of Ethiopia, and the Sabeans, men of great stature, shall come toward you and belong to you; they shall come after you; in chains shall they come and bow down before you and plead with you because with you alone is God, and there is no other. <sup>15</sup>Truly Thou art a God who hidest Thyself,<sup>v</sup> God of Israel, Savior! <sup>16</sup>All the makers of idols are together ashamed and disgraced and are gone away in confusion. <sup>17</sup>But Israel shall be saved by the LORD with an everlasting salvation; you shall never be ashamed or disgraced for ever and ever.

<sup>18</sup>For thus says the LORD, who created the heavens; He is the God who formed the earth, fashioned it, and firmly fixed it; He created it not in vain, but made it for habitation: I am the LORD, and there is no other. <sup>19</sup>I have not spoken in secret or in dark corners of the earth, nor have I ever said to the descendants of Jacob, Seek Me in vain. I, the LORD, speak the truth and declare what is right.

<sup>20</sup>Assemble now, approach, and come near unitedly, you escapees of the nations! No knowledge have they who carry their carved idols of wood and pray to gods that cannot save. <sup>21</sup>Declare them, bring them,<sup>x</sup> yes, take counsel together. Who announced this long ago and since declared it? Was it not I, the LORD? There is no other God beside Me. I am a righteous and rescuing God; there is no God apart from Me! <sup>22</sup>Look to Me and be saved, all the ends of the earth; for I am God, and there is no other. <sup>23</sup>By Myself I have sworn: The word of truth has gone forth from My mouth, and it shall not return; therefore to Me every knee shall bow and every tongue shall swear. <sup>24</sup>Surely, one shall say, in the

q) Hebrew idiom meaning: "I will weaken or handicap kings."

r) The LORD here is addressing Cyrus [vss. 2-7].

s) A phrase quoted in "The Hymn of the Initiates," *The Dead Sea Scrolls*. "Hymns," Sect. 10, No. 23: "Bars of iron and doors of brass [held me]."

t) Cyrus, when called, was not a worshiper of the LORD.

u) This reading of the *Dead Sea Scrolls* is preferable to "let them bring forth salvation."

v) They will see that the LORD's choice of Cyrus to assist in the emancipation of Israel was right.

w) He works in mysterious ways.

x) Give reasons for praying to gods that cannot save.

LORD I have righteousness<sup>y</sup> and strength; unto Him shall all men who were incensed against Him come and be ashamed. <sup>25</sup>In the LORD shall all the offspring of Israel be justified and be triumphant.<sup>z</sup>

**46** BEL IS BOWED DOWN, NEBO IS stooping,<sup>a</sup> their images are con-signed to animals and to cattle; these which are carried about are heavily loaded, making a burden for the weary beast. <sup>2</sup>They stoop, they bow down to-gether, they cannot save the load; they themselves are gone into captivity.

<sup>3</sup>Listen to me, O house of Jacob, and all of you who remain of the house of Israel, whom I have transported from birth and carried from the womb!<sup>b</sup> <sup>4</sup>Even to old age I am the same and to [the time of] gray hair I will bear<sup>c</sup> you. I have made you and I will carry you: even I will bear you and save you.

<sup>5</sup>To whom then will you liken Me, make Me equal, and compare Me, that we should be like one another? <sup>6</sup>They lavishly pour out gold from a bag and weigh silver in a balance; they hire a goldsmith to make it into a god, and they prostrate themselves and worship it. <sup>7</sup>They lift it upon their shoulders, they carry it, and they put it down in its place. There it stands; it cannot move from its place. Though one cries to it for help, it does not answer or save him from his distress.

<sup>8</sup>Remember this and show yourselves human;<sup>d</sup> recall this to mind, you apos-tates; <sup>9</sup>remember the former things of old; for I am God, and I alone am God; there is no other like Me <sup>10</sup>who

announces the end from the begin-ning and from ancient times things that have not yet taken place, saying, My purpose shall stand, and I will do all that pleases Me; <sup>11</sup>calling a rave-nous bird<sup>e</sup> from the east and from a faraway land the man of My counsel. Yea, I have spoken, I will bring it about; I have planned it, I will per-form it. <sup>12</sup>Listen to Me, you stout-hearted who are far from righteousness. <sup>13</sup>I will bring My righteousness near; it shall not be far away and My salva-tion shall not tarry. I will give salva-tion in Zion and to Israel My glory.<sup>f</sup>

**47** COME DOWN AND SIT IN THE dust, virgin daughter of Baby-lon;<sup>g</sup> sit on the ground, there is no throne [for you], daughter of the Chal-deans; for you shall no longer be called dainty and delicate. <sup>2</sup>Take the mill-stones and grind meal, doff your veil, strip off the skirt, bare the leg, pass through rivers. <sup>3</sup>Your disgrace shall be exposed, likewise your shame shall ap-pear! For I will take vengeance, I will spare no man.<sup>h</sup> <sup>4</sup>The name of our Re-deemer<sup>i</sup> is the LORD of hosts, the Holy One of Israel.

<sup>5</sup>Sit in silence and enter obscurity, daughter of the Chaldeans, for you shall no longer be called the mistress of kingdoms. <sup>6</sup>I was angry with My people, I profaned My heritage;<sup>j</sup> I gave them into your hand, you showed them no mercy; on the aged you made your yoke excessively heavy. <sup>7</sup>You boasted, "I shall remain as mistress forever," so that you took none of these things to heart, nor did you think on the result of it.<sup>k</sup>

<sup>8</sup>Now hear this, you sensual one,

y) "Righteousness" is here in the plural, which intensifies the idea of both salvation and victory.

z) Apparently including the Gentiles [cf. vss. 14, 22].

a) Bel and Nebo were the supreme deities of the Babylonians, Bel being Baal in Hebrew and meaning "lord"; Nebo was the god of learning, whose chief seat of worship was in Borsippa near Babylon.

b) Idols had to be carried by worshipers. God carries His worshipers from time of birth.

c) Hebrew term means: "carry a heavy load."

d) This Hebrew term is found nowhere else in the Scriptures. Thought is: "acknowledge your guilt."

e) Birds of prey were swift in their movements; Nebuchadrezzar is likened to an eagle [Jer. 49:22; Ezek. 17].

f) Vs. 13 has 3 terms indicating the one redemption for God's people: righteousness, salvation, and glory.

g) Babylon is here portrayed as a delicate but haughty queen, reduced to the condition of a menial slave, in spite of all that her magicians and astrologers can do for her.

h) i.e., no man shall be able to resist Me!

i) When Babylon is disgraced by the LORD, captive Israel is redeemed.

j) i.e., I ordered it to be defiled. k) Babylon's boasting resulted in a blind mind and a hard heart.

sitting securely and saying to yourself, "I am, and there is no one equal to me; I shall not sit as a widow or experience the loss of children!"<sup>9</sup> But these two things shall come upon you suddenly, in a single day, loss of children and widowhood; in full measure they shall come upon you in the midst of your numerous sorceries and the great abundance of your enchantments.<sup>1</sup> <sup>10</sup>You have felt secure in your wickedness and said, "No one sees me"; but your wisdom and your knowledge have seduced you, for you said in your heart, "I am, and there is no one equal to me."<sup>11</sup> But disaster shall come upon you, which you shall not be able to charm away; ruin shall fall upon you, which you will not be able to avert; and desolation shall suddenly come upon you, of which you had no expectation.<sup>12</sup> Persist then with your incantations and your many enchantments, with which you have wearied yourself from your youth; perhaps you will be able to profit; perhaps you will inspire terror.

<sup>13</sup>You are exhausted due to your many plans; let the astrologers, the stargazers, and the monthly prognosticators<sup>m</sup> stand up and save you from what shall come upon you.<sup>14</sup> Take note! They shall all be like stubble, the fire shall consume them. They shall not be able to save themselves from the power of the flame. Such coals are not for warming, not as a fire to sit by.<sup>15</sup> Such to you are they<sup>n</sup> with whom you have wearied yourself, with whom you have dealt from your youth. Each one wanders off in his own direction; not one will save you.<sup>o</sup>

**48** HEAR THIS, HOUSE OF JACOB, who are called by the name of Israel and are sprung from the waters of Judah; who swear by the name of the LORD and profess the God of Is-

rael, but neither truthfully nor rightfully.<sup>p</sup> <sup>2</sup>For they call themselves citizens of the holy city<sup>q</sup> and depend on the God of Israel whose name is the LORD of hosts.

<sup>3</sup>Former events I declared in ancient times, they issued from My mouth. I caused them to be heard; then suddenly I did them and they came to pass.<sup>4</sup> Because I knew that you were obstinate, that your neck was an iron sinew and your forehead brass,<sup>5</sup> therefore I told you long ago; before it happened I warned you, lest you should say, "My idol did these things; my graven and molten image ordered them."<sup>6</sup> You have heard and now see it all, and you, will you not declare it? Henceforth I am going to tell you of new things, guarded secrets of which you have never heard,<sup>r</sup> <sup>7</sup>things created now and not long ago; before today you did not hear of them lest you should say, "Look, I knew about them!"<sup>8</sup> Indeed, you never heard nor knew them, nor did you open your ears before this. For I knew you to be very treacherous and that you have been called a transgressor from your birth.

<sup>9</sup>For My name's sake I have postponed My anger, and for My praise I have held Myself back from cutting you off.<sup>10</sup> Look! I have refined you, but without finding silver, and tried you in the furnace of affliction.<sup>11</sup> For My own sake, for My own sake,<sup>s</sup> I must do it, for how My name is profaned! I will not yield My glory to another.

<sup>12</sup>Listen to Me, O Jacob, and Israel, My called one; I am He, I am the first; I am also the last.<sup>13</sup> My hand founded the earth, and My right hand spread out the skies; I call to them and they respond together.<sup>14</sup> Assemble, all of you, and hear! Who among you foretold these things? There is one whom the LORD loves;<sup>t</sup> therefore He shall

l) In 8:19, Isaiah had already boldly challenged the sorcerers.

m) Referring to those who mapped out the heavens in zones, gazed at the stars, and professed to foretell lucky and unlucky days. n) i.e., such is their fate.

o) No amount of sorcery or enchantment will suffice to avert Babylon's desolation!

p) Israel is again addressed as apostates, as in Isa. 1.

q) Jerusalem is still called "the holy city."

r) Namely, the overthrow of pagan idolatry, the coming of Cyrus, and the new manifestations of the LORD's glory.

s) The LORD's honor is carefully guarded by the prophet's repetition of "For My own sake."

t) "The called one": Israel [cf. vs. 12].



carry out His pleasure on Babylon, and His arm shall be raised against the Chaldeans. <sup>15</sup>I, even I, have foretold it; yes, I called him<sup>u</sup> and brought him and prospered his way. <sup>16</sup>Draw near to Me and listen to this: from the first I have not spoken in secret; at the time it comes to pass I will be there. For God the Lord has sent Me<sup>v</sup> and His Spirit.

<sup>17</sup>Thus says the LORD, your Redeemer, the Holy One of Israel: I am the LORD your God, who teaches you for your profit, who leads you in the way you should go. <sup>18</sup>Oh! that you had listened to My commandments; then your peace would be like a river and your righteousness like the waves of the sea.<sup>w</sup> <sup>19</sup>Your descendants would be like the sand, and like its grains so would be the offspring of your body; their name would not be cut off nor destroyed from before Me.<sup>x</sup>

<sup>20</sup>Go forth from Babylon! Flee from the Chaldeans! Announce this with a singing voice; let this be heard, let it go forth to the ends of the earth. Say, "The LORD has redeemed His servant Jacob!" <sup>21</sup>They thirsted not when He led them through the deserts. Water for them He made to flow from the rock; He split the rock and water came gushing forth.<sup>y</sup>

<sup>22</sup>There is no peace, says the LORD, for the wicked.

**49** LISTEN TO ME, YOU ISLANDS, and pay attention, you peoples from afar! The LORD called me from my birth, from the body of my mother He has caused my name to be remembered. <sup>2</sup>He made my mouth like a sharp sword and in the shadow of His hand He hid me; He made me a polished arrow, and in His quiver He concealed me. <sup>3</sup>He said to me, You are My servant, Israel, in whom I will be glorified. <sup>4</sup>But I said, "I have la-

bored in vain, I have spent my strength for nothing; nevertheless surely my right is at the LORD's disposal and my recompense rests with God."

<sup>5</sup>But now the LORD, who formed me from my birth to be His servant, to bring Jacob back to Him and that Israel might be gathered for Him—for I am honorable in the LORD's eyes and my God is my strength—<sup>6</sup>He says: It is too light a thing that you should be My servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will make you a light to the nations that My salvation may reach to the end of the earth.<sup>z</sup> <sup>7</sup>Thus says the LORD, the Redeemer, the Holy One of Israel, to the one despised by men, abhorred by the nation and the servant of rulers: Kings shall see and stand up; princes also shall pay homage; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.<sup>a</sup>

<sup>8</sup>Thus says the LORD: In a favorable time I have answered you, and in a day of salvation I have helped you; I will protect you and make you a covenantal pledge to the people to re-establish the land and cause to re-inherit the desolate possessions;<sup>b</sup> <sup>9</sup>to say to the prisoners, "Come out," and to those in darkness, "Show yourselves." Alongside the roads<sup>c</sup> they shall feed, and on all the bare hills shall be their pasture. <sup>10</sup>They shall not hunger or thirst, and no mirage or sun shall plague them; for He who has mercy shall lead them, and to fountains of water He shall guide them. <sup>11</sup>I will make the hills into a roadway, and my highways shall be elevated. <sup>12</sup>Behold, these come from far away; look, these [are] from the north and from the west; and these are from the land of Syene.<sup>d</sup> <sup>13</sup>Sing, O heavens, and rejoice, O earth; let the mountains break forth into song; for the LORD has compassion on His people and

u) Cyrus, the Lord's agent for Babylon's destruction and Israel's deliverance.

v) Cf. Isa. 61:1 and its fulfillment, Luke 4:18-21.

w) What Israel might have been may still become their experience.

x) Cf. the Lord's promise to Abraham [Gen. 13:16; 15:5; 17:6].

y) Vss. 20 and 21 are full of both prospect and retrospect.

z) To restore Israel was but part of the Servant's task. a) Vs. 7 anticipates the message of ch. 53.

b) Reflects Joshua's initial dividing of the land. c) As they travel homeward.

d) Syene may be China or identified with Assouan near the First Cataract of the Nile in Upper Egypt. Later a Jewish colony sprang up there.

will show mercy to His afflicted ones.

<sup>14</sup>But Zion says, "The LORD has forsaken me; the Lord has forgotten me!"

<sup>15</sup>Can a woman forget her nursing child that she should not have compassion on the son of her womb? Yes, they may forget, but I, I will never forget you. <sup>16</sup>Behold, I have graven you upon the palms of My hands. Your walls are continually before Me. <sup>17</sup>Your builders have caused your destroyers to hasten away, and your devastators are departing from you. <sup>18</sup>Lift up your eyes, look round about and see! They all are gathering to come to you.<sup>e</sup> As I live, says the LORD, you shall surely adorn yourself with them all as ornaments and fasten them on like a bride.<sup>f</sup>

<sup>19</sup>Then your ruined and desolate places, yes, your devastated land will become too narrow for your inhabitants. Those who swallowed you up will be far away. <sup>20</sup>Also the children of which you were bereft shall say in your ears, "This place is too narrow for us; give us room to live." <sup>21</sup>And you will say to yourself, "Who has produced these for me? I was bereaved and childless, exiled and wandering, but these, who has brought them up? See, I was left alone, whence have these come?"

<sup>22</sup>Thus says the Lord God: Behold, I will lift up My hand to the nations; I will raise high My signal to the peoples, and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders. <sup>23</sup>Kings shall be your foster fathers<sup>g</sup> and their queens your nursing mothers. With their faces to the ground, they shall fall down before you and they shall lick the dust of your feet;<sup>h</sup> then you will know that I am the LORD, and that no one who trusts in Me shall be ashamed.

<sup>24</sup>Shall booty be recovered from a mighty one, or shall lawfully held captives be rescued?<sup>i</sup> <sup>25</sup>But thus says the LORD: Even the captive of the mighty one shall be freed, and the booty of the tyrant recovered. I will strive with

your opponents, and I Myself will save your children. <sup>26</sup>I will make your oppressors eat their own flesh<sup>j</sup> and become drunk with their own blood as with wine. All flesh shall know that I am the LORD your Saviour, your Redeemer, the Mighty One of Jacob.

**50** <sup>1</sup>THUS SAYS THE LORD: WHERE is the bill of divorcement of your mother with which I dismissed her?<sup>k</sup> Or, to which of My creditors did I sell you? Observe, for your iniquities you sold yourself, and for your transgressions your mother was put away. <sup>2</sup>Why, when I came, was there no man<sup>l</sup> and no one to answer Me when I called? Is My hand too shortened<sup>m</sup> to redeem? Have I no power to deliver? Behold, by My rebuke I dry up the sea and turn rivers into a desert; their fish begin to stink for want of water, they die of thirst. <sup>3</sup>I clothe the heavens with blackness and cover them with a mourning garb of sackcloth.

<sup>4</sup>The Lord God has given me a tongue to know how to speak a timely word to the weary. He awakens every morning, He alerts my ear to hear as a student. <sup>5</sup>The Lord God has opened my ear, I have not been rebellious, I did not pull back. <sup>6</sup>I gave my back to the smiters, my cheeks to those who plucked off my beard; I did not shield my face from insult and spitting.

<sup>7</sup>The Lord God is my helper; therefore I am not confounded, for I set my face like a flint; I know that I shall not be put to shame. <sup>8</sup>He who vindicates me is near by. Who will contend with me? Let us take our stand together. Who is my adversary? Let him come near to me. <sup>9</sup>Behold, the Lord God helps me; who is he that can condemn me? Take note, all of them will wear out like a garment; moth will consume them!

<sup>10</sup>Who among you reveres the LORD? Who listens to the voice of His servant? When he walks in darkness, with-

e) In vision the prophet sees the Israelites returning and calls on Jerusalem to welcome her sons. f) Returned exiles will adorn Jerusalem as jewels, a bride. g) Heb.: "nursing fathers."

h) Licking the dust of a superior's feet is an extravagant, but thoroughly Oriental, metaphor for abject self-humiliation. Cf. Mic. 7:17; Ps. 72:9. i) Cf. 31:4. j) Cf. 9:20.

k) According to Deut. 24:1-4, a man could not remarry his divorced wife, if she had, by another husband, become a widow; Zion's divine Husband had not renounced His right to her; the wife had separated herself. l) To greet Me. m) Heb.: "Is My hand shortened, shortened?"

out a gleam of light, he will trust in the name of the LORD and rely on his God. <sup>11</sup>Look, all you who kindle the fire and set off the sparks<sup>n</sup> — walk in the light of your fire and amid the sparks you have lit. This comes to you from My hand;<sup>o</sup> you shall lie down in torment.

**51** LISTEN TO ME, YOU WHO FOLLOW after righteousness,<sup>p</sup> you who seek the LORD; look to the rock from which you were hewn and to the quarry from which you have been dug. <sup>2</sup>Look to Abraham your father and to Sarah who bore you! For when he was but one I did call him; I blessed him and multiplied him. <sup>3</sup>Thus the LORD comforts Zion; He comforts all her piled-up ruins. Her wilderness He shall make like Eden and her desert portions like the garden of the LORD. Joy and gladness shall abound in her, thanksgiving too and melodious song.

<sup>4</sup>Attend to Me, My people, and give ear to Me, My nation; for a law<sup>q</sup> shall issue forth from Me, and My justice<sup>r</sup> will I set for a light to the peoples. <sup>5</sup>My victory is near; My salvation is gone forth; My arms shall judge the people; the islands shall wait for Me, and in Me shall they put their trust. <sup>6</sup>Lift up your eyes to the heavens; then look to the earth below! The skies shall vanish like smoke, and the earth shall wear out like a garment; its dwellers shall die in swarms; but My salvation shall abide forever, and My victory<sup>s</sup> shall never be annulled.

<sup>7</sup>Listen to Me, you who know what is right, you people in whose heart is My instruction. Fear not the reproaches of man nor be dismayed by their revilings. <sup>8</sup>For the moth shall devour them like a garment, and the worm shall consume them as wool; but My victory shall be forever and My salvation to all generations.

<sup>9</sup>Awake, awake, put on strength, arm of the LORD! Bestir Thyself as in the days of old, times long past! Was it not Thou who didst hew Egypt in pieces and who pierced the dragon?<sup>t</sup> <sup>10</sup>Was it not Thou, who didst dry up the sea, the waters of the mighty deep, who madest the depths of that sea a road for the redeemed to pass over?<sup>u</sup> <sup>11</sup>So the ransomed of the LORD shall return and come to Zion with singing and with everlasting joy upon their heads. They shall obtain joy and gladness, but sorrow and sighing shall flee away.<sup>v</sup>

<sup>12</sup>I, I am He who comforts you; who are you that you should fear mortal man, or the son of man who shall be made like the grass? <sup>13</sup>Should you forget the LORD, your Maker, who stretched out the heavens and laid the foundations of the earth, so that you are every day continually filled with terror because of the wrath of the oppressor when he is out to destroy? Where, now, is the wrath of the oppressor? <sup>14</sup>The captured ones shall speedily be set free; he shall not die or go down to the pit of death, nor shall he lack bread. <sup>15</sup>For I am the LORD your God, who stirs up the sea that its billows roar; the LORD of hosts is His name. <sup>16</sup>I have put My words in your mouth and have covered you in the shadow of My hand, stretching out the heavens, founding the earth, and saying to Zion, You are My people!<sup>w</sup>

<sup>17</sup>Awaken! Rouse yourself, rise up, Jerusalem! You have had to drink from the LORD's hand His cup of indignation, the cup that causes you to stagger,<sup>x</sup> and you have drained it to the dregs.<sup>y</sup> <sup>18</sup>There is not one to lead you of all the sons she has borne; neither is there one of all the sons she nourished that takes her by the hand.<sup>z</sup> <sup>19</sup>These two things have overtaken you — but who can be sorry for you? — desolation and destruction, starvation

n) Fire and sparks of sin, apostasy.

o) The LORD overrules evil, causing it to return upon the heads of evildoers.

p) i.e., you can seek to conform to God's will. q) Torah: revelation of God's will.

r) The LORD's application of His will to life.

s) Heb.: *tzaddik* — righteousness executed equals victory. t) Cf. chap 27:1 and footnotes.

u) Israel's passage through the Red Sea. v) Cf. Isa. 35:10.

w) This was comfort and encouragement to a people who had before heard, "You are not my people" [cf. IIos. 1:9]. x) Heb.: "bowl of cup of reeling."

y) Sennacherib's own account of Judah's humiliation records 46 of her walled cities conquered, many inhabitants carried away, and King Hezekiah shut up in his palace like a bird in its cage.

z) The princes and rulers were carried away captive.

and slaughter. Whom can I use to comfort you? <sup>20</sup>Your sons are lying helpless at the head of every street like antelopes entrapped in nets; they are full of the LORD's fury, the rebuke of your God.

<sup>21</sup>Therefore hear this, you afflicted ones, who are drunk but not with wine.<sup>a</sup> <sup>22</sup>Thus says the LORD, the LORD, your God, who pleads the cause of His people: See, I have removed from your hand the cup that causes you to stagger, even the cup you drained to the dregs, and you shall not continue to drink of it. <sup>23</sup>But I will place it in the hand of your oppressors, those who said to you, "Bow down, that we may pass over you"; and you made your back as the earth and as a street to them who passed over.

**52** AWAKE, AWAKE, PUT ON YOUR strength, O Zion; put on your glorious apparel, Jerusalem, the holy city; for there shall no more come into you the uncircumcised and unclean. <sup>2</sup>Shake off the dust, stand erect, then sit down, Jerusalem; free yourself from the bonds about your neck, captive daughter of Zion. <sup>3</sup>For thus says the LORD: You sold yourself for nothing, and without money you shall be redeemed. <sup>4</sup>For thus says the Lord God: My people went down long ago into Egypt to sojourn there; the Assyrians have oppressed them without cause.<sup>b</sup> <sup>5</sup>And now, what do I find? asks the LORD; that My people have been taken away for nothing? that their rulers complain and My name, says the LORD, is blasphemed all day continually; <sup>6</sup>therefore My people must learn My name; yes, on that day, they must learn that it is I who speaks; it is I!

<sup>7</sup>How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who

brings good tidings of well-being, who publishes salvation, who says to Zion, "Your God reigns!" <sup>8</sup>Listen! Your watchmen raise their voices,<sup>c</sup> together they sing for joy; for eye to eye they gaze at the return of the LORD to Zion. <sup>9</sup>Break forth joyously, sing together, you wasted ruins of Jerusalem, for the LORD has comforted His people; He has redeemed Jerusalem. <sup>10</sup>The LORD has bared His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

<sup>11</sup>Depart, depart, go out of there;<sup>d</sup> touch no unclean thing; go out from the midst of her; purify yourselves, you who bear the vessels of the LORD. <sup>12</sup>For not with haste will you go out, nor in flight will you depart, for the LORD goes before you, the God of Israel is your rear guard.

<sup>13</sup>Behold! My Servant shall work wisely,<sup>e</sup> He shall arise, be exalted, and shall stand exceedingly high. <sup>14</sup>As many at first were astonished at Him — His appearance was so disfigured beyond human semblance and His form beyond that of the sons of men<sup>f</sup> — <sup>15</sup>so He shall sprinkle<sup>g</sup> many nations; kings shall stand in silence before Him, having never been told what they now see and never understood what they now hear.<sup>h</sup>

**53** WHO HAS BELIEVED OUR MESSAGE<sup>i</sup> and to whom has the arm of the LORD been revealed? <sup>2</sup>For He grew up before Him as a tender plant, like a root out of a dry ground, without form or comeliness, that we should have looked at Him; possessed of no beauty, so that we should be drawn toward Him. <sup>3</sup>He was despised and shunned by men,<sup>j</sup> a man of sufferings and acquainted with sickness; and we hid our faces at the sight of Him;<sup>k</sup> He

a) Zion's desperate state of spiritual declension exceeded her sad physical condition.

b) The LORD classifies the Egyptian sojourn with Assyrian oppression. From both God brought, or will bring, relief.

c) From afar the watchmen on Zion's walls see some of Israel's exiles returning, the LORD leading them. d) From all centers of pagan idolatry. e) The abundant results prove this.

f) What follows in Chap. 53 might also have been composed after the tragedy of Calvary.

g) The term used here might mean *stattle*, but the term used is the regular O.T. term employed for *sprinkling*; e.g., with sacrifices.

h) The glory of the Messiah will outshine all earthly glory.

i) The revelation received, and here referring especially to the proclamation of that revelation.

j) Shunned, because unattractive; but what He suffered, they and we deserved.

k) Heb.: literally, "and as a hiding of faces from Him."

was despised and we did not esteem Him.

<sup>4</sup>Surely He has borne our sicknesses and carried our sorrows; yet we regarded Him as a stricken one, smitten of God, and afflicted. <sup>5</sup>But He was pierced for our transgressions; He was bruised for our iniquities; the punishment which procured our peace fell upon Him, and with His stripes we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned each one to his own way; and the LORD has laid on Him the iniquity of us all.

<sup>7</sup>He was maltreated, and He submitted Himself;<sup>l</sup> He opened not His mouth; as a lamb that is led to the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth. <sup>8</sup>From distress and from judgment He was taken, and who of His contemporaries would consider that He was cut off from the land of the living for the transgressions of my covenant people to whom the stroke was due?<sup>m</sup> <sup>9</sup>Men made His grave with the criminals, and He was with the rich in His death,<sup>n</sup> although He had done no violence, nor was there any deceit in His mouth.

<sup>10</sup>Yet it was the LORD's will to bruise Him; He put Him to grief. When His soul shall constitute an offering for sin, He shall see His followers, He shall prolong His days,<sup>o</sup> by His hand shall the LORD's will advance. <sup>11</sup>The results of the sufferings of His life He shall see — He shall be satisfied. By knowledge of Him shall My Righteous Servant make many righteous, for He shall bear their guilt. <sup>12</sup>Therefore I will give to Him His portion among the great, and with mighty ones shall He apportion gain. For He poured out His soul unto death and was numbered with the transgressors, while He bore sins of many and made intercession for transgressors.<sup>p</sup>

**54** SING, BARREN ONE, <sup>1</sup>YOU WHO did not give birth; break into a song, and shout aloud, you who never withered in childbirth; for more numerous are the children of the single than the children of the married, says the LORD. <sup>2</sup>Enlarge the space of your tent, and stretch out the curtains of your dwelling; do not hesitate, but lengthen your cords and make secure your tent pegs! <sup>3</sup>For to the right and to the left you will expand abroad, until your descendants shall possess the nations and populate desolate cities.<sup>r</sup>

<sup>4</sup>Fear not, for you shall not be ashamed; be not confounded, for you shall not be made to blush; you shall forget the shame of your youth, and the reproach of your widowhood you shall remember no more. <sup>5</sup>For your true husband is your Maker, the LORD of hosts is His name, and the Holy One of Israel is your Redeemer; He shall be called the God of the whole earth. <sup>6</sup>For the LORD has called you when you were an outcast woman and grieved in spirit, and as a woman in youth who was rejected, says your God. <sup>7</sup>For a brief moment did I forsake you,<sup>s</sup> but with great compassion I will gather you. <sup>8</sup>In an outburst of indignation I hid My face from you for a moment, but with everlasting mercy I will have compassion on you, says the LORD, your Redeemer.

<sup>9</sup>For this is to Me as in the days of Noah: I swore that the waters of Noah should never again submerge the earth, so have I sworn not to be angry with you again or to rebuke you. <sup>10</sup>For though the mountains should move and the hills should shake, My loving-kindness shall never depart from you nor the covenant of My peace be withdrawn, says the LORD, who has compassion upon you.

<sup>11</sup>Wretched one, storm-tossed, and disconsolate, see! I will lay your stones

l) The Father's will is also the will of the suffering Son.

m) The Servant's sufferings were for all mankind and for all time.

n) Jesus was with criminals on crosses, and His body was laid in Joseph's tomb.

o) Though dead, He continues to live.

p) This fourth "Servant" song has been rightly interpreted by the Church as fulfilled in Jesus Christ.

q) We hear no more of the "Servant," but of "the servants" of the LORD [54:17; 56:6; 63:17; 65:8, 9, 13-15; 66:14; cf. 61:1-3].

r) The vision of the LORD's victorious "Servant" in Chap. 53 inspires the prophet with a rapturous picture of Jerusalem's glorious future [cf. Isa. 11:14].

s) "Brief," in comparison with the endless glory which shall follow; all their catastrophes are regarded as incidents.

in antimony<sup>t</sup> and will establish you upon sapphires. <sup>12</sup>I will make your pinnacles of agates, your gates of carbuncles, and your surrounding walls of precious gems. <sup>13</sup>All your sons shall be taught by the LORD, and great shall be the peace of your children. <sup>14</sup>In righteousness you shall be established; you shall be far from oppression, so be not afraid, and from terror, for it shall not come near you. <sup>15</sup>They who gather to attack you do so not by Me; he who stirs up strife with you shall fall before you. <sup>16</sup>Behold, it is I who created the smith who blows on the burning coals to produce a tool for his work, and I have created the devastator to destroy.<sup>u</sup> <sup>17</sup>No weapon that is formed against you shall prosper, and every tongue that rises against you in judgment you shall condemn. This is the heritage of the LORD's servants and their victory from Me, says the LORD.

**55** PAUSE, EVERYONE WHO IS thirsty, come to the waters, and he who has no money, come, buy and eat; yes, come, buy wine and milk without money and without price.<sup>v</sup> <sup>2</sup>Why do you spend your money for what is not bread and your labor for what never satisfies? Listen carefully to Me, and eat what is good;<sup>w</sup> let your soul delight itself in abundance. <sup>3</sup>Incline your ear and come to Me; hear, and your soul<sup>x</sup> shall live; and I will make an everlasting covenant with you, even the unfailing mercies to David.<sup>y</sup> <sup>4</sup>Behold, I made Him a witness to the people, a leader and a commander of the nations. <sup>5</sup>Surely, you shall call a nation that you do not know, and peoples that did not know you shall run to you because of the LORD your God and for the Holy One of Israel, for He has glorified you.

<sup>6</sup>Seek the LORD while He may be found. Call upon Him while He is near! <sup>7</sup>Let the wicked forsake his way,

and the unrighteous man his schemings; let him return to the LORD, and He will have mercy on him, to our God, for He will abundantly pardon. <sup>8</sup>For My thoughts are not your thoughts, neither are your ways My ways, says the LORD. <sup>9</sup>For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. <sup>10</sup>For as the rain and the snow come down from heaven and do not return thither, but water the earth and make it bring forth and bud and so give seed to the sower and bread to the eater, <sup>11</sup>so shall My word be, which goes forth from My mouth; it shall not come back to Me uselessly, but it shall do what I purpose and accomplish what I commissioned it.

<sup>12</sup>For you shall go out with joy and be led forth in peace, the mountains and the hills breaking out in song before you and all the trees of the field clapping their hands. <sup>13</sup>Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and they shall be to the LORD for His renown, for an everlasting sign that shall not be cut off.

**56** THUS SAYS THE LORD: MAINTAIN justice and practice the right, for My salvation is close at hand and My victory is ready to be revealed. <sup>2</sup>Blessed is the man who observes this and the son of man who holds to it strictly, who observes the Sabbath, does not profane it, and restrains his hand from doing evil.<sup>z</sup> <sup>3</sup>Let not the stranger who has joined himself to the LORD say, "The LORD will surely separate me from His people"; neither let the eunuch say, "See, I am a dry tree." <sup>4</sup>For thus says the LORD: The eunuchs who keep My Sabbaths and choose things in which I delight and hold fast to My covenant, <sup>5</sup>to them I will give within My house and within My walls

t) Antimony is a black powder, used by Oriental ladies in painting their eyelids and eyebrows, to give them a more distinctive appearance. u) The LORD is the arbiter of war.

v) The gospel appeal to a people, oblivious of the "wells of salvation" promised in 12:3.

w) Israel's prosperity depends on obedience to the invitation.

x) To the Hebrew, the "soul" was the seat also of sensuous enjoyment [cf. 29:8].

y) Cf. II Sam. 7:8-16.

z) These two ordinances were fundamental conditions of Jewish citizenship, Sabbath observance, and upright living. Chap. 55 expounds the grace and faithfulness of God; this chapter emphasizes obedience to His Law.

a memorial<sup>a</sup> and a name better than sons and daughters; an endless name I will give them, one that shall not be cut off.

<sup>6</sup>Also the foreigners who join themselves to the LORD, to minister to Him, to love the name of the LORD, and to be His servants, every one who keeps the Sabbath and does not profane it, holding fast to My covenant — <sup>7</sup>them I will bring to My holy mountain, and I will make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar, for My house shall be called a house of prayer for all peoples.<sup>b</sup> <sup>8</sup>Thus says the Lord God, who gathers the exiled of Israel, I will collect yet others unto them besides those already gathered.

<sup>9</sup>All you beasts of the field and you animals of the forest, come and devour. <sup>10</sup>His watchmen are blind; they do not know they are all dumb dogs that cannot bark, loving to lie down to dream and slumber. <sup>11</sup>As greedy dogs they never experience satisfaction; without exception, the shepherds themselves cannot make distinctions;<sup>c</sup> each in his own way seeks his own gain. <sup>12</sup>"Come," they say, "let us<sup>d</sup> fetch wine; let us guzzle strong drink, and let tomorrow be as today, only more so."

**57** THE RIGHTEOUS MAN PERISHES and nobody cares; godly<sup>e</sup> men are snatched away, while no one lays it to heart that the righteous man is taken away before calamity comes; <sup>2</sup>he enters peace. They rest each in his bed<sup>f</sup> who has gone on his upright way. <sup>3</sup>But come here, you sons of a sorceress, offspring of an adulterer and a harlot! <sup>4</sup>At whom are you sneering with open mouth and jeering with thrust-out

tongue? Are you not the children of sin, a disloyal brood? <sup>5</sup>You who inflame your passions under the oak and under every green tree, even slaughtering children in the valleys and in the clefts of the rocks? <sup>6</sup>Among the polished stones of the valley is your portion; they, yes, they are your lot; to them you pour out your libations and bring your meal offerings. Should I be appeased by such doings? <sup>7</sup>Upon a high and lofty mountain you have spread your [adulterous] bed, and thither you climbed to offer sacrifice. <sup>8</sup>Behind the door and the side post you have set up your symbol.<sup>g</sup> Deserting Me, you have uncovered your bed, have gone up on it, have widened it, and have bargained for those whose embraces you love and with whom you have multiplied your harlotries, gazing upon your symbol. <sup>9</sup>You have anointed yourselves for Molech<sup>h</sup> and have sent him presents of oil and perfume; you sent your envoys far off and abased yourselves to Sheol. <sup>10</sup>Thus you have wearied yourselves with your many wanderings; yet you never said, "It is hopeless." You found new strength, so you were not exhausted.

<sup>11</sup>Now whom did you dread and fear that you were so false; that you did not remember Me or give Me any thought? Was it not because I have so long kept silent that you have not revered me? <sup>12</sup>I will make known what your righteousness and your doings come to, and they will not benefit you. <sup>13</sup>When you cry out, let your idol-collection save you. The wind will carry them away; even a breath will take them off. But he who takes refuge in Me shall inherit the land and shall possess My holy mountain.

<sup>14</sup>It shall be said,<sup>i</sup> Build up, build up, prepare the way; remove every ob-

a) In Hebrew for "memorial" the word is *yad*, "hand." On ancient Phoenician and Punic stones the figure of a "hand" is often found, intended as a "memorial." To the prophet "the house of God" was more abiding than posterity.

b) Prayer taking the place of ritual sacrifices; therefore more attractive in winning foreigners. Jesus in cleansing the Temple cited this passage [cf. Mark 11:17].

c) Between right and wrong, the good and evil.

d) The Dead Sea Scrolls support "us" rather than "I."

e) The Hebrew word, *hesed*, rendered "godly," expresses deep spiritual significance. The Hasideans, forerunners of the Pharisees, bore a name built on the same Hebrew root.

f) Coffins and tombs were often spoken of by the ancients as "beds."

g) Carvings of the sexual organs were prominent in the Asherah worship, which led to the exposing of the worshippers' secret organs themselves. h) The god of the Ammonites.

i) To consult the oracles of Sheol was necromancy. Unguents played a great part in the cults of the Semites. j) The LORD is speaking, as in 40:3 ff.; and also 62:10.

struction from My people's way.<sup>k</sup> <sup>15</sup>For thus says the high and lofty One who inhabits eternity, whose name is Holy: I dwell in the high and holy place; I also dwell with him who is lowly and contrite in spirit, to restore the spirit of the humble and to revive the heart of the contrite.<sup>l</sup> <sup>16</sup>For I will not contend forever, nor will I be angry forever; for the vital breath of men would fail before Me, the souls whom I created.<sup>m</sup> <sup>17</sup>Because of their sins of greed, I was indignant for a time and smote them and in anger hid My face; then they went astray according to their own desires. <sup>18</sup>I saw their doings, but I will now heal them and guide them, repaying them with comfort — those of them who are sorry. I create the product of the lips.<sup>n</sup> <sup>19</sup>Peace! peace! to those afar and to those near, says the LORD; and I will heal them. <sup>20</sup>But the wicked are like the troubled sea; it cannot rest and its waters cast up mire and dirt. <sup>21</sup>There is no peace, says my God, for the wicked.<sup>o</sup>

**58** CRY ALOUD, SPARE NOT, LIFT up your voice like a trumpet; announce to My people their transgression and to the house of Jacob their sins.<sup>p</sup> <sup>2</sup>Yet they seek Me daily and delight to know My ways, as a nation that does what is right and has not forsaken the law of their God. They ask of Me about the righteous ordinances;<sup>q</sup> they delight to draw near to God. <sup>3</sup>They say, "Why have we fasted, and Thou seest it not? Why do we afflict ourselves, and Thou takest no notice of our humility?"

Because on your fast days you seek your own pleasure and oppress all your employees. <sup>4</sup>You fast for strife and contention; you strike with your wicked

fist.<sup>r</sup> You are not fasting today so as to have your voice reach on high. <sup>5</sup>Can such a fast be the kind I choose — a man to bow down his head like a rush, to lie in sackcloth and ashes? Is that what you call fasting, or an acceptable day to the LORD?<sup>s</sup> <sup>6</sup>Is not this the fast I have chosen: to loosen the bonds of wickedness; to undo the bands of the yoke; to let the oppressed go free, and to break every yoke? <sup>7</sup>Is it not to share your bread with the hungry, and to take the outcast poor into your home; to clothe those you see unclad, and not to hide yourself from your own flesh?

<sup>8</sup>Then shall your light break forth like the dawn, and your healing shall follow speedily; your righteousness shall go before you, and the glory of the LORD shall follow you as your rear guard. <sup>9</sup>Then you will call and the LORD shall answer; you will cry and He shall say, Here am I. If you will banish from your midst all oppression, the finger of scorn and slanderous speech, <sup>10</sup>if you will open your heart to the hungry and satisfy the desire of the afflicted, then shall your light shine in the darkness, and your gloom shall become like noonday. <sup>11</sup>The LORD shall guide you continually and shall satisfy your soul in dry places; your strength shall be renewed, and you shall be like a well-watered garden, like a spring whose waters never disappoint.<sup>t</sup> <sup>12</sup>Your sons shall rebuild the ruins of former years and shall revive the foundations of old, and you shall be called the repairer of the breach, the restorer of streets in which to dwell.<sup>u</sup>

<sup>13</sup>If you do not tramp upon the Sabbath<sup>v</sup> by doing your business on My holy day, but call the Sabbath an en-

k) Social and political, but especially all spiritual obstacles.

l) God's infinite greatness meeting man's limitations, poverty, and need; especially those whom the rich and powerful oppress.

m) To abandon the faithful would defeat God's object in their creation.

n) Quoted in "Hymn of the Initiates," *The Dead Sea Scrolls*.

o) Specifically those who ignore and disobey God's law.

p) In chs. 49-57 the spiritual agent of salvation, now the conditions on which salvation may be enjoyed [chs. 58-66]. He begins, as in 40:1 and 49:1, with a double imperative.

q) Correct forms of worship. r) Such fasting only makes a man quarrelsome!

s) Lev. 16 records the only fast day required by the Law, the great day of Atonement, when Israel should "afflict their souls and do no work of any kind" [vs. 29].

t) *The Dead Sea Scrolls*, "Hymns," Sect. 14, No. 1: "a fountain of waters never failing."

u) Great the glory of those who repair the holy city!

v) The appointed Sabbath is holy ground. To observe the day cheerfully is a test of the people's fidelity to the LORD. The Sabbath is as a sanctuary, not to be trodden upon with irreverent feet.



joyment, in order that the LORD might be sacredly honored; and if you honor it by not doing your business, nor seeking your own pleasure, nor talking idle talk; <sup>14</sup>then you shall find your delight in the LORD, and I will make you ride on the highways of the earth; I will nourish you with the heritage of Jacob your father, for the mouth of the LORD has spoken it.<sup>w</sup>

**59** BEHOLD, THE LORD'S HAND IS not too short to save,<sup>x</sup> nor His ear too dull to hear; but your sins have separated you and your God; <sup>2</sup>your iniquities have hidden His face from you, so that He could not hear you. <sup>3</sup>Your hands are tainted with blood<sup>y</sup> and your fingers with iniquity. Your lips spoke falsehood, and your tongue muttered injustice. <sup>4</sup>No one demanded justice nor did anyone plead for honesty; they trusted in confusion and spoke falsehood, conceived mischief and produced iniquity.<sup>z</sup> <sup>5</sup>They hatch the eggs of asps<sup>a</sup> and weave the spiders' webs. He who eats of their eggs dies; from a broken egg a viper is hatched. <sup>6</sup>Their webs shall not serve as clothing; they shall not cover themselves with their own handiwork. Their works are of wickedness; deeds of violence are in their hands; <sup>7</sup>their feet run to do evil; they make haste to shed innocent blood; their schemes are schemes of deceit; rapine and ruin are on their path. <sup>8</sup>The way of peace they do not know; justice is not in their tracks; they have twisted their ways before them; whoever walks in that way does not know peace.<sup>b</sup>

<sup>9</sup>Therefore justice is far from us, and righteousness does not overtake us. We wait for light, but look, darkness; for brightness, and we walk in gloom.<sup>c</sup>

<sup>10</sup>We grope like a blind man along a wall, we feel our way like one without eyes; we stumble at midday as in the night. In the prime of our life we resemble the dead. <sup>11</sup>All of us growl like bears and sadly moan like doves;<sup>d</sup> we wait for justice, but there is none; for deliverance, but it remains far from us. <sup>12</sup>For our transgressions are multiplied in Thy presence; our sins witness against us; truly, our transgressions are ever with us. In regard to our iniquities, we are conscious of them:<sup>e</sup> <sup>13</sup>rebellious against and denying the LORD; discontinuing from following after our God; talking oppression and revolt; conceiving and uttering from the heart words of falsehood. <sup>14</sup>Justice is turned back, and righteousness stands afar off; for truth has fallen in the street, and honesty is unable to enter. <sup>15</sup>Truth is so lacking, that if anyone turns from evil, he becomes a victim of plunder.

<sup>16</sup>The LORD saw it, and it displeased Him that there was no justice.<sup>f</sup> He saw that there was no man; He was amazed that there was none to interpose; then His own arm brought Him victory, and His righteousness sustained Him. <sup>17</sup>He put on righteousness as a coat of mail and salvation as a helmet upon His head; He dressed Himself in robes of vengeance for clothing, and He put on zeal<sup>g</sup> as a cloak.<sup>h</sup> <sup>18</sup>According to deeds shall He surely requite: wrath to His enemies, recompense to His adversaries; to the islands shall He render retribution. <sup>19</sup>So shall they revere the name of the LORD from the west and His glory from the rising of the sun; for He will come like a rushing stream, the breath of the LORD driving it. <sup>20</sup>He will come to Zion as her Redeemer and to those in Jacob who turn from sin, says the LORD.

w) This clause occurs also in 1:20 and 40:5, but nowhere else in the O.T. x) Cf. Isa. 50:2. y) This chapter finds its natural historical background in the 8th cent. B.C. Cf. vs. 3 with Isa. 1:15, 21.

z) The nation has become alarmingly corrupt: murder, lying, injustice, and violence fill the catalogue of Israel's many sins. Cf. Isa. 29:21.

a) Heb.: *Tziphoni* — a fabulous, deadly monster. Cf. Isa. 11:8.

b) In contrast to this, cf. Isa. 26:3.

c) Isaiah identifies himself with his people, and he leads them in confession of their sins as though their sins were his own. Cf. 6:5; 53:4-6. d) Pining for liberty.

e) Conscience troubled them.

f) Justice, honor, truth, and uprightness are personified in vss. 14-15; justice forced back, honor not to be found, truth stumbling in the market, and uprightness unable to enter! The scenes of this tragedy are the law courts. g) Divine jealousy.

h) Vss. 17-18 give the fullest description of the LORD as a warrior in the O.T. See also Ex. 15:3. Cf. with Eph. 6:14-17; 1 Thess. 5:8.

<sup>21</sup>And as for Me, this is My covenant with them, says the LORD: My Spirit which is upon you and My words which I have put in your mouth shall not depart from your mouth nor from the mouth of your children, nor from the mouth of your grandchildren, says the LORD, from now onward even forever.<sup>1</sup>

**60** <sup>1</sup>ARISE, SHINE; FOR YOUR LIGHT has come, and the glory of the LORD has risen upon you! <sup>2</sup>For behold, darkness shall cover the earth and a dark cloud the nations; but the LORD shall arise over you, His glory shall be seen upon you. <sup>3</sup>Nations shall walk in your light and kings in your dawning radiance. <sup>4</sup>Lift up your eyes round about and see!<sup>k</sup> They all are assembling themselves and are coming to you; your sons are coming from afar, and your daughters are carried to you on the hip.<sup>1</sup> <sup>5</sup>Then you shall see and be radiant; your hearts will be filled with awe and swell [with joy]; because the riches of the sea shall be turned to you, and the wealth of nations shall come to you. <sup>6</sup>A stream of camels will come upon you; the dromedaries<sup>m</sup> of Midian and Ephah; all those from Sheba shall come, bringing gold and frankincense; they shall proclaim the fame of the LORD. <sup>7</sup>All the flocks of Kedar shall be gathered to you, the rams of the Nabaioth shall minister to you; they shall come up with acceptance upon My altar, and My glorious house shall be glorified.<sup>n</sup>

<sup>8</sup>Who are these that roll in like clouds, like doves flying to their dove-cote openings? <sup>9</sup>Surely, the islands must wait eagerly on Me. The vessels of Tarshish are among the first, bringing your sons from afar; their silver and gold is with them [to honor] the

name of the LORD your God, the Holy One of Israel, because He has glorified you.

<sup>10</sup>The sons of strangers shall build up your walls, and their kings shall minister to you; for though in My wrath I smote you, yet in My favor<sup>o</sup> I will have mercy upon you. <sup>11</sup>Your gates shall be open continually; neither by day nor by night shall they be closed, that men may bring to you the wealth of the nations as their kings are led captive. <sup>12</sup>For the nation and the kingdom that will not serve you shall perish; those nations shall become utterly desolate. <sup>13</sup>The glory of Lebanon shall come to you—the cypress, the buttonwood, and the pine together—to adorn the place of My sanctuary, and the place of My feet I will make beautiful. <sup>14</sup>The sons of your oppressors, bending low, shall come to you; all those who once despised you shall crouch at your feet. Then they shall call you, “The city of the LORD, Zion, the Holy One of Israel.”<sup>p</sup> <sup>15</sup>Instead of you being forsaken and hated, with no one passing through you, I will make you an everlasting majesty, a joy for many generations. <sup>16</sup>You shall drink the milk of the nations and drain the wealth of kings; then you shall know that I am the LORD your Saviour and that your Redeemer is the Mighty One of Jacob. <sup>17</sup>Instead of brass I will bring gold, and instead of iron I will bring silver; instead of wood, bronze, instead of stones, iron, and I will make Peace your governor and Justice your ruler.<sup>q</sup> <sup>18</sup>Violence shall no more be heard in your land, neither desolation nor ruin within your borders. You shall call your walls Salvation and your city gates Thanksgiving. <sup>19</sup>No more shall the sun be your light by day nor the moon give light for brightness at night; but

i) Repeating the essential covenant promises first given to Abraham, then to all believers.

j) Ch. 53 announced the coming of the Redeemer to Zion; this chapter pictures Zion as redeemed and prosperous, exiles from distant lands crowding to share the wondrous light of God. To the eye of faith, it has come. k) i.e., look in all directions.

l) Still a mode of carrying children in the Orient [cf. Isa. 66:12].

m) Working dromedaries are usually young; they are single-humped and speedy, especially those of Midian.

n) Midian, Ephah, Sheba, and the Nabaioth were the tribes to the south and the southeast of the Dead Sea in n.w. Arabia.

o) The Biblical idea of sovereign grace, undeserved favor, is indicated here.

p) This picture of Zion's restoration is a graphic vision, transcending those of the prophet's youthful ministry [cf. 11:9; 25:8].

q) Peace and Righteousness stand in sharp contrast to the violence and injustice.

the LORD shall be your everlasting light and your God your glory. <sup>20</sup>Your sun shall never set, and your moon shall never wane; for the LORD shall be your everlasting light; your days of mourning shall be ended. <sup>21</sup>Your people, everyone of them, shall be righteous, and they shall possess the land forever; they are a shoot which I have planted and the work of My hands, through whom I shall glorify Myself. <sup>22</sup>The least [among them] shall become a thousand and a small one shall become a strong nation; I, the LORD, will hasten it in its [proper] time.

**61** THE SPIRIT OF THE LORD GOD is upon me;<sup>8</sup> for the LORD has anointed<sup>1</sup> me to preach good tidings to the humble;<sup>2</sup> He has sent Me to heal the brokenhearted; to proclaim liberty to the captives and the opening of the prison to those who are bound; <sup>2</sup>to proclaim the year of the LORD's favor and the day of vengeance of our God; to comfort all who mourn; <sup>3</sup>to settle the mourners in Zion, giving them a laurel wreath instead of ashes, the oil of joy instead of mourning, the mantle of praise instead of the spirit of heaviness; so that they may be called oaks of righteousness planted by the LORD to glorify Himself.

<sup>4</sup>They shall rebuild the ancient ruins; they shall raise up the former devastations and renew the ruined cities, the devastations of many generations. <sup>5</sup>Aliens shall stand [ready] and feed your flocks, and the sons of foreigners shall be your plowmen and vinedressers. <sup>6</sup>As for you, you shall be called a priesthood<sup>7</sup> of the LORD; "servants of our God" shall be said of you. You shall partake of the wealth of the nations, and with their riches you shall become famous.<sup>8</sup> <sup>7</sup>Instead of your

shame you shall have double [reward]; instead of reproach they shall rejoice in their portion; thus shall they possess a double inheritance in their land; they shall have everlasting joy. <sup>8</sup>For I the LORD love justice; I hate unjust plundering. I will faithfully give them their recompense, making an everlasting covenant with them. <sup>9</sup>Their descendants shall be known among the nations and their offspring in the midst of the people. All that see them shall recognize them as descendants whom the LORD has blessed.<sup>x</sup>

<sup>10</sup>I will greatly exult in the LORD, and my soul shall rejoice in my God;<sup>y</sup> for He has clothed me with robes of salvation, and He has covered me with a mantle of righteousness — as a bridegroom adjusts his priestlike crown and as a bride adorns herself with jewels. <sup>11</sup>For as the earth brings forth its shoots and as a garden makes its plants to grow, so the Lord God shall cause righteousness and praise to spring forth before all the nations.

**62** <sup>1</sup>FOR ZION'S SAKE I WILL NOT keep silent, and for Jerusalem's sake I will not rest, until her righteousness shines forth brightly and her salvation radiates as a lamp. <sup>2</sup>The nations shall behold your deliverance and all the kings your glory. You shall then be called by a new name which the mouth of the LORD shall bestow. <sup>3</sup>You shall be a crown of glory in the hand of the LORD and a royal diadem in the palm of your God. <sup>4</sup>No more shall you be termed "Forsaken," nor your land be called "Desolate"; but you shall be called "My delight is in her,"<sup>a</sup> and your land "Beulah";<sup>b</sup> for the LORD takes pleasure in you, and your land shall be married [to Him]. <sup>5</sup>For as a young man marries a virgin, so shall

r) The LORD's presence is symbolized as a supernatural light, superseding nature's ordinary light. Cf. 4:5; 24:23; 30:26; Rev. 21:23; not that the sun and the moon shall cease to exist, but that the new Jerusalem shall then realize her dependence on God.

s) The speaker in chaps. 61 and 62 is the Great Deliverer; the prophet is His mouthpiece.

t) Anointed in sense of appointed and qualified.

u) The Hebrew term *anawim* is variously translated: poor, needy, weak, afflicted, lowly.

v) Cf. I Peter 2:5.

w) Humbled Israel would exchange places with her famously rich captors.

x) Material prosperity will be an additional proof of God's attitude to those in Israel who believe.

y) This believer's response to the message of salvation is possible because redemption is realized. Cf. Luke 4:18-21. z) This chapter continues ch. 61. a) Heb.: *Hephzibah*.

b) Beulah: "Married," or "The Espoused."

your sons wed you; and as a bridegroom rejoices over his bride, so shall your God rejoice over you.

<sup>6</sup>Upon your walls, O Jerusalem, I have set watchmen<sup>c</sup> who shall not be silent any day or night; and you who put the LORD in remembrance shall take no rest <sup>7</sup>and give Him no rest until He establishes [you] and sets up Jerusalem for a praise in the earth. <sup>8</sup>The LORD has sworn by His right hand and by His strong arm: I will certainly not give your grain as food for your foes again nor shall the aliens' sons drink your new wine for which you have labored; <sup>9</sup>but they who have garnered the grain shall eat it and praise the LORD; they who have gathered the wine shall drink it in the courts of My sanctuary.

<sup>10</sup>March, march through the gates;<sup>d</sup> prepare the way of the people; build, build up the highway; clear away the stones; lift up a banner for the people! <sup>11</sup>Behold, the LORD has made it to be heard to the end of the earth: Say to the daughter of Zion, Behold, your salvation comes; behold, His reward is with Him and His recompense before Him.<sup>e</sup> <sup>12</sup>They shall call them "The holy people, the redeemed of the LORD"; and you shall be called, "Sought out; a city not forsaken."

**63** WHO<sup>f</sup> IS THIS WHO COMES FROM Edom, with crimson-stained apparel from Bozrah, the One adorned in His apparel, marching in the greatness of His might? It is I, the One speaking righteousness, mighty to save!

<sup>2</sup>Why is thy apparel red and thy clothing stained as those of one who treads the wine press?

<sup>3</sup>I have trodden the wine press alone and from the peoples there was none with Me; I trod them in My anger and trampled them in My wrath; thus their blood was sprinkled on My clothing, and I stained all My raiment. <sup>4</sup>For a day of vengeance was in My heart,

and the year of My redemption has come.

<sup>5</sup>I looked, but there was no one to help; I marvelled that there was no one to support; so My own arm saved for Me, and My own indignation upheld Me. <sup>6</sup>I trod down the peoples in My anger; I made them drunk in My fury and poured their lifeblood upon the ground.

<sup>7</sup>I will recount the loving-kindnesses of the LORD, the praises of the LORD, according to all that the LORD has done for us and the great goodness to the house of Israel which He showed them, according to His mercy and according to the abundance of His loving-kindness. <sup>8</sup>For He said, Surely they are My people, children who will not deal falsely; so He became their Saviour. <sup>9</sup>In all their affliction He was afflicted; but the Angel<sup>g</sup> of His Presence saved them;<sup>h</sup> in His love and in His sympathy He redeemed them; He lifted them up and carried them all the days of old.

<sup>10</sup>But they rebelled and grieved His Holy Spirit,<sup>i</sup> therefore He was turned to become their antagonist and He Himself fought against them. <sup>11</sup>But I recalled the days of old, Moses and His people. Where is He who brought up from the sea the shepherd of His flock? Where is He who put His Holy Spirit within him,<sup>j</sup> <sup>12</sup>the one causing His glorious arm to go at the right hand of Moses and dividing the waters before them to make for Him an everlasting name? <sup>13</sup>Who led them through the depths? Like a horse in the wilderness they should not stumble. <sup>14</sup>As cattle descend to the valley,<sup>k</sup> so the Spirit of God gave them rest. Thus Thou didst lead Thy people to make for Thyself a glorious name.

<sup>15</sup>Look down from heaven, and see from Thy holy and glorious abode. Where are Thy zeal and Thy mighty acts? Thy yearning pity and compassion are withholding themselves from

c) Not mere "watchmen," who look out for the enemy, but guardians and protectors of the city's welfare. d) The gates of Jerusalem. e) Cf. 40:10.

f) Vss. 1-6 is a poem of judgment and redemption.

g) The Angel in whom the LORD was personally present.

h) The LORD and His Presence are identical. In ancient times, the LORD came to save them in person, not by proxy.

i) His Holy Spirit is grieved, which shows the prophet conceived of Him as a person.

j) The Holy Spirit is becoming more explicitly emphasized as a person, as the personal aspect was in the "Servant" in ch. 53. k) To find better pasturage, refuge, and rest.

me. <sup>16</sup>For Thou art our Father;<sup>1</sup> though Abraham does not know us and Israel does not recognize us, Thou, O LORD, art our Father; our Redeemer from of old is Thy name. <sup>17</sup>Why, O LORD, dost Thou have us wander from Thy ways and harden<sup>m</sup> our heart so that we do not revere Thee? Return for Thy servants' sake, for the tribes of Thy heritage! <sup>18</sup>Thy holy people possessed it for a short time; our enemies have trodden down Thy sanctuary. <sup>19</sup>We have become like people over whom Thou hast never ruled, like those who are not called by Thy name.

**64** OH, THAT THOU WOULDST REND the heavens and come down, that the mountains might quake at Thy presence, <sup>2</sup>as fire kindles brushwood and as fire makes water to bubble; to make Thy name known to Thy adversaries; to cause the nations to tremble before Thy face <sup>3</sup>by way of executing terrible deeds which we did not expect. Thou didst come down, the mountains quaked at Thy presence. <sup>4</sup>From ancient times men have not heard or perceived, nor has human eye seen a God besides Thee who works for him who waits for Him.<sup>n</sup> <sup>5</sup>Thou dost meet him who is joyful, who works righteously and who in Thy ways remembers Thee. Thou wast indeed angry because we have committed sins; we continued long in them; shall we be saved? <sup>6</sup>We have all become as one unclean; all our righteousnesses are as filthy rags; we all fade as a leaf; <sup>7</sup>our iniquities, like the wind, carry us away. <sup>8</sup>No one calls on Thy name or bestirs himself to lay hold on Thee; for Thou hast hidden Thy face from us and hast delivered us to the control of our iniquities.<sup>p</sup>

<sup>8</sup>Yet, LORD, Thou art our Father. We are the clay; Thou art our potter;

we all are the work of Thy hands.<sup>q</sup> <sup>9</sup>Be not angry, LORD, beyond measure, and do not remember our iniquities forever. Behold, observe, we pray Thee, we are all Thy people! <sup>10</sup>Thy holy cities have become a wilderness; Zion is become a waste and Jerusalem a desolation. <sup>11</sup>Our holy and beautiful house in which our fathers worshiped is burned with fire, and all our cherished places have been laid waste.<sup>r</sup> <sup>12</sup>In view of these things, LORD, wilt Thou restrain Thyself, wilt Thou be silent and afflict us beyond measure?

**65** I HAVE LET MYSELF BE SOUGHT out by those who did not inquire for Me;<sup>s</sup> I was found by those who did not seek Me. I said: I here am I, here am I, to a nation which did not call on My name. <sup>2</sup>I spread forth My hands all day long to a rebellious people, who walk in a way which is not good, after their own devices; <sup>3</sup>a people who continually provoke Me to My face, offering sacrifices in gardens, burning incense on bricks, <sup>4</sup>sitting in graves<sup>t</sup> and lodging in secret caverns;<sup>u</sup> who partake sacrificially of the meat of hogs,<sup>v</sup> and in whose vessels is the broth of unclean animals;<sup>w</sup> <sup>5</sup>who say, "Keep your distance, come not near me, for I am holier than you." These are a smoke in My nostrils and a fire that burns all day. <sup>6</sup>Look, it is written before Me:<sup>x</sup> I will not keep silent, but I will recompense, I will repay into their bosoms <sup>7</sup>both your iniquities and the iniquities of your fathers, says the LORD, because they too burned incense upon the mountains and reproached Me upon the hills. Therefore I will measure out their former work into their bosoms.<sup>y</sup>

<sup>8</sup>Thus says the LORD: As new wine is found in the cluster and one says, "Do not destroy it, for a blessing is in it," so I will do for My servants' sakes,

1) The clearest expression in the O.T. regarding our relation to God.

m) All that happens is divinely permitted and thus forms part of His program, including human opposition to His will. n) Cf. 40:31. The prophet longs for new theophanies [physical manifestations of God's presence to man]. o) Fading both in moral vigor and in material well-being.

p) Heb.: "melted us in the hand of our iniquities."

q) Isaiah emphasizes divine sovereignty and human dependence. Cf. Isa. 29:16; 45:9; 60:21; also Ps. 100:3; Rom. 9:20-21. r) Sennacherib's humiliation of Judah went deep.

s) Heb.: "I afforded access to Myself for consultation." t) Practicing necromancy; cf. 8:19; 29:4.

u) Sleeping in secret places to obtain dreams. v) Swine were sacred to some idols.

w) Possible of mice [cf. 66:17]. x) Isaiah uses similar language in 34:16.

y) The LORD punishes according to sin; thus Isaiah re-emphasizes the LORD's justice.

that I do not destroy them all. <sup>9</sup>I will bring forth a progeny<sup>2</sup> from Jacob, and from Judah the inheritors of My mountains; My chosen ones shall inherit it, and My servants shall dwell there. <sup>10</sup>Sharon shall become a pasture for flocks, and the valley of Achor a resting place for herds for My people, because they sought Me! <sup>11</sup>But you who forsake the LORD and ignore My holy mountain, who spread a table for Fortune and make abundant mixed wine for Destiny,<sup>a</sup> <sup>12</sup>I will destine you for the sword, and you all shall bow down to the slaughter; because when I called, you did not answer, and when I spoke you did not obey, but you did what was evil in My eyes and you chose what displeased Me.

<sup>13</sup>Therefore thus says the Lord God: Behold, My servants shall eat, but you shall be hungry; take note, My servants shall drink, but you shall be thirsty; observe, My servants shall rejoice, but you shall be put to shame; <sup>14</sup>mark well, My servants shall sing for gladness of heart, but you shall cry out for sorrow of heart and shall wail for anguish of soul.<sup>b</sup> <sup>15</sup>You shall leave your name for a curse to My chosen ones; the Lord God shall slay you; but His servants shall be called by another name. <sup>16</sup>Then he who blesses himself in the land shall swear by the God of truth,<sup>c</sup> because the former troubles shall have been forgotten and hidden from My eyes.

<sup>17</sup>For behold, I am creating new heavens and a new earth.<sup>d</sup> The past shall be forgotten and shall never come to mind; <sup>18</sup>but rejoice and exult forever over what I create, for I create Jerusalem [an occasion] for joy, and her people will rejoice. <sup>19</sup>I too will rejoice over Jerusalem and will delight in My people. No more will there be heard in her the voice of weeping or

the voice of crying. <sup>20</sup>No more shall there be in it infants that live a few days; or old men who do not live out their days;<sup>e</sup> for the youth shall die a centenarian. Even the sinner shall be struck by the curse at a hundred. <sup>21</sup>They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. <sup>22</sup>They shall not build and another inhabit; nor shall they plant and another eat. For as the lifetime of a tree so are the days of My people, and My elect shall enjoy the work of their hands. <sup>23</sup>They shall neither labor in vain, nor bring forth [children] for calamity; for they and their offspring with them are the offspring of those blessed of the LORD. <sup>24</sup>It shall come to pass that before they call I will answer, and while they are yet speaking I will hear. <sup>25</sup>The wolf and the lamb shall feed together; the lion shall eat straw like the ox, and dust shall be the serpent's food; they shall not hurt nor destroy on any of My holy mountains, says the LORD.<sup>f</sup>

**66** <sup>1</sup>THUS SAYS THE LORD: HEAVEN is My throne and the earth is My footstool; what manner of house would you build for Me, and where would be the place of My rest? <sup>2</sup>My hand has made everything, and thus it came to be, says the LORD. I will look favorably<sup>g</sup> upon that man who is humble, feels crushed in spirit, and trembles at My word;<sup>h</sup> <sup>3</sup>rather than on him, who slays an ox as though he slew a man; who sacrifices a sheep as he would break a dog's neck; who brings a cereal oblation as if it were the blood of swine; who presents frankincense as though he were worshiping idols.<sup>i</sup> They certainly have chosen their own ways and delight in their abominations; <sup>4</sup>indeed, I have decided their calamity; what they dread I will

z) Promised also in Isa. 6:13 and 53:10; that is, descendants who were a true "offspring."  
a) "Fortune" and "Destiny" were regarded by some in Israel as deities, in whose cults they participated.

b) The prophet's fourfold contrast between the Lord's servants and apostates is striking [vss. 13,14]. c) Literally, the "Amen of Truth."

d) Nature also is to be transformed in harmony with a renewed humanity; as so frequently emphasized by Isa. [cf. 11:6-9; 25:8; 30:23-26; 32:15; 35:10].

e) Among the blessings of Israel's new theocracy is the extension of life — longevity as before the Flood. f) Cf. Isa. 11:6-9. g) With compassion.

h) That is, listening in awe and obedient to His commands.

i) The four prescribed acts of worship are as sinful, when executed without love for the Lord, as the four enumerated sins.

bring upon them; because when I called, no one answered, and when I spoke, they did not listen; they did what was evil in My eyes and chose what was displeasing to Me.

<sup>5</sup>Listen to the message of the LORD, you who stand in awe of His word:<sup>j</sup> Your brothers who hate you and who spurn you for My sake,<sup>k</sup> say, "Let the LORD be glorified that we may see your joy"; but they shall be confounded!<sup>6</sup>Listen, a thunderous voice from the city! A voice from the temple! It is the LORD's voice rendering recompense to His enemies. <sup>7</sup>But before she travailed she gave birth; before her pains came on, she was delivered of a son! <sup>8</sup>Who ever heard of such a thing? Who ever saw its like? Shall a land be brought forth in a single day? Shall a nation be born in a moment? Yet Zion had hardly travailed, when she gave birth to her children. <sup>9</sup>Shall I bring to birth and not give delivery? says the LORD; shall I cause to bear and yet close the womb? says your God.<sup>l</sup>

<sup>10</sup>Rejoice with Jerusalem and exult in her, all you who love her; rejoice exceedingly, all you who mourn over her; <sup>11</sup>that you may nurse and be satisfied from her consoling breasts, that you may drain out and enjoy yourself from the fulness of her glory.

<sup>12</sup>For thus says the LORD: Observe! I will extend to her peace like a river, and the glory of the nations like an overflowing stream. Then you shall be nursed, carried upon the hips, and be dandled on the knees.<sup>m</sup> <sup>13</sup>As one whom his mother comforts, so will I comfort you; in Jerusalem you shall be comforted. <sup>14</sup>When you see it, your heart will rejoice; your bones shall flourish like green grass; so shall the hand of the LORD be revealed toward

His servants and His indignation toward His enemies. <sup>15</sup>For behold, the LORD shall come with fire and His chariots like a whirlwind to satisfy His anger in fury, His rebuke with flames of fire.<sup>n</sup> <sup>16</sup>For by fire the LORD will execute judgment, even with His sword upon all flesh; the slain by the LORD shall be many.

<sup>17</sup>Those who consecrate and cleanse themselves to go into the garden, following someone in the center, who eat swine's flesh, vermin, and mice, shall come to an end together,<sup>o</sup> says the LORD. <sup>18</sup>For I know their doings and their thoughts; [the time] comes to gather all nations and tongues; they shall come and they shall see My glory. <sup>19</sup>I will set up a sign;<sup>p</sup> I will send some of those who survive to the nations—to Tarshish,<sup>q</sup> Put and Lud, to Mesheck and Rosh, to Tubal and Javan, to the islands afar off who have neither heard of My fame nor seen My glory—they shall proclaim My glory among the nations. <sup>20</sup>They shall bring there all your brothers from all the nations as an offering to the LORD; [they shall return] on horses, in chariots, on litters, upon mules, and upon dromedaries to My holy mountain Jerusalem, says the LORD; just as the Israelites used to bring their cereal offerings in clean vessels to the house of the LORD.

<sup>21</sup>Some of them I will take for priests<sup>r</sup> and Levites, says the LORD. <sup>22</sup>For as the new heavens and the new earth which I will make shall continue before Me, says the LORD, so shall your progeny and your name remain. <sup>23</sup>It shall be that from new moon to new moon and from Sabbath to Sabbath, all flesh shall come to worship before Me, says the LORD. <sup>24</sup>They shall go forth; they shall gaze upon

j) Messianic expectations; religion will become spiritual; unbelieving scoffers will be silenced, and Zion shall rejoice. k) Zion's apostates mock the hopes of their pious brothers.

l) The Lord has begun to restore His people; He will not leave their salvation incomplete [cf. 37:3]. m) Cf. 49:22, 23; 60:4. n) Cf. 17:13; 30:17.

o) Apostates, who regulated the idolatrous ceremony of purification, are especially condemned.

p) Sign is a miracle as in Isa. 7:11. To send Jewish ambassadors on any mission would be a "miracle" to them!

q) Tarshish is thought to be the important port in Spain called Tartessus; Put and Lud were in north Africa; Mesheck and Tubal in Asia Minor; Javan was another name for Greece [compare Ezek. 38:1 and 39:1]. r) Something beyond what was prescribed in Deut. 17:9 ff.

the dead bodies of those who have rebelled against Me;<sup>s</sup> for their worm shall not die, nor shall their fire be quenched;<sup>t</sup> they shall be an abhorrence to all mankind.

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s) This verse became the basis of the Jewish conception of Gehenna, or Ge-Hinnom, the "Valley of Hinnom," in which human sacrifices were offered to Molech. The Talmud locates the mouth of hell in this valley.

t) The torments of the apostates are eternal; Jesus uses this text in Mark 9:46. When this verse has been read in Jewish synagogues, the reader usually rereads vs. 23, as the book of Isaiah, he feels, should conclude happily.



# THE BOOK OF JEREMIAH

626 B.C.

**1** THE WORDS OF JEREMIAH THE SON of Hilkiah, one of the priests who lived at Anathoth in the territory of Benjamin. <sup>2</sup>The word of the LORD first came to him in the days of Josiah<sup>a</sup> the son of Amon, king of Judah, in the thirteenth year of his reign.<sup>b</sup> <sup>3</sup>It continued to come during the reigns of Jehoiakim<sup>c</sup> son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah<sup>d</sup> the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

<sup>4</sup>The word of the LORD came to me, <sup>5</sup>Before I fashioned you in the womb I knew you, and before you were born I dedicated you; I designated you for a prophet to the nations. <sup>6</sup>Then I said, "Alas! LORD God, I do not know how to speak, for I am but a child."<sup>e</sup> <sup>7</sup>The LORD went on to say to me, Stop saying that you are a child; for wherever I shall send you, you shall go, and whatever I shall command you, you shall speak. <sup>8</sup>Never fear their faces, for I am with you to rescue you, says the LORD. <sup>9</sup>Then the LORD extended His hand and touched my mouth; the LORD said to me, Now I have put My words in your mouth. <sup>10</sup>Look! Today I have appointed you as the overseer of nations and over kingdoms, to root up,

to break down, to destroy, to exterminate, to rebuild, and to establish.

<sup>11</sup>Later the word of the LORD came to me, What do you see, Jeremiah? I replied, "I see the shoot of an almond tree."<sup>f</sup> <sup>12</sup>Then the LORD said to me, You are a close observer! I am likewise awake over My word to fulfill it.<sup>g</sup>

<sup>13</sup>The word of the LORD came to me the second time, What do you see? I replied, "I see a boiling pot<sup>h</sup> with its face from the north."<sup>i</sup> <sup>14</sup>Then the LORD said to me, Calamity will come from the north upon all the settlers of the land. <sup>15</sup>I will summon all the members of the kingdoms of the north, says the LORD; they will come and will place each one his throne at the entrance of Jerusalem and around on every one of her walls and also of all the cities of Judah.<sup>j</sup> <sup>16</sup>Because of their evil I will pronounce My judgments upon them, for they have forsaken Me, have offered sacrifices to other gods, and have prostrated themselves before the works of their hands.

<sup>17</sup>Now, gird up your loins, arise and declare to them everything I shall command you; do not be undone by their faces, lest I ruin you in their presence.

<sup>18</sup>See! I, on My part, have made you today as a beleaguered city, as an im-

a) Ruled from around 638 B.C. to 609 B.C.; slain in the battle of Megiddo, 609 B.C., by Pharaoh Necho. b) 626 B.C. c) The oldest son of Josiah. He ruled from 608 to 597 B.C.

d) 586 B.C. Zedekiah ruled 597 to 586 B.C.

e) The Hebrew "na'ar" may mean anyone from three months to forty years of age. Jeremiah was about twenty-four when his prophetic ministry began.

f) The "awake tree" — first tree to awake from the winter sleep. The blossom comes before the leaves.

g) God continuously working in history and in persons bringing His plan to fruition; a play on words in the original for emphasis.

h) A household utensil used for cooking food, or washing clothes. i) Region of calamity.

j) Complete invasion of the land.

pregnable fortress, and as an unassailable stronghold against the entire land — against the kings of Judah, against her princes, against her people, and against the people of the land.<sup>k</sup> <sup>10</sup>They will fight against you, but they shall not overcome you, because I am with you to rescue you, says the LORD.

626-621 B.C.

**2** THEN THE WORD OF THE LORD came to me, <sup>2</sup>Go and proclaim in the ears of Jerusalem, I remember the devotedness of your youth, the love of your courtships,<sup>l</sup> and your following Me in the desert,<sup>m</sup> in the land that was not sown. <sup>3</sup>Israel was holy to the LORD, the first fruits of His yield;<sup>n</sup> all those devouring him shall be punished. Calamity shall come upon them, says the LORD. <sup>4</sup>Listen to the word of the LORD, O house of Jacob, and every family of the house of Israel.

<sup>5</sup>Thus speaks the LORD: What injustice did your fathers find in Me, that they abandoned Me, habitually followed after<sup>o</sup> futility, and became useless? <sup>6</sup>None of them said, "Where is the LORD, the One who brought us up from the land of Egypt, the One who brought us through the wilderness, through a land of steppes and pits, through a land of deep darkness, and through a land that no man passes through or inhabits?" <sup>7</sup>Then I brought you into a garden land to eat of its fruit and its good things; but when you went in, you defiled My land and made My inheritance an abomination. <sup>8</sup>Even the priests did not say, "Where is the LORD?" The experts of the law did not know Me; the rulers rebelled against Me, and the prophets<sup>q</sup> prophesied for Baal and pursued things which did not profit. <sup>9</sup>Nevertheless I again will plead with you, says the LORD, and with your children's children I

will plead. <sup>10</sup>For cross over to the isles of Kittim<sup>r</sup> and see; also send to Kedar, carefully consider and see if anything like this has happened. <sup>11</sup>Has a nation ever changed its gods, though they were not gods? But My people have exchanged their glory for something that does not profit. <sup>12</sup>Be awestruck, O heavens, at this! bristle with horror and be exceedingly desolate, says the LORD, <sup>13</sup>because My people have committed two evils: they have forsaken Me, the Fountain of living waters, and they have hewn out for themselves cisterns, broken cisterns, which cannot hold water.

621 B.C.

<sup>14</sup>Is Israel a servant, or a homeborn slave? Why has he become a victim? <sup>15</sup>The young lions have roared over him and have made their voice resound; they have made his land a waste, and his cities a ruin without inhabitants. <sup>16</sup>Also the men of Noph and Tahpanhes<sup>s</sup> have shorn the crown of your head. <sup>17</sup>Did you not bring this on to yourself when you forsook the LORD your God when He guided you in the way? <sup>18</sup>And now what are you doing in the way of Egypt, to drink of the waters of the Nile? And what are you doing in the way of Assyria, to drink from the waters of the Euphrates?<sup>t</sup> <sup>19</sup>You will be chastened by your own wickedness; your own backslidings will reprove you; therefore, know and see that this evil and bitter thing is due to your forsaking the LORD your God and having no reverence for Me, says the Lord God of hosts."

<sup>20</sup>From of old you have shattered your yoke and have snapped your bands. Also you have said, "I will not serve Thee." Yes, upon every high hill and under every shady tree you have bowed down like a harlot. <sup>21</sup>Yet I, on

k) His ministry will be both offensive and defensive.

l) Your betrothal time. m) In the Orient, the wife followed the husband.

n) The most precious part of the harvest, the part waved by the priests before the LORD [Lev. 23:10-14; Num. 18:12, 13].

o) "Breath," "nothingness," "bubble" — characteristic terms for false gods in contrast to the true and living God. By following these empty gods, Israel assimilated their character; like god, like people. q) The religious leaders later arraigned against Jeremiah.

r) Generally the coast lands of the Mediterranean — the extreme western world.

s) Both well-known towns in Josiah's day. The former, Memphis, the capital of Lower [Northern] Egypt; the latter in Upper Egypt.

t) Vs. 18 is connected with vs. 13: Israel had forsaken God, the Fountain of living waters, and was drinking from the rivers of Egypt and Assyria.

u) The theme of vs. 19: Sin carries its own punishment.

My part, planted you as a choice vine, of completely reliable stock. How then did you turn into bastard shoots of an alien vine to Me? <sup>22</sup>Although you wash yourself with nitre<sup>v</sup> and though you use soap<sup>w</sup> abundantly, your perversity is still ingrained before Me, says the Lord God. <sup>23</sup>How can you say, "I have not followed after Baals"?<sup>x</sup> Look at your action in the valley, and realize what you have done. You are as a swift, young she-camel<sup>y</sup> entangling her walk; <sup>24</sup>like a wild donkey accustomed to the wilderness, in the heat of her passion snuffing up the wind; in the time of her mating, who can turn her lust away? All those pursuing her will not be disappointed, because in her month they shall find her. <sup>25</sup>Protect your foot from bareness and your throat from dryness; but you have said repeatedly, "It is useless, because I love strangers and after them I will go." <sup>26</sup>As a thief is ashamed when he is caught, just so the house of Israel is ashamed; they, their kings, their princes, their priests, and their prophets, <sup>27</sup>who say to a piece of wood, "You are my father," and to the stone, "You have borne me"; but to Me they have turned the neck<sup>z</sup> and not their faces. However, in the time of calamity they will cry, "Arise and deliver us!" <sup>28</sup>Where now are your gods that you manufactured? Let them arise, if in the hour of calamity they can deliver you! Notice, your gods are as numerous as your cities, O Judah!

<sup>29</sup>Why do you complain to Me?<sup>a</sup> For all of you have rebelled against Me, says the LORD. <sup>30</sup>In vain I have stricken your children; you accepted no discipline. Your own swords have devoured your prophets like a destructive lion. <sup>31</sup>O generation, will you not lis-

ten to the word of the LORD? Have I been a desert to Israel? A land of deep darkness? Why therefore do My people say, "We roam at large; we will come no more to you"? <sup>32</sup>Can a virgin forget her ornaments or a bride her attire? Yet My people have forgotten Me days without number. <sup>33</sup>Why do you trim your way for making love? Therefore, even to the evil women you have taught your ways. <sup>34</sup>Also there is found on your skirts the lifeblood of the innocent poor, although you did not catch them in the act of burglary.<sup>b</sup> Nevertheless, in spite of all these things, <sup>35</sup>you keep on saying, "I am innocent; surely His anger has turned away from me." See! I will bring judgment upon you because of your saying, "I have not sinned." <sup>36</sup>Why do you roam about so much, to change your ways? You shall be ashamed of Egypt just as you were ashamed of Assyria. <sup>37</sup>You will go away from him also with your hands upon your head;<sup>c</sup> for the LORD has rejected all your confidences. You will not prosper in them.

626-621 B.C.

**3** IF A MAN PUTS AWAY HIS WIFE and she goes from him and becomes another man's wife,<sup>d</sup> will he return to her? Would not that land be greatly polluted? Yet you have played the harlot with a multitude of lovers and have returned to Me, says the LORD. <sup>2</sup>Lift up your eyes to the bare hills and see! Where have you not been dishonored? You have waited for lovers by the roadside like an Arab in the wilderness;<sup>e</sup> you have defiled the land with your fornication and your wickedness. <sup>3</sup>Therefore the early showers have been withheld, and the spring rain has not come;<sup>f</sup> still you have the brow of a harlot;<sup>g</sup> you even choose not

v) Carbonate of soda, used for making soap.

w) Vegetable alkali obtained from ashes of plants. These were the two most powerful detergents known; both used in washing and scouring garments, also for refining metals [Malachi 3:2].

x) Canaan's gods of fertility.

y) Which has never yet had a foal, famed for amazing speed, used to carry dispatches in haste — ancient telegraph [Esther 8:10]. z) Figure of apostasy. a) The LORD's patience is too sorely tried.

b) Subjected to oppression and abuse.

c) As Tamar, Absalom's sister, went out after Amnon had abused her [II Samuel 13:19].

d) See Deut. 24:1-4: When a woman was given a bill of divorce by her husband and married another, a bill of divorce given her by her second husband did not set her free to remarry her first husband.

e) As the Bedouin freebooter is eager to plunder a passing caravan, so Israel is eager to worship false gods.

f) The latter rain fell in March and April, the second rainy season; the "early" rain [James 5:7] fell in October and November. g) Shameless.

to feel ashamed. <sup>4</sup>Have you not just now cried to Me, "My Father, Thou art a friend from my youth?" <sup>5</sup>Will He be angry forever? Will He keep it to the end?" See, you have spoken, but you have done all the evil you could do.

<sup>6</sup>In the days of Josiah the king, the LORD said to me: Have you seen what that faithless Israel did, how she went upon every high hill and under every green tree, and there played the harlot? <sup>7</sup>And after she has done all of this, I said, Return to Me; but she did not return. Her treacherous sister Judah saw it. <sup>8</sup>Also she saw that for all the adulteries which faithless Israel had done, I sent her away and gave her a divorce bill;<sup>h</sup> but her faithless sister Judah did not fear; instead she too went and played the harlot. <sup>9</sup>Also through the wantonness of her harlotry she defiled the land, committing adultery with stones and stocks.<sup>i</sup> <sup>10</sup>Yet in spite of all this, her faithless sister, Judah, has not returned to Me with her whole heart, but in pretense, says the LORD.

<sup>11</sup>Then the LORD said to me: Backsliding Israel has shown herself more righteous than faithless Judah.<sup>j</sup> <sup>12</sup>Go, and announce these words toward the north,<sup>k</sup> and say, "Return, backsliding Israel, says the LORD. I will not look in anger upon you; for I am a merciful God. The LORD says, I will not be angry forever. <sup>13</sup>Only admit your iniquity, that you have rebelled against the LORD your God and promiscuously consorted with strangers under every green tree; that you have not obeyed My voice, says the LORD. <sup>14</sup>Return, O backsliding children, says the LORD, because I am your husband; then I will take you, one of a city and two of a family, and I will bring you to Zion.<sup>l</sup> <sup>15</sup>I will give you shepherds after My own heart,

who will feed you with knowledge and understanding. <sup>16</sup>Besides, when you are multiplied and increased in the land, in those days, says the LORD, they shall no more say, 'The ark<sup>m</sup> of the covenant of the LORD.' It shall not come to mind, because they will not remember it or miss it; for it shall not be made again.

<sup>17</sup>At that time they shall call Jerusalem the throne of the LORD,<sup>n</sup> and all nations<sup>o</sup> will be gathered to it, in the name of the LORD to Jerusalem, and they shall no more stubbornly follow their own evil heart. <sup>18</sup>In those days the house of Judah shall walk with the house of Israel, and together they shall come from the land of the north to the land which I gave as an inheritance to their fathers. <sup>19</sup>But I said, How<sup>p</sup> I would place you among My children and give you a pleasant land, the most beautiful heritage of all nations! Then<sup>q</sup> I said you would call Me, 'My Father,' and would not turn from following Me. <sup>20</sup>Surely, as a deceitful wife has forsaken her husband, so you have been deceitful with Me, O house of Israel, says the LORD.

<sup>21</sup>A voice is heard upon the bare heights, the weeping, the supplication of the children of Israel, because they have distorted their way; they have forgotten the LORD their God. <sup>22</sup>Return, O backsliding children, I will heal your backsliding. "Sec, we have come to Thee because Thou art the LORD our God." <sup>23</sup>Truly the hills are a delusion, the orgies on the mountains. Indeed, the salvation of Israel is in the LORD our God. <sup>24</sup>But shame<sup>a</sup> has consumed the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. <sup>25</sup>Let us lie down<sup>t</sup> in our shame, and

h) By sending her into exile. i) Worshipping idols of stone and of wood.

j) Judah had advantages: succession of kings from David's dynasty, temple, Levites, and the warning example of Israel.

k) Toward Assyria and Media. The ten tribes had been carried captive there in 722 B.C. l) Although they have wandered from God and are now in "a far country" and "in want," they may count on a Father's welcome, if they return in a filial spirit [Luke 15:19].

m) The ark, with its mercy seat, marking God's presence, was a center of reverence.

n) The Lord's glory and visible presence shall be manifested throughout the holy city.

o) Gentiles will be gathered into the kingdom of God.

p) Not a question, but, "How gloriously!" "How honorably!" q) Time: Exodus from Egypt.

r) The offer of pardon is accepted.

s) "Bosheth" — Baal, the god of shame, the god who brings disgrace, whose worship is an opprobrium to the worshiper.

t) Repentance for the misdeeds of the past shall be so strong that they will be overwhelmed with emotion and lie prostrate. Cf. II Samuel 12:16; 13:31; I Kings 21:4, for the practice of such a custom under painful feelings.

let our confusion cover us, for we have sinned against the LORD our God, we and our fathers, from our youth even to this day; also we have not obeyed the voice of the LORD our God."

**4** IF YOU RETURN, O ISRAEL, SAYS the LORD, you should return to Me and put away your abominations" from My presence and cease wandering, <sup>2</sup>and swear, "As the LORD lives,"<sup>v</sup> in truth, in justice, and in righteousness; then nations shall bless each other by Him, and in Him shall they glory. <sup>3</sup>For thus says the LORD to the men of Judah and Jerusalem: Break up your fallow ground, and do not sow among thorns.<sup>w</sup> <sup>4</sup>Circumcise yourselves to the LORD, and cut off the foreskins of your hearts, O men of Judah and inhabitants of Jerusalem, lest My indignation go forth as fire and burn with none to quench it, because of the evil of your doings.

<sup>5</sup>Announce in Judah, publish in Jerusalem, and say, "Blow the trumpet in the land." Cry aloud and say, "All of you get together, and let us enter fortified cities!" <sup>6</sup>Lift up a standard toward Zion and flee for refuge; do not remain,<sup>x</sup> for I am bringing evil from the north,<sup>y</sup> a great destruction. <sup>7</sup>A lion has gone up from his lair and a destroyer of nations.<sup>z</sup> He has struck his tent to make your territory desolate, and your cities shall be destroyed without inhabitants.

<sup>8</sup>For this gird yourselves with sackcloth; lament and wail, for the fierce anger of the LORD is not turned back from us.<sup>a</sup> <sup>9</sup>It shall be in that day, says the LORD, that the hearts<sup>b</sup> of both the king and princes shall fail; the priests shall be amazed, and the prophets shall be astounded. <sup>10</sup>They will say, "Ah, Lord God, Thou surely hast misled this people and Jerusalem, saying, 'You

shall have peace,' — and the sword touches the soul." <sup>11</sup>At that time it shall be said to this people and to Jerusalem, "A glowing wind<sup>c</sup> from the bare heights in the desert comes toward the daughter of My people, not to winnow,<sup>d</sup> nor to cleanse. <sup>12</sup>A wind too strong for this shall come at My orders. Now I will speak with judgment upon them. <sup>13</sup>See! He comes up like clouds<sup>e</sup> and his chariots as a tempest;<sup>f</sup> his horses are swifter than eagles. Woe to us, for we are all spoiled! <sup>14</sup>Purify your heart from wickedness, O Jerusalem, in order that you may be saved; how long will you permit your vain<sup>g</sup> thoughts to remain in you? <sup>15</sup>For a message comes from Dan<sup>h</sup> and bad news from the hills of Ephraim. <sup>16</sup>Announce to the nations, publish concerning Jerusalem, that besiegers are coming from a far country, and they shout against the cities of Judah. <sup>17</sup>Like keepers of the field they are surrounding her because she has rebelled against Me, says the LORD. <sup>18</sup>Your ways and your works have brought these things upon you, due to your wickedness. Surely it is bitter because it has reached even into your heart.

<sup>19</sup>O my feelings, my feelings!<sup>i</sup> Let one writhel! Walls of my heart! My heart is torn within me! I cannot keep silent!<sup>j</sup> For my soul hears the cry of the trumpet, a shout of battle. <sup>20</sup>Devastation upon devastation is proclaimed; for the whole land is laid waste. Suddenly my tents are destroyed, and my curtains are torn down in a moment. <sup>21</sup>How long must I see the war signals and hear the trumpet blasts? <sup>22</sup>For my people are foolish; they do not know me; they are stupid children; they have no understanding; they are experts in doing evil, but they do not know how to do good.

<sup>23</sup>I beheld the earth, and see, it was

u) Idols [I Kings 11:5, 7].

v) The living God is not sworn to, but sworn by. w) Need of repentance — the broken heart.

x) Mark out a route for those seeking shelter inside the walls of Jerusalem. y) Babylonia.

z) Not merely destroying individuals, but nations.

a) The wicked days of Manasseh [698-643 B.C.] are unrepented of by Israel.

b) "Understanding," intellect will be paralyzed.

c) A scorching sirocco from a cloudless sky [ch. 18:17; Job 1:19], figure of the invader.

d) The eastern mode of winnowing grain: by casting and scattering in the wind.

e) See the enemy Gog coming up against Israel "as a cloud to cover the land" [Ezek. 38:16].

f) Sweeping all before it [Isa. 5:28, 29]. g) Sin of any kind, especially worship of idols.

h) In northern Palestine: one of two religious centers made by Jeroboam I [931].

i) "Bowels" — the seat of deeply felt emotions [Song of Songs 5:4; Isa. 16:11; 63:15; ch. 31:20].

j) The exclamations following one another are expressive of the prophet's intense emotion.

formless and empty, and the heavens had no light.<sup>k</sup> <sup>24</sup>I beheld the mountains, and look! They trembled, and all the hills were in commotion. <sup>25</sup>I looked, and see! There was no man, and all the birds of heaven had fled. <sup>26</sup>I looked, and behold! The garden land was a desert, and all the cities were broken down before the LORD in the presence of His fierce anger.

<sup>27</sup>For thus says the LORD, All the land will be a desolation, yet I will not bring it to a finish. <sup>28</sup>On account of this, let the earth mourn and the heavens be black, because I have spoken; I have purposed; I have not repented, nor will I turn back from it.

<sup>29</sup>At the noise of the horsemen and bowmen every city flees; they enter thickets, and they climb among the rocks; every city is forsaken, and no man dwells in them. <sup>30</sup>And you, ruined creature, what will you do? Clothe<sup>l</sup> yourself in scarlet? Adorn yourself with ornaments of gold? Paint your eyes with antimony?<sup>m</sup> You beautify yourself in vain; your paramours<sup>n</sup> despise you; they are seeking your life. <sup>31</sup>For I have heard the voice of a woman in labor, a cry as of one giving birth to her first child, the voice of the daughter of Zion,<sup>o</sup> panting, begging for help, "Oh, woe is me! For my soul faints because of the slain."

**5** ROAM AROUND THROUGH THE BAZAARS of Jerusalem; look closely and consider! Search her marts to see if you can find anyone who practices justice and searches for truth, so that I may deal graciously with her. <sup>2</sup>Although they say, "As the LORD lives," yet they swear falsely.<sup>p</sup> <sup>3</sup>O LORD, do not Thy eyes search for truth? Thou hast beaten them, but they felt no rebuke; Thou hast disciplined them, but they spurned correction. They have made their faces harder than flint; they have refused to

repent. <sup>4</sup>Then I said, "These are only the poor; they have no understanding; for they do not know the way of the LORD, the judgment of their God." <sup>5</sup>I will go to the great and will speak to them; for they know the way of the LORD, the judgment of their God." But they all alike had broken the yoke; they had burst apart the bonds. <sup>6</sup>Therefore a lion from the forest shall slay them; a wolf from the desert shall destroy them; a leopard<sup>q</sup> is lurking by their cities; everyone who goes out of them will be torn to bits, because their rebellions are many and their desertions are appalling. <sup>7</sup>How can I pardon you for this? Your children have forsaken Me and have sworn by those who are no gods. When I had filled them up, they committed adultery and trooped to the harlots' houses. <sup>8</sup>They were like well-fed, lusting stallions, each neighing with passion after his neighbor's wife.<sup>r</sup> <sup>9</sup>Shall not I punish them for these things? says the LORD, and shall I not avenge myself on such a nation as this? <sup>10</sup>Go up and spoil her vineyards,<sup>s</sup> but make no complete end; strip away her branches, because they are not the LORD's.

<sup>11</sup>For the house of Jacob and the house of Israel have been altogether faithless toward Me. <sup>12</sup>They have acted deceptively against the LORD and have said, "He will not see! No calamity will come upon us, nor shall we see the sword or famine." <sup>13</sup>The prophets will become as whirlwind; the word is not in them." Thus shall it be done to them.

<sup>14</sup>Therefore thus says the LORD, the God of hosts: Because they have spoken this word, see! I am making My word in your mouth a fire, and this people wood, and it shall devour them. <sup>15</sup>Look! I am bringing upon you a nation from afar, O house of Israel, says the LORD. It is a lasting and age-

k) See Gen. 1:2; Isa. 34:11.

l) Jerusalem like a woman adorning herself to gain the attention and assistance of her admirers [Isa. 57:9; Ezek. 23:40, 41].

m) Or "stibium"—the edge of the eyelids was blackened for the purpose of increasing by contrast the lustre of the eyes and making them look larger [Jezebel in II Kings 9:30; Ezek. 23:40].

n) Political friends or allies [Ezek. 23:5, 7, 9, 12, 16, 30]. o) The personified population of Zion.

p) To swear by their God should be a token of loyalty to Him; but it was not [see Deut. 10:20].

q) A leopard will conceal himself near a village or watering place and wait for hours its opportunity of pouncing upon the cattle, or on the people. r) Profligate Judeans.

s) Judah is here likened to vineyards [cf. Isa. 5:1-7].

old nation, a nation whose language you do not know, nor can you understand what they say. <sup>16</sup>Their quiver<sup>t</sup> is like an open grave; they are all mighty men.<sup>u</sup> <sup>17</sup>They shall eat up your harvest and your food; they shall consume your sons and your daughters; they shall devour your flocks and your herds; they shall eat your vines and your fig trees; your impregnable cities in which you trust they shall destroy with the sword. <sup>18</sup>But even in those days, says the LORD, I will not make a complete end of you. <sup>19</sup>And when they shall say, "Why has the LORD our God done all these things to us?" you shall say to them, "As you have forsaken Me and served foreign gods in your land, so you shall serve strangers in a land that is not yours."<sup>v</sup>

<sup>20</sup>Declare this in the house of Jacob, and proclaim it in the house of Judah: <sup>21</sup>Listen to this, foolish and heartless<sup>w</sup> people, who have eyes but do not see; who have ears, but do not hear. <sup>22</sup>Do you not revere Me? says the LORD. Do you not tremble in My presence? I have set the dunes as the boundary for the sea, an eternal barrier which it cannot pass; though the waves leap, they cannot prevail; though they roar, yet they cannot pass over it. <sup>23</sup>But this people has a rebellious and contentious heart; they turned aside and wandered away.<sup>x</sup> <sup>24</sup>They did not say in their heart, "Let us revere the LORD our God, the One who gives the early and latter rains in their seasons and keeps for us the weeks appointed for the harvest."<sup>y</sup> <sup>25</sup>Your iniquity has turned these away,<sup>z</sup> and your sins have withholden the good from you. <sup>26</sup>For wicked men were found among My people. They lurk like fowlers, lying in wait. They act like a trap; they catch men. <sup>27</sup>Like a basket full of birds, their houses are full of treachery;

therefore they have become great and rich; <sup>28</sup>they have grown fat and sleek.<sup>a</sup> They know no limit in their wickedness; they do not know justice to make the cause of the orphan to succeed; they do not defend the rights of the innocent. <sup>29</sup>Shall I not punish for these things? says the LORD. Shall I not avenge Myself on such a nation as this?

<sup>30</sup>An astounding and horrible thing has occurred in the land: <sup>31</sup>the prophets prophesy falsely, and the priests rule according to their own hands; and My people like it so. But what will they do when the end comes?

**6** FLEE FOR SAFETY, O PEOPLE OF Benjamin, from the midst of Jerusalem! Blow the trumpet in Tekoa,<sup>b</sup> and erect a sign on Bethhaccerem;<sup>c</sup> for harm is looming from the north, a great destruction. <sup>2</sup>The comely and luxurious I will destroy, the daughter of Zion. <sup>3</sup>Shepherds with their flocks<sup>d</sup> shall come against her; they shall pitch their tents around her; they shall pasture every one in his place.<sup>e</sup> <sup>4</sup>Sanctify yourselves<sup>f</sup> for war against her; arise, and let us attack at noontime. Woe to us, for the day declines, for the shadows of evening are lengthening! <sup>5</sup>Arise, and let us attack by night; let us destroy her palaces. <sup>6</sup>For thus says the LORD of hosts: Hew down her trees; cast up a siege mound around Jerusalem. This is the city that must be punished; there is nothing but oppression within her. <sup>7</sup>As a well keeps its water cool, so she keeps fresh her wickedness; violence and destruction are heard in her; sickness and wounds are continually before Me. <sup>8</sup>Be disciplined,<sup>g</sup> O Jerusalem, lest I be alienated from you; lest I make your land desolate, without inhabitants.

<sup>9</sup>Thus says the LORD of hosts: Glean

t) As part of warlike equipment [Isa. 22:6].

u) Warriors [II Sam. 23:8]. v) So Deut. 29:24-26; I Kings 9:8, 9; Jer. 16:10-13.

w) The heart was regarded by the Hebrews as the seat of understanding [Job 12:24; 36:13; Hosea 7:11]. x) Not content with revolt they became foes of God.

y) The appointed harvest weeks are the seven between the Feast of the Passover and the Feast of Weeks or Pentecost [see Deut. 16:9]. z) The blessings mentioned in the preceding verse.

a) The Hebrews regarded fatness as a mark of contented self-indulgence and associated it with impiety [Job 15:27; Ps. 73:7].

b) In the hill country of Judah, about 12 miles south of Jerusalem; the home of the prophet Amos.

c) Vineyard house about 3 miles northeast of Tekoa, overlooking the Dead Sea.

d) Bedouin invaders [ch. 12:10]. e) Ravaging the country [Micah 5:6].

f) Alluding to a custom of opening a campaign with sacrifice [I Sam. 7:8-10].

g) Not intellectual "instruction," but moral discipline.

thoroughly as a vine the remnant of Israel; like a grape gatherer, pass your hand again over its branches. <sup>10</sup>To whom shall I speak and testify so that they will hear? See, their ears are uncircumcised; therefore they are not able to understand. Behold, the word of the LORD is to them a reproach; they take no pleasure in it. <sup>11</sup>Therefore I am full of the wrath of the LORD; I am weary of holding it in. Pour it out upon the children of the streets and upon the joint circle of young men as well; both the husband and the wife shall be taken, the old man and the very aged. <sup>12</sup>Their houses shall be given to others, together with their fields and wives; for I will stretch out my hand against the inhabitants of the land, says the LORD. <sup>13</sup>Every one from the least of them to the greatest is guilty of unjust gain; every one from the prophet to the priest practices deceit.<sup>h</sup> <sup>14</sup>Hence they have healed the wound of my people slightly, saying, "Peace, peace," when there is no peace. <sup>15</sup>Were they embarrassed when they committed abominations? No, they were not at all embarrassed; they did not even know how to blush; therefore they shall fall among the fallen; during the time that I punish them, they shall be overthrown, says the LORD.

<sup>16</sup>Thus says the LORD: Stand at the crossroads, and look; ask for the ancient paths, where is the good way;<sup>i</sup> then walk in it, and find rest for your souls. But they said, "We will not walk in it." <sup>17</sup>I placed watchmen<sup>j</sup> over you, saying, Listen to the sound of the trumpet! But they said, "We will not listen." <sup>18</sup>Therefore hear, O congregation, what will happen to them. <sup>19</sup>Hear, O earth: behold, I am bringing calamity upon this people, the fruit of their schemes, because they have not given heed to My words, and as for My

teaching, they spurned it. <sup>20</sup>To what purpose does frankincense come to Me from Sheba<sup>k</sup> and cinnamon cane from a far country?<sup>l</sup> Your burnt offerings are not acceptable, nor are your sacrifices pleasing to Me. <sup>21</sup>Therefore thus says the LORD: I am laying before the people stumbling blocks against which they shall stumble, fathers and sons together; neighbor and friend shall perish.

<sup>22</sup>Thus says the LORD: See, a people is coming from the north country; a great nation is rising from the extremity of the earth. <sup>23</sup>They seize the bow and spear; they are cruel and merciless; their voice sounds like the sea; they ride upon horses, arrayed for battle against you, O daughter of Zion. <sup>24</sup>We have heard the reports of it; our hands hang slack,<sup>m</sup> and anguish has seized us like pain of a woman in labor. <sup>25</sup>Go not in the field, nor walk the road, for the enemy has a sword; terror is on every side. <sup>26</sup>O daughter of My people, gird yourself with sackcloth, and then roll in ashes; mourn as for an only son, making most bitter lamentation; for the destroyer shall suddenly come upon us.

<sup>27</sup>I have made you an assayer and examiner<sup>n</sup> among my people, so that you may test and analyze their actions. <sup>28</sup>They are all grievous revolters, going about as talebearers; they are as brass and iron;<sup>o</sup> all of them deal corruptly. <sup>29</sup>The bellows blow fiercely, and the lead is consumed by fire;<sup>p</sup> in vain the refining goes on, for the wicked are not removed. <sup>30</sup>They are called refuse silver, because the LORD has rejected them.

607 B.C.

**7** THE WORD THAT CAME TO JEREMIAH FROM THE LORD: <sup>2</sup>Stand in the gate of the LORD's house and proclaim there this word: Hear the word of the LORD, all you men of Judah,

h) Seeking their own advancement; not the welfare of their people.

i) In searching for the old paths, they will find the Lord's path [Deut. 32:7].

j) His prophets [Ezek. 3:17; 33:7].

k) South Arabia, noted for producing fragrant resin called frankincense. l) Probably India.

m) Helplessness [Isa. 5:24].

n) A moral analyst, a tester of people's natures — God speaking to Jeremiah.

o) Worthless people; evildoers [Ezek. 22:18, 20]. Their impudence resembles brass and their obstinacy, iron.

p) In refining, the goldsmith mixes lead with the alloy containing the gold or silver, fused in a furnace on a vessel of earth or bone ash; a current of air is turned upon the molten mass [not upon the fire]; the lead then oxidizes and, acting as a flux, carries away the alloy, leaving the pure gold or silver.



who enter these gates to worship the LORD. <sup>3</sup>Thus says the LORD of hosts, the God of Israel: Amend your ways and your actions,<sup>4</sup> and I will let you dwell in this place. <sup>4</sup>Do not trust in false words, saying, "The Temple of the LORD, the Temple of the LORD, the Temple of the LORD is this."<sup>r</sup> <sup>5</sup>If you completely mend your ways and your actions; if you truly execute justice between a man and his neighbor; <sup>6</sup>if you do not oppress the immigrant, the fatherless, or the widow;<sup>a</sup> or shed innocent blood<sup>t</sup> in this place; and if you do not follow after other gods to your own hurt; <sup>7</sup>then I will let you dwell in this place, in the land that I gave to your fathers forever."

<sup>8</sup>See, you are trusting in words of falsehood which cannot profit. <sup>9</sup>Will you steal, murder, commit adultery, and swear falsely, burn incense to Baal, and walk after other gods, whom you have not known, <sup>10</sup>and then come and stand before Me in this house, which is called by My name, and say, "We are delivered,"<sup>v</sup> only to go on committing all these abominations? <sup>11</sup>Has this house, which is called by My name, become a den<sup>w</sup> of robbers in your eyes? Observe, I, even I Myself, have seen it, says the LORD.

<sup>12</sup>Go now to My place which was in Shiloh, where I made My name to dwell at first,<sup>x</sup> and see what I did to it on account of the wickedness of My people Israel. <sup>13</sup>And now, because you have done all these things, says the LORD, when I persistently spoke to you, you did not listen; and when I called you, you did not answer; <sup>14</sup>therefore, I will do to the house which is called by My name and in which you are trusting, and to the place that I gave you and your fathers, as I did to Shi-

loh.<sup>y</sup> <sup>15</sup>I will cast you out of My sight, just as I cast out all your kinsmen, all the offspring of Ephraim.<sup>z</sup>

<sup>16</sup>As for you, do not pray for this people, or lift up a cry or prayer for them; do not intercede to Me, for I will not hear you. <sup>17</sup>Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? <sup>18</sup>The children gather wood, and the fathers kindle fire, and the women knead dough to make cakes for the queen of heaven,<sup>a</sup> and they pour out drink offerings to other gods, to provoke Me to anger. <sup>19</sup>Is it not I they provoke? says the LORD. Is it not themselves, to their own confusion? <sup>20</sup>Therefore thus says the Lord God: See, My anger and My indignation will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it shall burn, and it shall not be extinguished.

<sup>21</sup>Thus says the LORD of hosts, the God of Israel: Add your burnt offerings to your sacrifices and eat the flesh.<sup>b</sup> <sup>22</sup>For I did not speak to your fathers, and I did not command them concerning burnt offerings and sacrifices in the day<sup>c</sup> that I brought them out of the land of Egypt. <sup>23</sup>But this command I gave them: Obey My voice, and I will be your God, and you shall be My people; walk in all the way that I shall command you, that it may be well with you.<sup>d</sup> <sup>24</sup>But they did not listen or incline their ear, but they habitually walked in their own counsels and in the stubbornness of their evil heart; they went backward and not forward. <sup>25</sup>From the day that your fathers came out of the land of Egypt to this day, I have repeatedly sent you all My servants, the prophets, daily rising up early and sending them. <sup>26</sup>Yet they did not

q) General lines of conduct and individual acts which, by frequency and repetition, form habits.

r) Threefold repetition for emphasis [ch. 22:29; Isa. 6:3].

s) The defenseless and needy classes of society [Ex. 22:21-23; Deut. 24:14, 17].

t) Judicial murders, violent attacks on prophets and godly men, sacrifice of infants to Moloch.

u) Literally, from eternity and to eternity, strongest Hebrew formula for perpetuity.

v) Secure, so they can go on sinning with impunity, because they observe the externals of religion.

w) Matt. 21:13; Luke 19:46. Many caves in the limestone strata of Palestine were in ancient times dens of robbers. x) Josh. 18:1; Judg. 18:31; 1 Sam. 1:3.

y) The destruction of Shiloh is alluded to in ch. 26:6; Ps. 78:60; but not mentioned in the historical books; probably happened after the Philistine victory described in 1 Sam. 4.

z) Ephraim, the ten northern tribes, carried into captivity in 722 B.C. by Sargon II of Assyria.

a) Probably Ashtoreth or Astarte [II Kings 21:3-5; Jer. 44:17, 18, 19].

b) Words of irony and contempt; the burnt offering was not eaten by the worshiper; only parts

of the peace offering.

c) The first day encamped before Mount Sinai; the spiritual covenants came first; sacrifice, the

third day [see Ex. 19]. d) Ex. 19:5, 6; Deut. 28:1, 2.

listen to Me or incline their ear, but stiffened their necks, doing worse than their fathers.

<sup>27</sup>You shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. <sup>28</sup>And you will say to them, "This is the nation that did not obey the voice of the LORD its God and did not receive correction; truth<sup>e</sup> has perished; it is cut off from their lips.

<sup>29</sup>"Cut off your hair<sup>f</sup> and throw it away; raise a lamentation on the bare heights; for the LORD has rejected and forsaken the generation of His wrath."

<sup>30</sup>For the children of Judah have done evil in My sight, says the LORD; they have placed their abominations<sup>g</sup> in the house, which is called by My name, to defile it. <sup>31</sup>They have built the high places of Topheth, which is in the valley of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My mind. <sup>32</sup>Therefore, behold, the days are coming, says the LORD, when it shall no more be called Topheth, the valley of the son of Hinnom, but the valley of Slaughter; for they shall bury in Topheth because there is no room elsewhere. <sup>33</sup>The dead bodies of this people shall be food for the birds of the air and the beasts of the earth, and none shall frighten them away.<sup>h</sup> <sup>34</sup>I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a desolation.

609 n.c.

**8** AT THAT TIME, SAYS THE LORD, the houses of the kings of Judah, the bones of the princes, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem shall be brought out of their sepulchres. <sup>2</sup>They shall be spread be-

fore the sun and the moon and all the hosts of heaven,<sup>i</sup> which they have loved, which they have served, after which they have walked and which they have sought and worshiped; they shall not be gathered or buried; they shall be as dung upon the face of the earth. <sup>3</sup>And death shall be preferred to life by all the remnant that remains of this evil family in all the places I have driven them, says the LORD of hosts.

<sup>4</sup>You shall further say to them: Thus says the LORD: When men fall, do they not rise again? If one turns away, does he not come back? <sup>5</sup>Why then is this people of Jerusalem turned away in perpetual backsliding? <sup>6</sup>They hold fast to deceit,<sup>j</sup> refusing to return. <sup>6</sup>I have given heed and listened, but they have not spoken properly; no man repents of his wickedness, saying, "What have I done?" Everyone turns away to his own devices like a horse rushing into battle. <sup>7</sup>Even the stork in the heavens knows her appointed times; the turtledove, swallow, and crane observe the time of their coming<sup>k</sup> but My people do not know the ordinances of the LORD.

<sup>8</sup>How dare you say, "We are wise, and the teaching of the LORD is with us"? But see, the falsifying pen of the scribes made it into a fabrication.<sup>l</sup> <sup>9</sup>The wise men are put to shame, they are dumbfounded and trapped; since they have spurned the word of the LORD, what kind of wisdom is there in them? <sup>10</sup>Therefore I will give their wives to others and their fields to conquerors, because everyone, from the least to the greatest, practices covetousness; everyone deals deceitfully, from the prophet to the priest. <sup>11</sup>They have healed the wound of the daughter of My people slightly, saying, "Peace, peace," when there is no peace. <sup>12</sup>Were they ashamed when they committed abomination? No, they were not at all abashed; they did not even know how

e) Faithfulness, loyalty.

f) To poll the hair was a mark of mourning [Job 1:20; Micah 1:16]. g) See II Kings 23:13.

h) As David, slaying Goliath, did to the Philistines [I Sam. 17:46].

i) See Deut. 4:19; 17:3; II Kings 21:3, 5; Jer. 19:13.

j) Insincerity toward Jehovah; false teachings of idolatry [ch. 14:14; 23:26].

k) Migratory birds, which return to Palestine every spring with suddenness and regularity.

l) Jeremiah implies that the scribes have falsified the traditional body of divine directions respecting religious practices.

to blush. Therefore they shall fall with the fallen; in the time of their visitation they shall stumble, says the LORD.

<sup>13</sup>When I would gather them, says the LORD, there are no grapes on the vines, nor figs on the fig tree; even the leaves are dried up,<sup>m</sup> and what I gave them has eluded them. <sup>14</sup>Why do we remain seated? Assemble yourselves! Let us go into fortified cities and perish there! For the LORD our God has marked us for doom and has given us a poisonous drink<sup>n</sup> because we have sinned against the LORD. <sup>15</sup>We looked for peace, but no encouragement came; for a time of healing, but look, defeat. <sup>16</sup>The snorting of their horses is heard from Dan; at the sound of the neighing of their stallions the whole land trembles. They come and devour the land and all that it produces, the city and those dwelling in it. <sup>17</sup>For see, I am sending among you serpents, adders, that cannot be charmed, and they shall bite you, says the LORD.

<sup>18</sup>My sorrow is uncontrollable! My heart is pained within Me! <sup>19</sup>Observe the cry of the daughter of My people from a distant land,<sup>o</sup> "Is the LORD not in Zion? Is her King not in her?" Why have they provoked Me with their graven images and with foreign idols? <sup>20</sup>The harvest<sup>p</sup> is past, the summer is ended, and we are not saved.<sup>q</sup> <sup>21</sup>For the hurt of the daughter of My people I am hurt;<sup>r</sup> I mourn, and confusion has overwhelmed Me.<sup>s</sup> <sup>22</sup>Is there no balm in Gilead?<sup>t</sup> Is there no physician? Why, then, has the health of the daughter of My people not been restored?

608-597 B.C.

**9** OH, THAT MY HEAD WERE WATERS  
and my eyes a fountain of tears, so

that I might weep day and night for the slain of the daughter of my people!

<sup>2</sup>Oh, that I had in the desert a lodging place for wayfarers,<sup>u</sup> so that I might leave My people and go from them. For they are all adulterers, an assembly of deceivers. <sup>3</sup>They bend their tongue like a bow,<sup>v</sup> so that falsehood and not truth have grown strong in the land;<sup>w</sup> for they proceed from evil to evil; consequently, they do not know Me, says the LORD. <sup>4</sup>Let every man watch his neighbor and place no trust in any brother; for every brother is a supplanter and every neighbor goes about gossiping. <sup>5</sup>Every one deceives his neighbor, and no one speaks the truth; they have taught their tongues to speak falsely; they commit iniquity and twist truth unto weariness. <sup>6</sup>Here injury lives on injury and deceit on deceit, on account of which they refuse to know Me, says the LORD.

<sup>7</sup>Therefore, thus says the LORD of hosts: Take notice! I will smelt<sup>x</sup> them and assay them; for what can I do because of the daughter of My people? <sup>8</sup>Their tongue is a deadly arrow; it speaks deceitfully; with his mouth each one speaks peaceably to his neighbor, but in his heart he devises an ambush for him. <sup>9</sup>Shall I not punish them for these things? says the LORD, and shall I not avenge Myself on such a nation as this?

<sup>10</sup>For the mountains will I take up weeping and wailing, and a dirge for the pastures of the desert,<sup>y</sup> because they are burned up, so that no man passes through, neither is the lowing of cattle heard; both the fowls of the air and the beasts have fled and are gone. <sup>11</sup>I will make Jerusalem a heap of ruins, a lair of night-dogs;<sup>z</sup> and I will

m) The people are like a tree with worthless fruit on it.

n) The name of the herb "rosh" which yields some extremely bitter fruit or extract [Iam. 3:5, 19]; gall, bile, figure of something very bitter; so they blame God for their misfortune.

o) The people in exile are complaining bitterly that the LORD has forsaken them.

p) The "harvest" lasted from April to June.

q) The "summer" was the period of "ingathering of summer fruits." If the harvest failed, the people might still look forward to the fruit season; but if the fruit, too, failed, famine stared them in the face. r) "Shattered" mentally, prostrated by grief.

s) Referring to the drab and squalid attire and appearance of a mourner in the East [II Sam. 19:24; Esther 4:1].

t) Mountain range or hill country east of Jordan, noted for its balsam and famous physicians.

u) During the reign of Jehoiaqim — where caravans stop, either in the open air or under a roof.

v) Aim darts toward the innocent [Psalm 64:3-5].

w) Those in authority abuse their power and position.

x) Figure for purifying by severe discipline: "refine" in Jer. 6:29 and in Zech. 13:9; "purge away" in Isa. 1:25; "tried" in Psalm 66:10.

y) Literally, "a driving place" for cattle; hence, "uncultivated pasture ground."

z) See ch. 9:12; 49:33; 51:37. Packs of night-dogs still haunt deserted cities in Syria.

make the cities of Judah a desolation without inhabitant.

<sup>12</sup>Who is the man so wise that he can understand this? To whom has the mouth of the LORD spoken, that he may declare it? Why is the land ruined and laid waste like a wilderness, so that no one passes through? <sup>13</sup>The LORD says: Because they have forsaken My law which I set before them<sup>a</sup> and have not obeyed My voice or walked according to it; <sup>14</sup>but have stubbornly followed their own hearts and have gone after the Baals, as their fathers taught them. <sup>15</sup>Therefore thus says the LORD of hosts, the God of Israel: Observe! I will feed this people with wormwood and give them poisonous water to drink. <sup>16</sup>I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have consumed them.

<sup>17</sup>Thus says the LORD of hosts: Consider and call for the mourning women<sup>b</sup> to come, and send for skilful women to hasten hither; <sup>18</sup>let them hasten and take up a lamentation for us; let our eyes run down with tears, and our eyelids gush with waters. <sup>19</sup>For a mournful song is heard in Zion, "How ruined we are! We are utterly ashamed, because we have forsaken the land, and they have overthrown our dwellings." <sup>20</sup>Hear, O women, the word of the LORD, and let your ear receive the word of His mouth! Teach your daughters a lamentation, and each to her neighbor a dirge. <sup>21</sup>For death has come up into our windows; it is entered into our palaces, cutting off the children from the streets and the young men from the squares. <sup>22</sup>Speak! Thus says the LORD: The corpses of men shall fall like manure upon the open field, like cut grain after the reaper, and none shall gather them.

<sup>23</sup>Thus says the LORD: Let not the wise man boast in his wisdom, let not the mighty man<sup>c</sup> boast in his strength, let not the rich man boast in his riches; <sup>24</sup>but let the one who glories boast in this, that he understands and knows<sup>d</sup> Me, that I am the LORD who practices loving-kindness, justice, and righteousness in the earth; for in these I delight, says the LORD.

<sup>25</sup>Note! The days are coming, says the LORD, when I will punish all these circumcised who are still uncircumcised<sup>e</sup> — <sup>26</sup>Egypt, Judah, Edom, the children of Ammon, Moab, and all who dwell in the desert, that clipped<sup>f</sup> the corners of their hair; for all these nations are uncircumcised,<sup>g</sup> but all the house of Israel is uncircumcised in heart.

597 B.C.

**10** HEAR THE WORD WHICH THE LORD is speaking to you, O house of Israel! <sup>2</sup>Thus says the LORD: Do not learn the way of the nations nor be terrified by the signs of the heavens,<sup>h</sup> because the nations are terrified by them. <sup>3</sup>For the customs of the peoples are false. A tree from the forest is cut down and fashioned with an axe by the hands of the craftsmen. <sup>4</sup>They beautify it with gold and silver; they further fasten it with hammer and nails so that it cannot move. <sup>5</sup>Their idols are like scarecrows in a cucumber garden; they cannot speak; they must be carried, for they cannot march. Do not fear them, for they can do no evil; neither do they have the power to do good.

<sup>6</sup>Where is any like Thee, O LORD? Thou art great, and Thy name is great in power. <sup>7</sup>Who should not revere Thee, O King of the nations, for toward Thee it<sup>i</sup> is befitting; for among all the wise men of the nations and in all their kingdoms there is none like Thee. <sup>8</sup>They<sup>j</sup> are both stupid and foolish; the instruction<sup>k</sup> of idols is

a) Alluding particularly to Deut. 4:8, 44.

b) Acting as professional mourners, they recite from memory or extemporize for the occasion, poetry, with a weird haunting effect, which extolls the virtues of the deceased and bewails his loss.

c) "Wise . . . mighty . . . rich" — the three classes that might expect to defend and preserve themselves and their city in times of national disaster.

d) The former refers to the intellect; the latter to the emotions.

e) Literally, "with a foreskin." The ungodly Jews are circumcised physically, but are equally in need of the spiritual circumcision [ch. 4:4].

f) See ch. 25:23; 49:32. Certain Arab tribes shaved their hair off their temples, contrary to Jewish practice [Lev. 19:27]. g) Physically.

h) Extraordinary celestial appearances, such as eclipses and comets. i) Adoration.

j) Idolatrous nations. k) Moral education [Prov. 4:1, 13; 8:10, 33; 13:1].

wooden!<sup>1</sup> Beaten silver is brought from Tarschish and gold from Uphaz. They are the work of craftsmen and of the hands of the goldsmith; their clothing is scarlet and purple; they are all the work of skilled men.<sup>10</sup> But the LORD is the true God; He is the living God, the everlasting King.<sup>m</sup> At his wrath the earth quakes, and the nations cannot endure His indignation.

<sup>11</sup>Thus<sup>n</sup> shall you say to them, "The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens."

<sup>12</sup>It is He who made the earth by His power, who established the world by His wisdom, and by His understanding stretched out the heavens.<sup>13</sup> When He utters His voice,<sup>o</sup> there is a tumult of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain, and He brings forth the wind from His storehouses.<sup>p</sup> <sup>14</sup>Every man is dull-hearted and without knowledge; every goldsmith is put to shame by his graven images, for his images are false; there is no life in them.<sup>15</sup> They are worthless, a work of mockery; at the time of their punishment they will perish.<sup>16</sup> Not like these is He who is Jacob's portion; for He is the Creator of all things; and Israel is the tribe of His inheritance.<sup>q</sup> The LORD of hosts is His name.

<sup>17</sup>Gather up your bundle from the ground,<sup>r</sup> O you who live under the siege, <sup>18</sup>for thus says the LORD: Take note! I am at this time flinging out the inhabitants of the land, and I will distress them so that they may feel it.

<sup>19</sup>Woe<sup>s</sup> is me because of my hurt! My wound is grievous; but I said, "Surely this is my sickness and I will bear it."<sup>20</sup> My tent is destroyed, and all my cords are broken; my children

are gone forth from me, and they are not; there is none to stretch forth my tent again, and to set up my curtains.<sup>t</sup> <sup>21</sup>For the shepherds<sup>u</sup> are thoughtless and do not search for the LORD; therefore they have not prospered, and their whole flock is scattered.<sup>22</sup> Listen! A new flash! Look: A great commotion is coming from the land of the north, to make the cities of Judah a desolation, a lair of night-dogs.

<sup>23</sup>I know, O LORD, that the way of man is not in himself, that it is not in man who walks to direct his steps.<sup>v</sup> <sup>24</sup>Correct me, O LORD, but justly; not in Thy anger, lest Thou render me too insignificant.<sup>w</sup> <sup>25</sup>Pour out Thy wrath upon the nations which do not know Thee, and upon the peoples that have not called on Thy name; for they have devoured Jacob and consumed him and have laid waste his habitation.

620 B.C.

**11** THE WORD THAT CAME TO JEREMIAH FROM THE LORD: <sup>2</sup>Hear the words of this covenant, and announce them to the men of Judah and the inhabitants of Jerusalem. <sup>3</sup>You shall say to them, So says the LORD God of Israel: Cursed be the man who does not listen to the words of this covenant,<sup>x</sup> <sup>4</sup>which I commanded your fathers in the day that I brought them out of the land of Egypt, out of the iron furnace,<sup>y</sup> saying, Listen to My voice, and do all that I command you; then you shall be My people, and I will be your God, <sup>5</sup>in order that I may fulfill the agreement I made with your fathers, to give to them a land flowing with milk and honey, as on this day. Then I answered and said, "Amen,<sup>z</sup> O LORD."

<sup>6</sup>Then the LORD said to me, Proclaim all these words in the cities of Judah and in the streets of Jerusalem:

l) Wooden as the idols are; no better than the idol itself. Idolatry is destitute of moral and spiritual force. m) Cf. II Chron. 15:3; Ps. 10:16; 42:2.

n) This verse is written in Aramaic, which the exiled Hebrews acquired and continued using after their return. o) Thunder [Ps. 18:14; 29:3-9].

p) Ps. 135:7, effects of the thunderstorm; man is dumb before it. q) See Ps. 16:5.

r) In preparation for going into exile.

s) The community in vss. 19, 20 is personified, dramatically bewailing its fate.

t) My tent-hangings [ch. 4:20]. u) Figure of rulers, as in ch. 2:8; 3:15; 23:1, etc.

v) See Prov. 16:9.

w) See ch. 29:6; 30:19: "Be few." "Lest Thou rub me out," Martin Luther put it. As in Isa. 40, man stands here in the presence of His sovereign God, of whom and to whom are all things.

x) See Deut. 11:28; 27:26; 28:13; 29:9.

y) Furnace in which iron is smelted - figure of severe suffering [Deut. 4:20; I Kings 8:51].

z) "Let it be so," or "so be it."

Listen to the words of this covenant and do them. <sup>7</sup>For I earnestly admonished your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising up early<sup>a</sup> and admonishing, saying, Obey My voice. <sup>8</sup>Yet they neither obeyed nor inclined their ear, but every one walked in the stubbornness of his own evil heart; consequently, I brought<sup>b</sup> upon them all the words of this covenant, which I commanded them to do, but which they did not observe.

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<sup>9</sup>Again the LORD said to me: There is a conspiracy among the men of Judah and among the inhabitants of Jerusalem. <sup>10</sup>They have returned to the iniquities of their fathers who refused to hear My words; they have gone after other gods to serve them; the house of Israel and the house of Judah have broken the covenant that I made with their fathers. <sup>11</sup>Therefore, thus says the LORD: Observe, I am bringing calamity upon them which they cannot escape; though they shall cry to Me, I will not listen to them.<sup>c</sup> <sup>12</sup>Then the cities of Judah and the inhabitants of Jerusalem shall go and cry out to the gods to whom they burn incense, but they cannot save them in the time of their calamity. <sup>13</sup>For your gods have become as numerous as your cities, O Judah; and as numerous as the streets of Jerusalem are the altars which you built to the shameful thing,<sup>d</sup> altars to burn incense to Baal.

<sup>14</sup>Therefore do not pray in behalf of this people, or lift up a cry or a prayer for them; for I will not listen when they call to me in the time of their trouble. <sup>15</sup>What right has my beloved<sup>e</sup> in my house when she has committed wicked acts? Can vows and sacrificial flesh remove wickedness from you? Can you then rejoice? <sup>16</sup>"A green olive tree, fair, with goodly fruit," the LORD once

called you; but at the roaring<sup>f</sup> of a great tempest He will set fire to it and consume its branches.<sup>g</sup> <sup>17</sup>For the LORD of hosts, who planted you, has threatened adversity against you, because of the great evil which the house of Israel and the house of Judah have done, goading Me by burning incense to Baal.

<sup>18</sup>The LORD revealed it to me and I knew it; then He showed me their actions. <sup>19</sup>But I was like a pet<sup>h</sup> lamb led to the slaughter. I did not know that they had concocted plots against me, saying, "Let us destroy the tree with its sap,<sup>i</sup> and let us cut him off from the land of the living, so that his name may be remembered no more." <sup>20</sup>But, O LORD of hosts, who judgest rightly, who tests<sup>j</sup> the reins<sup>k</sup> and heart,<sup>l</sup> let me see Thy vengeance on them; for to Thee have I committed my case. <sup>21</sup>Therefore, thus says the LORD about the men of Anathoth, who seek your life, saying, "Stop prophesying in the name of the LORD, or you will die by our hand" — <sup>22</sup>therefore, thus says the LORD of hosts: See, I will punish them; the young men shall die by the sword; their sons and their daughters shall die by famine, <sup>23</sup>and there shall be no remnant left of them. For I will bring calamity upon the men of Anathoth in the year of their punishment.

**12** <sup>1</sup>RIGHTEOUS ART THOU, O LORD, when I complain to Thee; yet will I argue with Thee about justice. Why does the way of the wicked prosper? Why do all who are very treacherous flourish? <sup>2</sup>Thou plantest them, and they sprout; they grow<sup>m</sup> and bring forth fruit; Thou art near in their mouth but far from their inmost selves. <sup>3</sup>Thou, O LORD, knowest me; Thou seest me and triest my heart toward Thee. Pull them out like sheep

a) Giving it special attention. b) See the treatise in Deut. 8:19; 28:15 ff.

c) The essence of prayer is friendly conversation — impossible without love. d) Baal [ch. 3:24].

e) Judah [ch. 12:7]. f) As the rising of the tempest.

g) See Ps. 52:8; Hosea 14:6; during a great storm the olive tree was struck suddenly by lightning, sadly marring its beauty. h) "Tame" — trustful, unsuspecting.

i) Figure for a person in the full strength and vigor of life.

j) He is cognizant of man's emotions and affections, as well as of his thoughts and purposes [see ch. 17:10; 20:12; Ps. 7:9; 26:2].

k) Kidneys — innermost self, the seat of "feeling" [Prov. 23:16; Ps. 16:7; 73:21; Job 19:27].

l) The "heart," the seat of "understanding" [Prov. 15:14; 20:5]. m) Ps. 37:35.

for the slaughter, and mark them for the day of butchering.<sup>o</sup> <sup>4</sup>How long will the land mourn and the grass of every green field wither? For the wickedness of these that dwell in it, the beast and the bird are swept away, because they say, "He will not see our ending."<sup>p</sup>

<sup>5</sup>If you have raced with the footmen and they have worn you out, how then will you compete with horses? And if in a land of peace you are not secure, what will you do in the Jordan jungle?<sup>q</sup> <sup>6</sup>For even your brothers and the house of your father, even they have treated you treacherously; they pursue you with an alarm cry; do not believe them, though they speak flattering words to you.

<sup>7</sup>I have forsaken My house, I have cast off My heritage; I have given the beloved of My soul into the hand of her enemies. <sup>8</sup>My heritage has become to Me like a lion<sup>r</sup> in the forest; she utters her voice against Me; therefore I consider her hateful. <sup>9</sup>Is<sup>s</sup> My heritage to Me like a speckled bird of prey? Are the birds of prey against her all around?<sup>t</sup> Go, assemble all the beasts of the field; bring them to devour.<sup>u</sup>

<sup>10</sup>Many shepherds<sup>v</sup> have laid waste My vineyard; they have trampled underfoot My portion; they have made My pleasant portion a forlorn wilderness.

<sup>11</sup>They have made it a waste; solitary, it wails to Me.<sup>w</sup> The whole land is made desolate, but no man lays it to heart.<sup>x</sup> <sup>12</sup>Upon all the bare heights in the wilderness<sup>y</sup> the spoilers are come; for the sword of the LORD has consumed from one end of the earth to the other; no flesh has peace. <sup>13</sup>They have sown wheat but have reaped thorns; they have uselessly exhausted themselves, but they profit nothing; and they shall be ashamed of their harvests

because of the fierce anger of the LORD.

<sup>14</sup>Thus says the LORD regarding all My evil neighbors who touch the inheritance which I have given My people Israel to inherit: Observe, I will pluck them up from their land, and I will pluck the house of Judah from the midst of them. <sup>15</sup>And after I have plucked them up, I will return and have compassion on them, and I will bring back each to his inheritance and each to his land. <sup>16</sup>And it shall be, if they will diligently learn the ways of My people, to swear by My name, "As the LORD lives," even as they taught My people to swear by Baal, then they shall be built up in the midst of My people. <sup>17</sup>But if they will not listen, then I will utterly uproot that nation and destroy it, says the LORD.

605 B.C.

**13** <sup>1</sup>THUS THE LORD SPOKE TO ME: Go and buy a linen waistcloth, put it on your loins, and do not dip it in water. <sup>2</sup>So I bought the waistcloth according to the word of the LORD and put it on my loins. <sup>3</sup>Then the word of the LORD came to me a second time: <sup>4</sup>Take the waistcloth that you have bought, which is upon your loins, and arise, go to Euphrates,<sup>z</sup> and bury it there in a cleft of the rock. <sup>5</sup>So I went and hid it by Euphrates, as the LORD commanded. <sup>6</sup>After many days the LORD said to me: Arise, go to Euphrates, and take the waistcloth from the place where I commanded you to hide it. <sup>7</sup>Then I went to Euphrates and digged and took the waistcloth from the place where I had buried it. And look, the waistcloth was ruined;<sup>a</sup> it was good for nothing. <sup>8</sup>Then the word of the LORD came to me: <sup>9</sup>Thus says the LORD: Just so I will ruin the pride of Judah and the excessive pride of

o) As though they were victims for sacrifice.

p) Not see his predictions fulfilled; they will outlive him, or put him out of the way.

q) The luxuriant growth of bushes and thick vegetation fringing the banks of the Jordan, infested with lions and other wild beasts, consequently dangerous to enter.

r) Unruly, uncontrollable, My open enemy.

s) A bird of unusual plumage which the other birds of the same kind attack.

t) Questions of astonishment, but true. u) Beasts of prey. v) Figure of invaders [ch. 6:3].

w) As a trouble resting upon Me.

x) No one has considered what would be the end of the policy which Judah has been pursuing.

y) The uncultivated pasture lands.

z) "Perath" means the Euphrates River when it has the article. Here it probably refers to "Parah," a town about three miles northeast of Anathoth [Josh. 18:23], located in a wild and rocky valley watered by a copious spring, Wady Fara, which runs into the Wady Kelt flowing down past Jericho into the Jordan.

a) It had been in a moist place, so the water had penetrated.

Jerusalem. <sup>10</sup>This evil people, who refuse to hear My words, who stubbornly follow their own hearts and have gone after other gods to serve them and to worship them, shall be like this waistcloth, which is good for nothing. <sup>11</sup>Just as the waistcloth cleaves to the loins of a man, so I made to cleave to Me all the house of Israel and all the house of Judah, says the LORD, that they might be for Me a people, a name, and a glory; but they would not listen.

<sup>12</sup>Now you shall speak to them this word: Thus says the LORD, the God of Israel, Every jar shall be filled with wine, and they will say to you, "Do we not know full well that every jar is filled with wine?" <sup>13</sup>Then you shall say to them, Thus says the LORD: Behold, I will fill with drunkenness<sup>b</sup> all the inhabitants of this land, the kings who sit on the throne of David, the priests, the prophets, and all the inhabitants of Jerusalem. <sup>14</sup>And I will dash<sup>c</sup> them one against another, the fathers and sons, says the LORD. I will not pity or spare or have compassion, that I should not destroy them.

<sup>15</sup>Listen and give ear; be not proud,<sup>d</sup> because the LORD has spoken. <sup>16</sup>Give glory to the LORD your God<sup>e</sup> before He brings darkness, before your feet stumble on the twilight mountains and while you hope for light. He turns it into gloom and makes it gross darkness. <sup>17</sup>But if you will not hear it, my soul will weep in secret because of your pride; my eyes shall weep bitterly and run with tears, because the flock of the LORD has been taken captive. <sup>18</sup>Say to the king and to the queen mother, "Take a lowly seat, for your crown of beauty<sup>f</sup> has been removed from your head."

<sup>19</sup>The cities of the South<sup>g</sup> are shut up, with none to open them. All Judah is carried into captivity, completely taken into exile. <sup>20</sup>Raise your eyes and see those coming from the North.<sup>h</sup>

Where is the flock that was given you, your beautiful flock? <sup>21</sup>What will you say when they set as head over you those whom you trained to be friends with you?<sup>i</sup> Will not pangs take hold of you, like those of a woman in labor? <sup>22</sup>And if you say in your heart, "Why have these things come upon me?" it is for the greatness of your iniquity that your skirts are lifted and your heels are rudely exposed. <sup>23</sup>Can the Ethiopian change his skin or the leopard his spots? Then also you can do no good who are accustomed to do evil. <sup>24</sup>I will scatter you like chaff driven by the desert wind. <sup>25</sup>This is your lot, the portion I have measured out to you, says the LORD, because you have forgotten Me and have trusted in falsehoods. <sup>26</sup>Also I, on My part, will strip off your skirts up to your face and your nakedness will be exposed. <sup>27</sup>I have seen your detestable behavior, your adulteries and lustful cries, your lewd harlotries on the foothills in the fields. Woe to you, O Jerusalem! How long will it be before you are made clean?

603 B.C.

**14** THE WORD OF THE LORD WHICH came to Jeremiah concerning the drought: <sup>2</sup>Judah mourns and her gates<sup>j</sup> languish; her people are mourning on the ground; the cry of Jerusalem goes up. <sup>3</sup>Her noblemen send their servants for water; they come to the wells; they find no water; they return with their vessels empty; they are disappointed<sup>k</sup> and confounded and cover their heads.<sup>l</sup> <sup>4</sup>Because of the ground they are frustrated, since there is no rain on the land; the plowmen are ashamed; they cover their heads. <sup>5</sup>Even the hind in the field forsakes her newborn calf because there is no grass. <sup>6</sup>The wild asses stand on bare heights; they pant for air like jackals; their eyes fail<sup>m</sup> because there is no vegetation.

b) Mental paralysis and bewilderment, rendering man helpless in the face of a great calamity.

c) Ch. 25:15-18; Ps. 60:3; Isa. 51:17. d) Refusing to listen to the Lord's warnings.

e) Recognize His majesty by obeying His words. f) "I address."

g) "The Negeb," a particular district in southern Judah. h) See ch. 4:6; 6:1, 22.

i) "You asked for it," we remark today [ch. 2:36; 4:30; Ezek. 23:22].

j) Place of public discourses [Ruth 4:1, 2, 11]. k) See Job 4:20; Joel 1:11. l) A sign of grief.

m) Looking in vain for food [Job 11:20; Lam. 4:17].



<sup>7</sup>Though our iniquities testify against us,<sup>n</sup> do it,<sup>o</sup> O LORD, for Thy name's sake; for our backslidings are many; against Thee have we sinned. <sup>8</sup>O Thou Hope of Israel, its Savior in time of adversity, why shouldst Thou be like a stranger in the land, as a traveling man who turns aside for a night?<sup>p</sup> <sup>9</sup>Why shouldst Thou be like a man surprised, like a strong man<sup>q</sup> who cannot save? Yet Thou, O LORD, art in the midst of us, and we are called by Thy name; leave us not.

<sup>10</sup>Thus says the LORD concerning this people: They have loved to wander thus; they have not curbed their feet; therefore the LORD does not accept them; now I<sup>r</sup> will remember their iniquity and punish their sins.<sup>r</sup>

<sup>11</sup>Then the LORD said to me: Do not even pray for the prosperity of this people. <sup>12</sup>When they fast, I will not hear their cry, and when they offer burnt offering and oblation, I will not accept them; but I will consume them by the sword, by famine, and by pestilence.<sup>s</sup>

<sup>13</sup>Then I said, "Alas, Lord God: see, the prophets tell them, 'You shall not see the sword, neither shall you experience famine, but I will give you assured peace<sup>t</sup> in this place.'<sup>u</sup>" <sup>14</sup>The LORD said to me: The prophets are prophesying lies in My name; I did not send them, neither did I command them, nor did I speak to them. They are prophesying to you a deceitful vision, a worthless divination, and the distortion of their own minds.<sup>u</sup> <sup>15</sup>Therefore, thus says the LORD concerning the prophets who prophesy in My name: Although I did not send them, yet they say, "Sword and famine shall not come on this land." By sword and famine those prophets shall be consumed, <sup>16</sup>and the people to whom they prophesy shall be flung out in the streets of Jerusalem, victims of famine and sword, with no one to bury

them, their wives, their sons, and their daughters. For I will pour out their wickedness upon them.

<sup>17</sup>You shall pronounce this word to them: Let my eyes run with tears night and day, and let them not cease; for the virgin daughter of my people is smitten with a great breach, with a very ugly wound. <sup>18</sup>If I go forth into the field, look, these slain by the sword! And if I enter into the city, note the diseases of famine.<sup>v</sup> Both prophet and priest roam in the land,<sup>w</sup> not knowing what to do.<sup>x</sup> <sup>19</sup>Hast Thou utterly rejected Judah? Does Thy soul despise Zion? Why then hast Thou smitten us so that there is no healing for us? We expected peace, but no good came; a time of healing, but behold, dismay! <sup>20</sup>We confess<sup>y</sup> our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against Thee! <sup>21</sup>For Thy name's sake do not reject the throne of Thy glory; remember, and do not break Thy covenant with us.<sup>z</sup> <sup>22</sup>Are there any among the fallen gods<sup>a</sup> of the nations that can make rain? Or can the heavens give copious showers? Art Thou not He, the LORD our God? We wait for Thee, for Thou doest all these things.

603 B.C.

**15** THEN THE LORD SAID TO ME, Though Moses and Samuel stood before Me, yet My mind would not incline toward this people. Send them out of My sight, and let them go forth! <sup>2</sup>When they say to you, "Where shall we go?" you shall tell them, Thus says the LORD: Those who are for death,<sup>b</sup> to death; and those who are for the sword, to the sword; and those who are for famine, to famine; and those who are for captivity, to captivity. <sup>3</sup>I will appoint over them four destroyers, says the LORD: the sword to slay, the dogs to tear, the fowls of the heavens and the beasts of

n) Like Moses and Nehemiah, pleading for their ill-behaving people, Jeremiah identifies himself with those who deserve punishment. It is not "they" and "them" but "we" and "us."

o) I Kings 8:32, 39; Ezek. 20:9, 14, 22. p) As a passing visitor or traveler.

q) A warrior. Contrast ch. 20:11; Zeph. 3:17. r) A quotation from Hosea 8:13.

s) Threefold punishment found frequently in the roll of Jeremiah.

t) "Peace of stability" or "faithfulness." u) See ch. 23:16, 26, 32.

v) Jeremiah imagines himself to be witnessing the approaching invasion, siege, and exile.

w) Degradation from an honorable office. x) See ch. 15:14; 17:4. y) See ch. 3:13; Isa. 59:12.

z) Jeremiah, priest and prophet, puts himself, as did Jesus, in the place of his sinful people.

a) Unreal gods [ch. 2:5; 8:19]. b) By pestilence [ch. 18:21].

the earth to devour and to destroy.<sup>4</sup> And I will make them a terror to all the kingdoms of the earth, because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem.<sup>c</sup> <sup>5</sup>For who will have pity on you, O Jerusalem? Or who will commiserate you? Or who will turn aside to inquire of your welfare? <sup>6</sup>You have forsaken Me, says the LORD. You keep on going backward; therefore I have stretched out My hand against you and destroyed you; I am weary of grieving. <sup>7</sup>I have sifted them with a sifting sieve<sup>d</sup> in the gates of the land; I am broken-hearted, for I have destroyed My people, because they did not return from their ways. <sup>8</sup>I have increased the number of your widows more than the sands of the sea; I have brought against the mothers of young men<sup>e</sup> a devastation at noonday; I have caused agitation and dismay to fall suddenly upon them. <sup>9</sup>She who bore seven has languished; her soul has expired;<sup>f</sup> her sun<sup>g</sup> has gone down while it was still day. She has been put to shame and disgraced. And the remainder of them I will give to the sword before their enemies, says the LORD.

<sup>10</sup>Woe is me, my mother, that you have borne me, a man of strife and contention to the whole earth! I have lent no money, nor have I borrowed any money, yet they all curse me.<sup>h</sup>

<sup>11</sup>The LORD said: I will leave you some who shall prosper again, and I will help you among the enemy in the time of trouble and in the hour of calamity. <sup>12</sup>Can one break iron, iron from the north, and bronze?<sup>i</sup> <sup>13</sup>Your wealth and your treasures will I give

for spoil, without price, for all your sins, throughout all your territory. <sup>14</sup>And I will make you serve your enemies in a land which you do not know; for a fire is kindled in My anger<sup>j</sup> which shall burn for ever.

<sup>15</sup>Thou knowest, O LORD, remember me and visit me, and take vengeance for me on my persecutors. Take me not away in Thy patience;<sup>k</sup> know that for Thy sake I suffer reproach. <sup>16</sup>Thy words were found, and I ate them,<sup>l</sup> and Thy words were to me a joy and a rejoicing of my heart; for I bear Thy name, O LORD, God of hosts. <sup>17</sup>I did not sit in the assembly of merrymakers, nor did I rejoice; because of Thy hand<sup>m</sup> I have sat alone; for Thou hast filled me with indignation. <sup>18</sup>Why is my pain perpetual and my wound incurable, refusing to be healed? Wilt Thou be to me like a deceitful brook, as waters that dry up?

<sup>19</sup>Therefore thus says the LORD: If you return, then will I restore you, and you shall stand before Me.<sup>n</sup> If you bring out the precious from the worthless,<sup>o</sup> you shall be My mouth.<sup>p</sup> They shall return to you, but you shall not return to them, <sup>20</sup>and I will make you to this people a fortified wall of bronze. They will fight against you, but they shall not prevail over you; for I am with you to save you and to deliver you, says the LORD. <sup>21</sup>I will deliver you out of the hand of the wicked and redeem you from the grip of the tyrants.

604-597 B.C.

**16** <sup>1</sup>THEN<sup>q</sup> THE WORD OF THE LORD came to me: <sup>2</sup>You must not take a wife, you must not have sons and

c) Manasseh had repented and was forgiven, but the consequences of his sin were plaguing the people.

d) A wooden fork about six feet long with five or six prongs, bound together by fresh hide; when the hide shrinks, it forms a tight band. e) The young warriors slain in battle.

f) Mental collapse at the death of her sons in battle; see Job 11:20.

g) The brightness of her home. h) His unpopularity was due to his predictions of coming disaster.

i) Can anything avail to resist the power of the Chaldeans, the "Northern Colossus"?

j) So Deut. 32:22.

k) Through Thy mercy towards my enemies. The prophet is confident that the Babylonians will effect their purpose.

l) I found Thy word and assimilated it, made it part of myself; so did Ezekiel [2:8-3:3], eating a written scroll; so also John [Rev. 10:9, 10].

m) The grasp of the Lord's hand, seizing him and bringing him into a prophetic accord [I Kings 18:46; II Kings 3:15; Isaiah 8:11; Ezck. 1:3; 3:14, 22].

n) Be His servant. If Jeremiah turns back from his distrust and despair, the LORD will co-operate with him and help him again to resume his place as His minister.

o) Like a refiner, separating the pure and divine from the slag of earthly passion and weakness.

p) As My spokesman or prophet [Ex. 4:16], Aaron is called Moses' mouth.

q) During the latter half of Jehoiakim's reign.

daughters in this place. <sup>3</sup>For thus says the LORD concerning the sons and the daughters, who are born in this place and concerning the mothers who bore them and the fathers who begot them in this land: <sup>4</sup>They shall die of the pestilence;<sup>r</sup> they shall not be mourned, neither shall they be buried; they shall be as fertilizer on the topsoil. They shall be consumed by the sword and by famine, and their corpses shall be food for the birds of the air and for the beasts of the field.

<sup>5</sup>For thus says the LORD: Do not enter the house of grief, neither go to lament, nor to comfort them; for I have withdrawn My good will from this people, says the LORD, even kindness and compassion. <sup>6</sup>Both great and small shall die in this land; they shall not be buried; no one shall mourn<sup>s</sup> for them, or gash himself, or make himself bald<sup>t</sup> for them. <sup>7</sup>No one shall break bread for the mourner or comfort him for the dead; neither shall they give him the cup of consolation to drink for his father or his mother.<sup>u</sup> <sup>8</sup>You shall not enter the house of feasting to sit with them, to eat and drink. <sup>9</sup>For thus says the LORD of hosts, the God of Israel: Observe! I will banish from this place before your eyes and in your days the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

<sup>10</sup>Now, when you tell this people all these words, and they ask you, "Why has the LORD decreed all this great evil against us? What is our crime? What sin have we committed against the LORD, our God?" <sup>11</sup>then you shall tell them: "Because your fathers forsook Me, says the LORD, because they followed after foreign gods, serving and worshiping them; because they forsook Me and did not keep My teaching; <sup>12</sup>and because you have done worse than your fathers; for look, every one of you is following your own

stubborn, evil mind, refusing to listen to Me. <sup>13</sup>So I will hurl you out of this land into the land which neither you nor your fathers have known, and there you shall serve other gods day and night, who will grant you no favor." <sup>14</sup>Therefore, take notice, the days are coming, says the LORD, when it shall no more be said, "As the LORD lives, who brought up the children of Israel out of the land of Egypt," <sup>15</sup>but, "As the LORD lives who brought up the children of Israel from the north country, and from all the countries whither He had driven them." For I will bring them back into their own land that I gave to their fathers.

<sup>16</sup>Behold, I will send many fishers, says the LORD, and they shall catch them; and afterwards I will send many hunters, and they shall hunt them<sup>v</sup> out of every mountain and high hill and cleft of the rocks. <sup>17</sup>For My eyes are upon all their ways; they are not hid from Me, nor is their iniquity concealed from My eyes. <sup>18</sup>And I will double the recompense of their iniquity and their sin, because they have defiled My land with the dead bodies of their detestable idols<sup>w</sup> and have filled My heritage with their abominations. <sup>19</sup>O LORD, my strength and my stronghold, my refuge in the hour of trouble, to Thee shall nations come from the ends of the earth, and they shall say, "Our fathers got hold of unmitigated lies, vain and without profit."<sup>x</sup> <sup>20</sup>Can a man make for himself gods, when they are not gods?<sup>y</sup> <sup>21</sup>Therefore, I will cause them to know, this once will I cause them to know My hand and My authority, and they shall know that My name is the LORD.

597 n.c.

**17** THE SIN OF JUDAH IS WRITTEN with a pen of iron;<sup>z</sup> with the point of a diamond it is engraved on the tablet of their heart and on the horns of their altars, <sup>2</sup>while their chil-

r) "Deaths of sickness."

s) With the loud and piercing cries of grief with which in the East a death is bewailed [Mark 5:38]. t) Marks of mourning [Amos 8:10; Micah 1:16].

u) Allusion to the custom, when the first outbreak of grief had subsided, the friends of the mourners would endeavor to comfort them and induce them to take food [II Sam. 3:35; 12:17].

v) Those who forsake God expose themselves to fake leaders and to superstition to take His place in life. w) Called "dead bodies" in contempt [Lev. 26:30]. x) Ch. 2:8, 11; Isa. 44:9, 10.

y) Either God is worshiped or a god is found or made to which to bow.

z) Used for incising indelible characters on hard surface [Job 19:24].

dren remember their altars and their Asherim,<sup>a</sup> by the spreading trees<sup>b</sup> upon the high hills, <sup>3</sup>on the mountains in the field. Your wealth and all your treasure I will give for spoil as the price of your sin throughout all your territories. <sup>4</sup>You shall abandon your heritage which I gave you, and I will make you serve your enemies in a land which you do not know. You have kindled My wrath into a fire that will burn forever.

<sup>5</sup>Thus says the LORD: Cursed is the man who trusts in man and makes flesh his arm, whose heart departs from the LORD. <sup>6</sup>He is like a juniper tree<sup>c</sup> in a desert and shall not be aware when good comes; he shall inhabit the parched places in the wilderness, an uninhabited salt land. <sup>7</sup>Blessed is the man who trusts in the LORD and whose confidence is the LORD. <sup>8</sup>He is like a tree planted by water, that sends out its roots by the stream, and it does not fear when heat comes, for its leaves remain green; in the year of drought it is not anxious, for it does not fail to yield fruit. <sup>9</sup>The heart is deceitful above all things and utterly corrupt; who can know it? <sup>10</sup>I the LORD search the heart and test the inner self to give to everyone according to his ways, in accordance with the fruit of his actions. <sup>11</sup>Like a partridge that collects a brood that she did not hatch,<sup>d</sup> so is he who unfairly collects riches; in the midst of his days they will forsake him, and at his final end he will be a fool.<sup>e</sup> <sup>12</sup>A glorious throne, on high from the beginning, is the place of our sanctuary! <sup>13</sup>O LORD, the Hope of Israel, all who forsake Thee shall be put to shame; those who turn aside from Thee shall be written on the ground,<sup>f</sup> because they have forsaken the LORD, the Fountain of living waters.<sup>g</sup>

<sup>14</sup>Heal me, O LORD, and I shall be healed; save me, and I shall be saved;

for Thou art my praise, <sup>15</sup>See, they say to me, "Why tarries the word of the LORD? Let it come!"<sup>h</sup> <sup>16</sup>I have not urged Thee to send calamity, nor have I desired the woeful day, Thou knowest; that which came out of my lips was known to Thee. <sup>17</sup>Be no terror to me; Thou art my refuge in the day of adversity. <sup>18</sup>Let my persecutors be put to shame, but let me not be put to shame; let them be dismayed, but let not me be dismayed; bring upon them the day of calamity; destroy them with double destruction.<sup>i</sup>

Near 621 B.C.

<sup>19</sup>Thus said the LORD to me: Go, and stand in the People's Gate where the kings of Judah enter and go out; in all the gates of Jerusalem say to them: <sup>20</sup>"Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter by these gates. <sup>21</sup>Thus says the LORD: Pay attention for the sake of your lives, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. <sup>22</sup>Do not carry a burden out of your house on the Sabbath or do any work, but keep the Sabbath day holy as I commanded your fathers. <sup>23</sup>Yet they did not listen or incline their ear, but they stiffened their neck that they might not hear and receive instruction. <sup>24</sup>But if you listen to Me, says the LORD, and bring no burden through the gates of this city on the Sabbath day, but keep the Sabbath day holy and do no work on it, <sup>25</sup>then there shall enter by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited forever. <sup>26</sup>The people shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from

a) Shame images carved with sexual suggestions [see Judg. 6:25, 26].

b) Often alluded to as places of idolatrous rites [see Deut. 12:2].

c) The dwarf juniper tree, of gloomy and stunted appearance, with its leaves cropped close by wild goats.

d) The partridge lays a large number of eggs which the Arabs eagerly seek for food; hence, the bird often hatches no young. e) Showing himself to be morally and spiritually bankrupt.

f) From which their names will soon be obliterated. g) Ever fresh and never failing [ch. 2:13].

h) A taunting question [Isa. 5:19; Ezek. 12:22].

i) Jeremiah has spoken and done all that the LORD commanded. Why should He abandon him to his foes? He wonders.

the south,<sup>1</sup> bringing burnt offerings and sacrifices, oblations and frankincense, bringing thank offerings to the house of the LORD. <sup>27</sup>But if you do not listen to Me, to keep the Sabbath day holy, not to bear a burden and not to enter in at the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem<sup>k</sup> and not be extinguished."

Prior to 605 B.C.

**18** THE WORD WHICH CAME TO Jeremiah from the LORD: <sup>2</sup>Arise, go down to the potter's house,<sup>1</sup> and there I will help you to understand My words. <sup>3</sup>So I went down to the potter's house, and look, he was doing a piece of work on the wheel.<sup>m</sup> <sup>4</sup>The vessel he was making of the clay was misformed in the hands of the potter. So he remade it into another vessel, as it seemed good to the potter to do. <sup>5</sup>Then the word of the LORD came to me: <sup>6</sup>O house of Israel, cannot I do with you as this potter did? says the LORD. Take notice, just as the clay is in the potter's hand, so are you in My hand,<sup>n</sup> O house of Israel. <sup>7</sup>If suddenly I declare concerning a nation or a kingdom, to pluck up, to break down, and to destroy it, <sup>8</sup>and if that nation concerning which I have spoken turns from its evil, then I will feel grieved about the punishment that I planned to apply to it. <sup>9</sup>And if at any moment I speak concerning a nation or a kingdom, to build and to plant it, <sup>10</sup>and if it does evil in my sight, not listening to My voice, then will I change from the good which I had intended to do to it.<sup>o</sup>

<sup>11</sup>Therefore, now say to the men of Judah and to the inhabitants of Jerusalem, "Thus says the LORD: Behold, I am preparing calamity against you and devising a plan against you. Return, I pray you, everyone from his evil way, and amend your ways and your doings."<sup>p</sup> <sup>12</sup>But they say, "There is no use;<sup>q</sup> for we will follow after our own schemes, and behave each in accordance with the wilfulness<sup>r</sup> of his evil heart." <sup>13</sup>Therefore, thus says the LORD: Inquire among the nations, who ever heard of anything comparable to this? The virgin Israel has done an exceedingly horrible thing. <sup>14</sup>Does the snow of Lebanon leave the rocks of the field? Or do the cold, flowing streams dry up?<sup>s</sup> <sup>15</sup>But My people have forgotten Me; they burn incense to false gods; and they have stumbled in their ways, in the ancient roads,<sup>t</sup> and have walked in bypaths, not the highway, <sup>16</sup>making their land a desolation and a perpetual hissing; everyone who passes by it is appalled and shakes his head.<sup>u</sup> <sup>17</sup>I will scatter them before the enemy like a hot east wind;<sup>v</sup> I will show them my back, not my face, in the day of their calamity.

<sup>18</sup>Then they said, "Come, and let us devise schemes against Jeremiah; for direction<sup>w</sup> shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.<sup>x</sup> Come, and let us smite him with the tongue,<sup>y</sup> and let us not heed any of his words."

<sup>19</sup>Give heed to me, O LORD, hear what my opponents say. <sup>20</sup>Shall evil be recompensed for good? Yet they have dug a pit for my life. Remember how I stood before Thee to speak good for

j) Three districts of Judah.

k) These words are based on the refrain in the book of Amos [ch. 1:4, 7, 10, 12].

l) "The potter's field" lay just beyond the valley of Hinnom, south of Jerusalem [Zech. 11:13; Matt. 27:10].

m) Hebrew: "on the two [circular] stones" — the lower one was turned by the feet; the upper [on the same vertical axle] supported the clay.

n) A strong assertion of the LORD's absolute power and right over the creatures He makes and the nations He calls into being [cf. Isa. 45:9; Rom. 9:20, 21].

o) The LORD's action is not arbitrary but always in accordance with our behavior toward Him.

p) Turn from evil and return to God and goodness [II Kings 17:13; Jer. 7:3].

q) Ch. 2:25. The speakers are not despondent over their state and prospects, but they would silence the troublesome preacher. This language of the Jews marks the last stage of hardened wickedness. r) "Firmness" or "stubbornness" [ch. 13:10; 23:17; Ps. 81:13].

s) The snow of Lebanon never fails; its gushing streams never dry up; a contrast to Israel's fickleness. t) Ch. 6:16. u) "Wagging the head" — in mockery and ridicule.

v) A scorching, suffocating, and destructive wind, which is apt to spring up suddenly with great violence, from the desert on the east or southeast.

w) Direction to the laity what to do on points of ceremonial observance [ch. 8:8].

x) They could not conceive of the day when the state would come to an end and the religious leaders be no longer able to fulfil their various duties [Ezek. 7:26].

y) Bring some serious accusation against him, such as a charge of treason.

them, to turn back Thy anger from them. <sup>21</sup>Therefore deliver up their children to famine; give them over to the power of the sword,<sup>z</sup> and let their wives become childless and widowed; let their men meet death by pestilence and their young men be smitten by the sword in battle. <sup>22</sup>Let a cry<sup>a</sup> be heard from their houses, when Thou bringest the marauder suddenly upon them! For they have dug a pit to take me and laid snares for my feet. <sup>23</sup>Yet Thou, O LORD, knowest all their scheming to slay me. Forgive not their iniquity, neither blot out their sin from Thy sight; but let them be made to stumble before Thee; deal Thou with them in the time of Thy indignation.

**19** **THUS SAYS THE LORD:** GO AND buy a potter's earthen jar, take some of the elders of the people and some of the older priests, <sup>2</sup>and go out to the Ben-hinnom Valley close to the entrance of the Potsherd Gate, and there proclaim the message I give you. <sup>3</sup>Say, "Hear the word of the LORD, O kings of Judah and dwellers of Jerusalem. Thus says the LORD of hosts, the God of Israel: Take note, I am bringing such a calamity upon this place that the ears of every hearer shall tingle."<sup>b</sup> <sup>4</sup>Because the people have abandoned Me and have desecrated this place by burning incense to other gods, which neither they nor their fathers nor the kings of Judah have known, and because they have filled this place with the blood of innocents,<sup>c</sup> <sup>5</sup>and have erected shrines to Baal for burning alive their sons in the fire for burnt offerings to Baal, which I did not command or decree, a thing that never entered My mind; <sup>6</sup>therefore, see, the days are coming, says the LORD, when this place shall no more be called Topheth, nor the Ben-hinnom Valley, but the Valley of Slaughter. <sup>7</sup>I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before

their enemies and by the hands of those seeking their life. I will give their corpses as food for the birds of the air and for the beasts of the earth. <sup>8</sup>I will make this city an astonishment and a scorn so that every one who passes by will be amazed and hiss because of all its calamities.<sup>d</sup> <sup>9</sup>And I will make the people eat the flesh of their own sons and daughters, and every one shall eat the flesh of his neighbor in the siege and in the distress with which their enemies and those who seek their life mistreat them."<sup>e</sup>

<sup>10</sup>Then you shall break the jar in the sight of the men who go with you, <sup>11</sup>and shall say to them, "Thus says the LORD of hosts: So will I break this people and this city as one breaks a potter's vessel, so that it cannot be repaired. Men shall bury in Topheth because there shall be no other place to bury. <sup>12</sup>This is how I will treat this place, says the LORD, and its inhabitants, making this city like Topheth. <sup>13</sup>The houses of Jerusalem and the houses of the kings of Judah shall be as unclean as Topheth — all the houses upon whose roofs they have burned incense to all the host of heaven<sup>f</sup> and have poured out drink offerings to foreign gods."<sup>g</sup>

<sup>14</sup>Then Jeremiah left Topheth, where the LORD had sent him to prophesy, and he stood inside the court of the LORD's house, where he told all the people, <sup>15</sup>"Thus says the LORD of hosts, the God of Israel: Behold I am bringing upon this city and upon all her environs all the calamity that I have pronounced against it, because they have stiffened their neck, refusing to hear My words."

**20** **NOW PASHUR THE SON OF IMMER** the priest, who was overseer<sup>h</sup> in the LORD's house, heard Jeremiah prophesying this message. <sup>2</sup>Then Pashur beat Jeremiah the prophet and put him in the stocks that were in the

z) Literally: "Spill them into the hands of the sword."

a) Such as arises when a city is given over to be sacked.

b) See the expression in I Sam. 3:11; II Kings 21:12. c) See II Kings 21:16; 24:4, of Manassch.

d) "Plagues" or "blows." e) See Deut. 28:53. f) See II Kings 23:5; Zeph. 1:5.

g) Invariably the LORD gave His people over to the nations whose idols they worshiped. Babylon was guided by astrologers. h) Chief officer or ruler.

upper Benjamin Gate of the house of the LORD.<sup>1</sup> <sup>3</sup>The next day Pashur released Jeremiah from the stocks, and Jeremiah said to him, "The LORD's name for you is not Pashur, but Magor-missabib."<sup>4</sup> For thus says the LORD: Take note, I will make you a terror to yourself and to all your friends; they shall fall by the sword of their enemies as you look on. And all Judah I will give into the hand of the king of Babylon, who shall carry them captive to Babylon and shall slay them with the sword.<sup>5</sup> I will also hand over all the wealth of this city, all its possessions, all its prized belongings, and all the treasures of the kings of Judah into the hands of their enemies who shall rifle and seize them and cart them off to Babylon. <sup>6</sup>And you, Pashur, and all who live in your house, shall go into captivity; to Babylon you shall go; there you shall die, and there you shall be buried, you and all your friends to whom you have prophesied falsely."<sup>k</sup>

<sup>7</sup>Thou didst persuade me, O LORD, and I was persuaded;<sup>1</sup> Thou art stronger than I, and Thou hast prevailed. I have become a laughingstock all day long; everyone ridicules me. <sup>8</sup>For whenever I speak, I cry out, I must shout, "Violence and spoil!" For the word of the LORD has become to me a reproach and a derision all day long. <sup>9</sup>If I say, "I will not think of Him or speak in His name again," then there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in;<sup>m</sup> I cannot continue. <sup>10</sup>For I hear much muttering. Terror is on every side. "Silence him! Let us silence him,"<sup>n</sup> all my familiar friends remark, watching for my fall.<sup>o</sup> "Perhaps he will be enticed;<sup>p</sup> then we shall overcome him and take our revenge on him."

<sup>11</sup>But the LORD is with me as a fear-inspiring warrior. Therefore my perse-

cutors will stumble and not prevail. They shall be greatly ashamed because they have acted unwisely. Their eternal dishonor will never be forgotten. <sup>12</sup>But, O LORD of hosts, who tests the righteous, who sees the heart and the mind, let me see Thy vengeance upon them; for to Thee have I committed my case. <sup>13</sup>Sing to the LORD; give praise to the LORD. For He has delivered the life of the needy from the hands of evildoers.<sup>q</sup>

<sup>14</sup>Cursed be the day when I was born! The day when my mother bore me, let it not be blessed! <sup>15</sup>Cursed be the man who brought the news to my father, saying, "A son is born to you," making him very glad. <sup>16</sup>And let that man be like the cities<sup>r</sup> which the LORD crushed without pity; let him hear shrieks<sup>s</sup> at dawn and the war cry at noon. <sup>17</sup>because he did not kill me in the womb so that my mother should have been my grave and her womb for ever great. <sup>18</sup>Why did I come forth from the womb to see toil and sorrow and spend my days in shame?

588 B.C.

**21** THE MESSAGE THAT CAME TO Jeremiah from the LORD, when King Zedekiah sent Pashur the son of Malchiah and Zephaniah the priest, the son of Maaseiah, saying, <sup>2</sup>"Inquire, I pray you, of the LORD for us, because Nebuchadnezzar, king of Babylon, is making war on us."<sup>t</sup> Perhaps the LORD will deal with us according to all His wondrous works and will force him to retreat."

<sup>3</sup>But Jeremiah said to them, <sup>4</sup>"This shall you say to Zedekiah: 'Thus says the LORD, the God of Israel: Observe, I will turn back the weapons of war which are in your hands, with which you are fighting against the king of Babylon and against the Babylonians who are besieging you outside the walls, and I will gather them in the midst of this city. <sup>5</sup>Also, I Myself will

i) The north gate of the inner court of the temple.

j) "Terror on every side." Same expression in ch. 46:5; Lam. 2:22.

k) Pashur and his friends pursued a policy directly opposite to Jeremiah's — that fear of the Babylonians was groundless.

l) Overpowered by the LORD to become his prophet and induced into a position fraught with vexations and disappointments, which he never anticipated. m) "Enduring."

n) Report him to authorities for treason.

o) "Limping" — halting; figure for "fatal step," "ruin" [cf. Ps. 35:15; 38:17].

p) Saying an unguarded word, that might be construed as treason. q) A jubilant thanksgiving.

r) Sodom and Gomorrah. s) Of his household and friends, attacked by the foe.

t) When the siege had just begun.

fight against you with an outstretched hand, with a strong arm, in anger, in fury, and in great indignation. <sup>6</sup>I will strike down the dwellers of this city, both man and beast; they shall die of a great pestilence.<sup>u</sup> <sup>7</sup>Afterwards, says the LORD, I will deliver Zedekiah, king of Judah, and his servants and the people in this city who survive the pestilence, sword, and famine, into the hand of Nebuchadrezzar, king of Babylon, and into the hands of their enemies, into the hand of those who seek their lives. He shall smite them with the edge of the sword; he shall not spare nor have pity or compassion on them.<sup>v</sup>

<sup>8</sup>"And to this people you shall say, 'Thus says the LORD: See, I set before you the way of life and the way of death.<sup>v</sup> <sup>9</sup>Any one remaining in this city shall die by the sword, by famine, and by pestilence; but he who goes out and surrenders to the Chaldeans who are besieging you, shall live and shall have his life as a prize of war.'<sup>w</sup> <sup>10</sup>For I have set My face against this city for evil and not for good, says the LORD. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.'

<sup>11</sup>"And to the house of the king of Judah say, 'Hear the word of the LORD, <sup>12</sup>O house of David! Thus says the LORD: Practice judgment in the morning, and deliver from the hand of the oppressor him who has been robbed, lest My indignation go forth like fire and burn with none to quench it, because of your evil doings.'<sup>x</sup> <sup>13</sup>Look, I am against you, O mistress<sup>x</sup> of the valley, O rock of the plain, says the LORD; you who say, 'Who shall come down upon us? Or who shall push into our lairs?'<sup>y</sup> <sup>14</sup>I will punish you according to the fruit of your doings, says

the LORD; I will kindle a fire in her forest,<sup>z</sup> and it shall consume all that is around her."

608 B.C.

**22** <sup>1</sup>THUS SAYS THE LORD: GO DOWN<sup>a</sup> to the house of the king of Judah, and speak there this word, <sup>2</sup>"Hear the word of the LORD, O King of Judah, who is sitting upon the throne of David, you, your servants, and your people who enter these gates. <sup>3</sup>Thus says the Lord: Execute right and justice. Deliver the plundered out of the hand of the oppressor. Do neither wrong nor violence to the immigrant, the fatherless, or the widow; neither shed innocent blood in this place. <sup>4</sup>For if you really obey this word, then shall there enter the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, they, their servants, and their people. <sup>5</sup>But if you will not hear these words, I swear by Myself, says the LORD, that this house shall become a ruin.

<sup>6</sup>"For thus says the LORD regarding the house of the king of Judah: As Gilead<sup>b</sup> you are to me, as the summit of Lebanon. Yet I will certainly make you a wilderness, an uninhabited city. <sup>7</sup>I will prepare destroyers against you, every one with his weapons; and they shall cut down your choice cedars and cast them into the fire. <sup>8</sup>Many nations shall pass by this city and will say to one another, 'Why has the LORD done thus to this great city?' <sup>9</sup>And they will answer, 'Because they have forsaken the covenant of the LORD their God and worshiped other gods and served them.'"

609 B.C.

<sup>10</sup>Weep not for the dead,<sup>c</sup> nor commiserate him; but weep sorely for him who goes away,<sup>d</sup> for he shall never return to see his native country again.

u) How would we feel toward a pastor who told us that for our sins we would be defeated in war? v) See Deut. 30:15.

w) He will escape with it [cf. ch. 38:2; 39:18]. The only way of escape was to submit to God's instrument of judgment. This apparently unpatriotic advice later led to Jeremiah's arrest, imprisonment, and demand for his death [ch. 37:13-16].

x) The feminine gender denotes the personification of the community.

y) Place of security, like lions in their forest homes.

z) The queen city, Jerusalem, is figured as a forest [see Isa. 9:18, of Israel], destroyed by a sudden conflagration. a) From the temple mount, located on the top of Zion, to the palace.

b) Named as examples of finely wooded regions.

c) Josiah, slain by Pharaoh Necho at the battle of Megiddo, 609 B.C. [II Kings 23:29].

d) Jehoahaz succeeded his father Josiah, but after a reign of three months, 609 B.C. he was taken captive by Pharaoh Necho and carried into Egypt, where he died [II Kings 23:31-35].



<sup>11</sup>For thus says the LORD about Shallum<sup>e</sup> the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went forth out of this place: He shall return here no more. <sup>12</sup>Also, he shall die in the place where you have carried him into exile; he shall never see this land again.

608 B.C.

<sup>13</sup>Woe to him<sup>f</sup> who builds his palace by unfairness and his roof chambers<sup>g</sup> by injustice; who forces his neighbor to work for nothing and does not give him his wages; <sup>14</sup>who says, "I will build myself a wide house and spacious roof chambers," and cuts out windows for it, paneling it with cedar and painting it with vermilion.<sup>h</sup> <sup>15</sup>Will you reign, because you compete with cedar? Did not your father eat and drink and do justly and rightly? Then it was well with him. <sup>16</sup>He judged the cause of the poor and needy; then it was well. Is it not this to know Me? says the LORD. <sup>17</sup>But you have set your eyes and your heart only upon dishonest gain, even shedding innocent blood, and practicing oppression and violence.

<sup>18</sup>Therefore, thus says the LORD about Jehoiakim the son of Josiah, king of Judah: They shall not lament for him, saying, "Ah, my brother!" or "Ah, sister!" They shall not lament for him, saying, "Ah, master!" or "Ah, his majesty!"<sup>i</sup> <sup>19</sup>He shall be buried with the burial of a donkey, dragged along and cast forth beyond the gates of Jerusalem.

597 B.C.

<sup>20</sup>Go up to Lebanon, cry out, and lift up your voice in Bashan. Cry from Abarim,<sup>j</sup> for all your lovers<sup>k</sup> are destroyed. <sup>21</sup>I spoke to you in your prosperity. You said, "I will not listen." This has been your way since you were

young; you have not listened to My voice. <sup>22</sup>All your leaders the wind shall consume, and your lovers shall go in captivity; then you will be ashamed and confused because of all your wickedness. <sup>23</sup>O inhabitress of Lebanon, the one nestling among the cedars,<sup>l</sup> how you will groan when pangs come upon you, like the pain of a woman in labor! <sup>24</sup>As I live, says the LORD, though Coniah<sup>m</sup> the son of Jehoiakim, king of Judah, were the signet upon My right hand, yet would I pluck you from there. <sup>25</sup>And I will hand you over to these seeking your life, to the men whom you are dreading, to Nebuchadrezzar king of Babylon, and the Chaldeans. <sup>26</sup>I will hurl you and your mother<sup>n</sup> who bore you, into another country, where you were not born, and there you shall die. <sup>27</sup>But to the land to which their soul yearns to return, they shall not return. <sup>28</sup>Is this man Coniah a despised, broken vessel?<sup>o</sup> Is he a vessel in which no one delights?<sup>p</sup> Why then are he and his offspring hurled and cast into an unknown land? <sup>29</sup>O land, land, land! hear the word of the LORD! <sup>30</sup>Thus says the LORD: Register this man as childless, a man who shall not prosper in his days; for none of his offspring shall succeed in sitting upon the throne of David and ruling again in Judah.

593 B.C.

**23** WOE TO THE SHEPHERDS WHO destroy and scatter the sheep of My pasture, says the LORD. <sup>2</sup>Therefore, thus says the LORD, the God of Israel concerning the shepherds who feed My people: you have scattered My sheep and driven them away and have not tended them. Look! I on My part will attend to you for the evil of your doings, says the LORD. <sup>3</sup>I will also gather

e) Jehoahaz, called "Shallum" [I Chronicles 3:15].

f) Jehoiakim, 608-597 B.C., whose selfish and oppressive luxury is contrasted with the just rule of his father Josiah.

g) A chamber on the flat roof, with latticed windows, giving free circulation to the air, secluded and cool [Judges 3:20; II Kings 1:2].

h) Jehoiakim enlarged and beautified his palace with forced, unpaid labor.

i) Neither relatives nor subjects will bewail his loss [cf. ch. 34:5; I Kings 13:30].

j) The "parts across" — a range of mountains east of the Dead Sea, including Nebo, from which Moses saw the Promised Land [Deut. 34:1]. k) Your allies [ch. 4:30].

l) Jerusalem poetically depicted as nestling in the recesses of Lebanon, to portray its sense of security.

m) Jehoiachin, who, after a reign of three months, was carried captive to Babylon with the flower of the nation by Nebuchadrezzar [II Kings 25:27-30]. n) Nehushta [II Kings 24:8].

o) A broken terra-cotta figurine. p) See Hosea 8:8.

the remainder of My sheep from all the lands where I have driven them, and I will return them to their fold, and they shall be fruitful and multiply. <sup>4</sup>I will raise up shepherds over them who will care for them, and they shall fear no longer nor be dismayed, neither shall any be missing, says the LORD.

<sup>5</sup>See, the days are coming, says the LORD, when I will raise up to David a righteous Branch,<sup>u</sup> and He shall reign as king, deal wisely,<sup>r</sup> and execute judgment and righteousness in the land. <sup>6</sup>In his days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby He shall be called: THE LORD OUR RIGHTEOUSNESS.<sup>s</sup>

<sup>7</sup>Therefore, behold, the days are coming, says the LORD, when they shall say no more, "As the LORD lives who brought the children of Israel from the land of Egypt," <sup>8</sup>but, "As the LORD lives who brought up and who led the offspring of the house of Israel out of the north country and from all the countries where I had driven them." And they shall dwell in their own land.

<sup>9</sup>Concerning the prophets: My heart is broken within me; all my bones tremble; I am like a drunken man, like a man who has been overcome by wine, because of the LORD and because of His holy words. <sup>10</sup>For the land is filled with adulterers; on account of the curse<sup>t</sup> the land mourns, the pastures of the wilderness are dried up. They pursue evil, and they seek their might in unfairness. <sup>11</sup>Both prophet and priest are profane; even in My house have I found their wickedness, says the LORD. <sup>12</sup>Therefore their way shall become to them as slippery places in the dark; they shall be thrust along and fall; for I will bring misfortune upon them in the year of their punishment, says the LORD.

<sup>13</sup>In the prophets of Samaria I saw something unsavory: they prophesied

by Baal and caused My people Israel to err. <sup>14</sup>But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they encourage the hands of evildoers so that they do not repent every one from his wickedness. They are all of them become to Me as Sodom and its inhabitants as Gomorrah. <sup>15</sup>Therefore, thus says the LORD of hosts concerning the prophets: See, I will feed them with wormwood and make them drink the poison of gall water; for from the prophets of Jerusalem profaneness is gone forth into all the land.

<sup>16</sup>Thus says the LORD of hosts: Do not listen to the words of the prophets that prophesy to you; they fill you with vain hopes; they utter the vision of their own heart and not from the mouth of the LORD. <sup>17</sup>They say continually to those who detest the word of the LORD, "You shall have peace"; and to every one walking in the stubbornness of his own heart, they say, "No evil shall come upon you." <sup>18</sup>For who among them has stood in the council of the LORD to perceive and hear My word? Who among them has listened to My word and obeyed it?

<sup>19</sup>Notice the tempest of the LORD! Fury has gone forth and a whirlwind; it shall whirl round upon the head of the wicked. <sup>20</sup>The LORD's anger will not subside until He has executed and until He has performed the purpose of His heart; in the latter days you shall understand it perfectly. <sup>21</sup>I did not send those prophets, yet they ran; I had not spoken to them, yet they prophesied. <sup>22</sup>But if they had stood in My council, then they would have caused My people to hear My words and would have turned them back from the evil way, from the evil of their doings.

<sup>23</sup>Am I a God close by, says the LORD, and not a God afar off? <sup>24</sup>Can a man hide himself in secret places and I shall not see him? says the LORD. Do I not fill heaven and earth? says the

q) See ch. 33:15. Jeremiah's word for the Messiah, ideal king to come.

r) Dealing with wisdom, such as commanding success [Josh. 1:8; I Sam. 18:5, 14].

s) Receiving a name symbolizing the ideal character displayed by the nation [Isa. 1:26; 61:11], for God, as now we know, in Christ, is the source of our righteousness.

t) Because of its transgression [Isa. 4:5,6; Deut. 8:15,16].

u) The questions imply: "No one." None of these prophets was admitted into the council of the LORD and there heard His word [see I Kings 22:19-23].

LORD. <sup>25</sup>I have heard what the prophets say, who prophesy lies in My name, saying, "I have dreamed, I have dreamed." <sup>26</sup>How long shall there be lies in the heart of the prophets who prophesy lies and who prophesy the conceit of their own heart; <sup>27</sup>who intend to cause My people to forget My name by their dreams, which they tell one another, as their fathers forgot My name through Baal? <sup>28</sup>The prophet who has a dream, let him tell his dream, and he who has My word, let him speak My word faithfully. What has straw to do with grain? says the LORD. <sup>29</sup>Is not My word like a fire, says the LORD, and like a hammer that shatters the rock?

<sup>30</sup>Therefore, behold, I am against the prophets, says the LORD, who steal My words everyone from his neighbor.<sup>v</sup>

<sup>31</sup>Look, I am against the prophets, says the LORD, who use their own tongues and say, "The LORD says."<sup>w</sup> <sup>32</sup>Behold, I am against those who prophesy lying dreams, says the LORD, and who tell them and lead my people astray by their lies and reckless boasting; yet I did not send nor command them; neither do they profit this people at all, says the LORD.

<sup>33</sup>And when one of this people, or the prophet, or a priest, asks you, "What is the LORD's burden?"<sup>x</sup> then you shall say to them, "You are the burden! And I will cast you off," says the LORD. <sup>34</sup>And as for the prophet, priest, or one of the people who says, "The LORD's oracle," I will punish that man and his house.<sup>y</sup> <sup>35</sup>Thus shall you say every one to his neighbor and every one to his brother, "What has the LORD answered?" or "What has the LORD spoken?" <sup>36</sup>But "the LORD's oracle" you shall mention no more, for every man's own word is his oracle, and you pervert the words of the living God, the LORD of hosts, our God.

<sup>37</sup>Thus shall you say to the prophet, "What has the LORD answered you?" or "What has the LORD spoken?" <sup>38</sup>But if you say, "The LORD's oracle," thus says the LORD, Because you say this word, "The LORD's oracle," when I sent to you saying, You shall not say, "The LORD's oracle,"<sup>z</sup> <sup>39</sup>therefore, behold, I will surely lift you up and cast you away from My presence, you and the city which I gave to you and your fathers. <sup>40</sup>And I will bring upon you an everlasting reproach and a perpetual ignominy which shall not be forgotten.

**24** THE LORD SHOWED ME TWO baskets of figs<sup>a</sup> arranged before the temple of the LORD after Nebuchadrezzar king of Babylon had taken into exile Jeconiah the son of Jehoiakim, king of Judah, together with the princes of Judah, the craftsmen, and the smiths from Jerusalem, and had brought them to Babylon. <sup>2</sup>One basket had very good figs, like the first-ripe figs; the other basket had very bad figs, which were so bad, they could not be eaten. <sup>3</sup>Then the LORD said to me: What do you see, Jeremiah? I said, "Figs, the good figs very good, and the bad, very bad, which cannot be eaten, they are so bad."

<sup>4</sup>Then the word of the LORD came to me: <sup>5</sup>Thus says the LORD, the God of Israel: As these good figs, I will regard approvingly the exiles of Judah, whom I have sent out of this place into the land of the Chaldeans. <sup>6</sup>For I will set My eyes upon them for their good, and I will bring them again to this land; I will build them and not pull them down; I will plant them and not pluck them up. <sup>7</sup>And I will give them a heart to know Me, that I am the LORD; and they shall be My people, and I will be their God; for they shall return to Me with their whole heart.

<sup>v</sup>) Having no prophetic inspiration of their own, they appropriate the prophecies of the true prophets. <sup>w</sup>) A formula constantly used by true prophets.

<sup>x</sup>) "Massa": something "lifted" or "taken up." Either literally a burden or a figure, something "taken up" upon the lips, a solemn "utterance" or "oracle."

<sup>y</sup>) The LORD retorts: Not My words, but you yourselves, are the "burden"; and I will no longer be burdened with you.

<sup>z</sup>) They had despised Jeremiah's prophecies of coming disaster; hence they were never to use the word "burden" in the future. They were not to ask a prophet, "What message have you?" but, "What has the LORD answered, or said?"

<sup>a</sup>) Always the contrast between the godly and the ungodly — with a promise.

<sup>8</sup>As the bad figs which cannot be eaten because they are so foul, thus, says the LORD, will I treat Zedekiah the king of Judah and his princes and the remainder of Jerusalem, that remain in this land, and those that dwell in the land of Egypt. <sup>9</sup>I will give them up to be tossed back and forth among all the kingdoms of the earth for evil, to be a reproach and a byword, a taunt, and a curse in all places where I shall scatter them. <sup>10</sup>I will send the sword, the famine, and the pestilence among them till they are consumed from off the land that I gave them and their fathers.<sup>b</sup>

604 B.C.

**25** THE WORD THAT CAME TO JEREMIAH concerning all the people of Judah, in the fourth year of Jehoia-kim<sup>c</sup> the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar, king of Babylon), <sup>2</sup>which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem: <sup>3</sup>For twenty-three years<sup>d</sup> now, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. <sup>4</sup>Also, the LORD persistently sent to you all His servants the prophets, rising early and sending, but you neither listened nor inclined your ear to hear, <sup>5</sup>saying, "Return every one of you from his evil way and from your wrong doings, and dwell in the land which the LORD has given you and your fathers from of old and forever. <sup>6</sup>Go not after other gods to serve them and worship them or provoke Me to anger with the work of your hands; then I will bring upon you no calamity." <sup>7</sup>But you have not listened to Me, says the LORD, that you might provoke Me to anger with the work of your hands to your own hurt. <sup>8</sup>Therefore, thus says the LORD of hosts: Because you have not obeyed

My words, <sup>9</sup>look, I will send for all the tribes of the north, says the LORD, and for Nebuchadnezzar, king of Babylon, My servant,<sup>e</sup> and I will bring them against this land and its inhabitants, and against all these nations all around; I will utterly destroy them and make them an abomination, a hissing, and an everlasting reproach. <sup>10</sup>And I will remove from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of millstones,<sup>f</sup> and the light of the lamp. <sup>11</sup>This whole land shall be a ruin and a waste, and these nations shall serve the king of Babylon seventy years. <sup>12</sup>Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the LORD, making the land an everlasting waste. <sup>13</sup>I will bring upon that land all the words which I have pronounced against it, everything written in this book, which Jeremiah prophesied against all the nations. <sup>14</sup>For many nations and great kings shall make them slaves,<sup>g</sup> too. I will reward them according to their deeds and according to the work of their hands.

<sup>15</sup>For thus says the LORD, the God of Israel to me: Take this cup of the wine of indignation from My hand, and make all the nations to whom I send you drink it. <sup>16</sup>They shall drink and stagger<sup>h</sup> and be frantic, because of the sword which I am sending among them.

<sup>17</sup>So I took the cup from the hand of the LORD and gave it to all the peoples to whom the LORD had sent me, to drink it: <sup>18</sup>Jerusalem and the cities of Judah, its kings and princes, to make them a waste and a horror, a hissing and a curse, as at this day; <sup>19</sup>Pharaoh, king of Egypt, his servants, his princes, all his people, <sup>20</sup>all the mixed people;<sup>i</sup> all the kings of the land of Uz;<sup>j</sup> and all the kings of the

b) Hearers and readers need never wonder whether the affairs of earth, private and public, are under divine control, including our times.

c) Four years after the Megiddo battle in which good king Josiah had been slain, 604 B.C.

d) 626-604 B.C. e) Kings and nations are under His command.

f) Heard daily in Eastern villages, a sign of the presence of life in it [Rev. 18:22].

g) Slaves or servants. h) Figure of bewilderment and helplessness [ch. 13:13].

i) The mixed foreign population, settled in Egypt for trade or other purposes [Ezek. 30:5].

j) The name of an Aramean tribe settled in the east or northeast of Edom [see Lam. 4:21; Job 1:1].

land of the Philistines — Ashkelon, Gaza, Ekron, and the remnant of Ashdod;<sup>k</sup> <sup>21</sup>Edom and Moab and the children of Ammon; <sup>22</sup>all the kings of Tyre, all the kings of Sidon, and the kings of the coastland across the sea;<sup>l</sup> <sup>23</sup>Dedan, Tema, Buz,<sup>m</sup> and all who clip the corners of their hair;<sup>n</sup> <sup>24</sup>all the kings of Arabia<sup>o</sup> and all the kings of the mixed tribes<sup>p</sup> that dwell in the desert; <sup>25</sup>all the kings of Zimri,<sup>q</sup> all the kings of Elam,<sup>r</sup> and all the kings of Media; <sup>26</sup>all the kings of the north, far and near, one after another, all the world kingdoms that are upon the face of the earth. After them the king of Sheshach<sup>s</sup> shall drink.

<sup>27</sup>Then you shall say to them, Thus says the LORD of hosts, the God of Israel: Drink, and be drunk; vomit, and fall to rise no more, because of the sword which I am sending among you. <sup>28</sup>If they refuse to take the cup from your hand to drink, then you shall say to them, Thus says the LORD of hosts: You shall surely drink! <sup>29</sup>Look! If, with the city which is called by My name<sup>t</sup> I am beginning to work calamity, should you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, says the LORD of hosts.

<sup>30</sup>Now you prophesy against them all these words. Say to them: The LORD will roar<sup>u</sup> from on high and utter His voice from His holy habitation; He will roar mightily at His home-stead<sup>v</sup> and shout like those who tread the grapes,<sup>w</sup> against all the inhabitants of the earth. <sup>31</sup>The crash of battle will resound to the ends of the earth, for the LORD has a court case against the nations. He is entering into judgment with all flesh, and the wicked He will give to the sword, says the LORD.

<sup>32</sup>Thus says the LORD of hosts: Behold, punishment is going forth from nation to nation, and a great tempest is stirring up from the uttermost corners of the earth! <sup>33</sup>Those slain by the LORD on that day shall extend from one end of the earth to the other. They shall not be mourned, or gathered, or buried; they shall be as manure upon the face of the ground.

<sup>34</sup>Howl, you shepherds, and cry; roll in ashes, you masters of the flock,<sup>x</sup> for your days to be slaughtered are completed; you shall be dashed to pieces and fall like a choice vessel. <sup>35</sup>No refuge will remain for the shepherds nor escape for the keepers of the flocks. <sup>36</sup>Fear! The cry of the shepherds and the howling of the lords of the flock! For the LORD is laying waste their pasture, <sup>37</sup>and the peaceful meadows are devastated, because of the fierce indignation of the LORD. <sup>38</sup>Like a roaring lion He has left His covert.<sup>y</sup> Yes, their land is become a waste because of the devouring sword and because of His fierce indignation.

607 B.C.

**26** IN THE BEGINNING OF THE reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, <sup>2</sup>Thus says the LORD: Stand in the court of the LORD's house, and speak to all the cities of Judah, who come to worship in the LORD's house, all the words that I command you to speak to them; do not restrain a word.<sup>z</sup> <sup>3</sup>It may be that they will listen and every man turn from his evil way, so that I may relent of the disaster which I am planning to bring upon them because of the evil of their doings.<sup>a</sup> <sup>4</sup>You shall say to them, Thus says the LORD: If you will not listen to Me, to walk in My teaching which

k) Such as survived the two year sieges by the Egyptian king, Psammetichus I [666-610 B.C.).

l) Phoenician colonies on the coast of the Mediterranean Sea. m) Three tribes of northern Arabia.

n) See Lev. 19:27.

o) Another tribe or group of tribes dwelling in the steppes of northern Arabia [see Isa. 21:13-17].

p) Another local "mixed population" whose home was the wilderness. q) Unknown tribe.

r) In the farther east, on the other side of the Tigris, about 200 miles east of Babylon [see Dan. 8:2; Acts 2:9]. s) Babel — Babylon. t) In token of ownership [ch. 7:10,11].

u) Like a lion [Amos 1:2]. v) Figure for Judah [ch. 23:6].

w) Joyous shout of the vintagers as they trod the juice out of the grapes in the wine press [ch. 51:14].

x) Figure for the principal and wealthiest men of the nations who would have been God's representatives and the spiritual guides of the people.

y) Judah being a desolation, the LORD is compelled to leave her, just as a lion has to leave its slain when destroyed.

z) This chapter provides the narrative for the famous temple sermon in chapter 7.

a) In this life divine punishment is primarily disciplinary.

I have set before you, <sup>5</sup>to heed the words of My servants the prophets whom I send to you continually, rising up early and sending them (but you have not listened), <sup>6</sup>then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth.

<sup>7</sup>The priests, the prophets,<sup>b</sup> and all the people heard Jeremiah speaking these words in the LORD's house. <sup>8</sup>And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests, the prophets, and all the people seized him, saying, "You shall surely die! <sup>9</sup>Why have you prophesied in the LORD's name, saying, 'This house shall be like Shiloh, and this city shall be desolate, without an inhabitant?'" And all the people were gathered around Jeremiah in the LORD's house.

<sup>10</sup>When the princes of Judah heard these things, they came up from the king's house to the house of the LORD and sat in the entrance of the New Gate<sup>c</sup> of the LORD's house. <sup>11</sup>Then the priests and the prophets said to all the princes and to all the people, "This man is worthy of death, because he has prophesied against this city, as you have heard with your ears." <sup>12</sup>Then Jeremiah told all the princes and all the people, "The LORD sent me to prophesy against this house and against this city all the words that you have heard. <sup>13</sup>Now therefore, amend your ways and your doings,<sup>d</sup> and obey the voice of the LORD your God, and the LORD will relent concerning this calamity which He has spoken against you. <sup>14</sup>But as for me, you see, I am in your hands. Do to me as appears good and right to you. <sup>15</sup>Only know for certain that if you put me to death you will bring innocent blood upon yourselves, upon this city, and upon its inhabitants; for in truth the LORD

sent me to you to speak all these words in your ears."

<sup>16</sup>Then the princes and all the people said to the priests and to the prophets, "This man does not deserve death, for he has spoken to us in the name of the LORD our God." <sup>17</sup>Then certain of the elders of the land stood up and said to all the assembled people, <sup>18</sup>"Micah,<sup>e</sup> the Morasthite,<sup>f</sup> prophesied in the days of Hezekiah, king of Judah, saying, 'Thus says the LORD of hosts: Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house<sup>g</sup> a wooded height.' <sup>19</sup>Did Hezekiah and all Judah, indeed, put him to death? Did he not revere the LORD and entreat His favor, and did not the LORD feel grief about the calamity, which He had pronounced against them? But we are about to bring great misfortune upon ourselves."

<sup>20</sup>There was another man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kiriath-jearim.<sup>h</sup> He prophesied against this city and against this land in words like those of Jeremiah. <sup>21</sup>And when king Jehoiakim, with all his warriors and all the princes, heard those words, the king sought to put him to death; but when Urijah heard of it, he was afraid and fled and escaped to Egypt. <sup>22</sup>Then King Jehoiakim sent some men to Egypt, Elnathan the son of Achbor<sup>i</sup> and others with him to Egypt. <sup>23</sup>They brought forth Urijah out of Egypt and brought him to King Jehoiakim, who slew him with the sword<sup>j</sup> and cast his body into the cemetery of the common people.<sup>k</sup> <sup>24</sup>But the hand of Ahikam<sup>l</sup> the son of Shaphan was with Jeremiah so that he was not given over to the people to put him to death.

597 B.C.

**27** AT THE BEGINNING OF THE reign<sup>m</sup> of Zedekiah<sup>n</sup> the son of Josiah, king of Judah, this message

b) False prophets who would hear nothing of the coming disaster; they preferred to please.

c) Probably the gate leading into the upper [inner] court built by Jotham about a century before.

d) See ch. 7:5. e) Micahiah [Micah 1:1; 3:12].

f) Moreseth, Micah's home, a village about 23 miles s.w. of Jerusalem [Micah 1:14].

g) The temple. h) Modern Karyet el-Inab on the Jaffa road, seven miles n.w. of Jerusalem.

i) One of the "princes" [ch. 36:12].

j) Urijah was the scapegoat, after they dared not take Jeremiah. k) See II Kings 23:6.

l) Father of Gedaliah, Babylonian governor of the Judean province [586-581 B.C.], also friendly to Jeremiah [ch. 39:14; 40:5, 6]. Ahikam was one of the messengers sent by Josiah to inquire of the prophetess Huldah after the discovery of the roll of Deut. in 621 B.C. [II Kings 22:3, 12].

m) 597 B.C. n) Hebrew text has "Jehoiakim" but the context demands "Zedekiah."

came to Jeremiah from the LORD. <sup>2</sup>Thus said the LORD to me: Make yourself thongs and yoke-bars<sup>o</sup> and put them on your neck. <sup>3</sup>Then send<sup>p</sup> a message to the king of Moab, to the king of the Ammonites, to the king of Tyre and to the king of Sidon by the hand of the messengers who have come to Jerusalem to Zedekiah king of Judah. <sup>4</sup>Give them this charge for their masters: Thus says the LORD of hosts, the God of Israel: This is what you shall say to your masters: <sup>5</sup>It is I who made the earth, with the men and the beasts that are upon it, by My great power and by My outstretched arm, and I give it to whomever it seems right to Me. <sup>6</sup>Now I have given all these lands into the hand of Nebuchadrezzar, the king of Babylon, My servant; even the beasts of the field too I have given him to serve him. <sup>7</sup>All nations shall serve him and his son and grandson, until the time comes around for his own land; then many nations and great kings shall make him their servant.<sup>q</sup> <sup>8</sup>But if any nation or kingdom will not serve this Nebuchadrezzar king of Babylon and will not place its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, says the LORD, until I have destroyed it by his hand. <sup>9</sup>So then, do not listen to your prophets, your diviners, your dreamers,<sup>r</sup> your soothsayers, or your sorcerers,<sup>s</sup> who are saying to you, "You shall not serve the king of Babylon." <sup>10</sup>For they prophesy a lie to you; in consequence your feet will be removed from your land, for I will drive you out, and you will perish. <sup>11</sup>Whereas the nation that puts its neck under the yoke of the king of Babylon and serves him, I will leave on its own land, to till and to dwell in it, says the LORD.

<sup>12</sup>To Zedekiah king of Judah, I spoke in like manner saying: Place

your necks under the yoke of the king of Babylon; serve him and his people and live. <sup>13</sup>Why should you and your people die by the sword, by famine, and by pestilence, as the LORD has threatened any nation that will not serve the king of Babylon? <sup>14</sup>Do not listen to the words of the prophets who are saying to you, "You shall not serve the king of Babylon," for they prophesy a lie to you. <sup>15</sup>I have not sent them, says the LORD, but they prophesy falsely in My name; consequently, I will drive you out, and you will perish, you and the prophets who prophesy to you.

<sup>16</sup>Then I said to the priests<sup>t</sup> and to all this people, Thus says the LORD: Do not listen to the words of your prophets who prophesy to you, saying, "Look, the vessels of the LORD's house will now shortly be brought back from Babylon," for they prophesy a lie to you. <sup>17</sup>Do not listen to them; serve the king of Babylon and live. Why should this city become a waste? <sup>18</sup>If they are prophets and if the LORD's word be really with them, let them plead with the LORD of hosts, that the vessels which are left in the LORD's house and in the house of the king of Judah and in Jerusalem, may not be carried to Babylon. <sup>19</sup>For thus says the LORD of hosts concerning the pillars, the sea, the pedestals,<sup>u</sup> and the remainder of the vessels which are left in this city, <sup>20</sup>which Nebuchadrezzar king of Babylon did not take away, when he took into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, with all the nobles of Judah and Jerusalem — <sup>v</sup> <sup>21</sup>thus says the LORD of hosts, the God of Israel, regarding the vessels that remain in the LORD's house, in the house of the king of Judah, and in Jerusalem: <sup>22</sup>They shall be carried to Babylon<sup>w</sup> and remain there until the day that I remember them, says the LORD. Then I will bring

o) In forming a yoke, the "thongs" used for binding the "bars" together [see Lev. 26:13].

p) Jer. 28:10 shows the yoke was not delivered to the five kings. q) See ch. 25:14.

r) See ch. 23:25-28.

s) All these fortunetellers were living on the people, who had forsaken God, as thousands in our own land do today. t) Unfriendly to Jeremiah, disposed to listen to false prophets [ch. 26:11].

u) Mostly never restored, too heavy for safe transporting to Babylon; much of it broken up by the Chaldeans in Jerusalem [ch. 52:17]. v) See II Kings 24:11-16.

w) Ch. 52:17-19; II Kings 25:13-15.

them back and restore them to this place.\*

593 B.C.

**28** THIS HAPPENED IN THE SAME year at the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month. The prophet Hananiah the son of Azbuz, a Gibeonite,<sup>y</sup> said to me in the house of the LORD in the presence of the priests and all the people, <sup>2</sup>"Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. <sup>3</sup>Within two years I will bring back to this place all the vessels of the LORD's house, which Nebuchadnezzar removed from this place and carried to Babylon. <sup>4</sup>I will also bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, says the LORD, because I will break the yoke of the king of Babylon."

<sup>5</sup>Then the prophet Jeremiah addressed the prophet Hananiah in the presence of the priests and of all the people who were standing in the LORD's house. <sup>6</sup>The prophet Jeremiah said, "Amen! May the LORD do so;<sup>z</sup> may the LORD fulfil the words which you have prophesied, by bringing back the vessels of the LORD's house and all the exiles from Babylon to this place. <sup>7</sup>Yet hear, I plead with you, this word which I am about to speak in your hearing and in the hearing of all the people. <sup>8</sup>The prophets who have preceded me and you from of old prophesied calamity against many countries and great kingdoms. <sup>9</sup>But as for the prophet who prophesied only peace, when the word of that prophet is fulfilled, then it will be known that the LORD has truly sent the prophet."

<sup>10</sup>Then the prophet Hananiah took the yoke-bars from the neck of the prophet Jeremiah and shattered them. <sup>11</sup>And Hananiah said in the presence of all the people, "Thus says the LORD: Even so will I break the yoke of

Nebuchadnezzar king of Babylon within two years from off the neck of all the nations." But the prophet Jeremiah went his way.

<sup>12</sup>The word of the LORD came to Jeremiah some time after the prophet Hananiah had broken the yoke-bars from off the neck of the prophet Jeremiah, saying: <sup>13</sup>Go, tell Hananiah, "Thus says the LORD: You have broken the wooden bars, but I will replace them with bars of iron. <sup>14</sup>For thus says the LORD of hosts, the God of Israel: I have placed an iron yoke upon the neck of all these nations, a yoke of slavery to Nebuchadnezzar king of Babylon, and serve him they shall; even the beasts of the field I have given him."<sup>a</sup>

<sup>15</sup>Then the prophet Jeremiah said to the prophet Hananiah, "Listen, Hananiah! The LORD has never sent you; but you are making this people trust in a lie. <sup>16</sup>Therefore thus says the LORD: Observe, I will remove you from off the face of the earth. This year you shall die, because you have advocated disloyalty to the LORD." <sup>17</sup>So in that same year during the seventh month the prophet Hananiah died.

**29** THESE ARE THE CONTENTS OF the letter that Jeremiah the prophet sent from Jerusalem to those left of the elders of the exiles, to the priests, to the prophets, and to all the people, whom Nebuchadnezzar had carried into exile from Jerusalem to Babylon. <sup>2</sup>This was after the surrender of King Jeconiah and the queen mother,<sup>b</sup> the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths from Jerusalem. <sup>3</sup>The letter was sent to Elasah the son of Shaphan<sup>c</sup> and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon: <sup>4</sup>Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem: <sup>5</sup>Build houses and live in them; plant

x) See Ezra 1:7-11 for restoration of various gold and silver bowls, etc., returned by Cyrus 526 B.C.

y) Five miles northwest of Jerusalem, now the village of El-Jib.

z) Jeremiah could only wish the return of the Lord's people.

a) See ch. 27:6. God gave His people another chance to turn from falsehood to truth, from paganism to divine worship; but few gave heed. b) Nehushta [II Kings 24:8-12].

c) The brother of Ahikam the son of Shaphan [Jer. 26:24].



gardens and eat their products; <sup>6</sup>take wives and bear sons and daughters; take wives for your sons, and give your daughters in marriage so that they may bear sons and daughters; multiply there and do not decrease. <sup>7</sup>Seek the welfare of the city where I have sent you into exile, and pray to the LORD for it; for its welfare shall be your welfare.<sup>d</sup>

<sup>8</sup>For thus says the LORD of hosts, the God of Israel: Do not permit your prophets and soothsayers who are among you to deceive you; do not listen to their dreams. <sup>9</sup>For they prophesy falsely to you in My name; I did not send them, says the LORD. <sup>10</sup>For thus says the LORD: As soon as the seventy years are completed for Babylon,<sup>e</sup> I will visit you and fulfill My promise to you<sup>f</sup> in returning you to this place. <sup>11</sup>For I know the thoughts I think<sup>g</sup> concerning you, says the LORD, thoughts of peace and not of hurt, to give you a future and a hope. <sup>12</sup>Then you will call upon Me and will come to pray to Me, and I will hear you. <sup>13</sup>You will seek Me and find Me when you will seek Me with all your heart.<sup>h</sup> <sup>14</sup>I will be found of you, says the LORD, and I will restore your fortune by gathering you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you back to the place from which I sent you into exile.<sup>i</sup>

<sup>15</sup>Because you have said, "The LORD has raised up prophets for us in Babylon," <sup>16</sup>thus says the LORD concerning the king who sits on the throne of David and concerning all the people who dwell in this city, your kinsmen who did not go with you into exile: <sup>17</sup>Thus says the LORD of hosts, Take notice! I am sending upon them the sword, the famine, and the pestilence; and I will make them like ripe figs which are so bad they cannot be eaten. <sup>18</sup>I will pursue them with the sword, with famine, and with pestilence, and

I will make them a consternation to all the kingdoms of the earth,<sup>j</sup> an execration, a terror, a hissing, and a reproach among all the nations where I have driven them, <sup>19</sup>because they did not obey My words, says the LORD, which I continually sent to them by My servants the prophets, rising up early and sending them; but they would not listen, says the LORD.

<sup>20</sup>Hear the word of the LORD, all you exiles whom I sent away from Jerusalem to Babylon: <sup>21</sup>Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaschiah, who prophesy lies to you in My name: Look! I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes. <sup>22</sup>Because of them, this curse shall be used by all the exiles from Judah which are in Babylon: "The LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire." <sup>23</sup>They committed a disgraceful thing<sup>k</sup> in Israel; they have committed adultery with their neighbors' wives, and they have spoken false words in My name which I did not command them. I am He who knows, and I am witness, says the LORD.

<sup>24</sup>To Shemaiah the Nehelamite you shall say, <sup>25</sup>"Thus speaks the LORD of hosts, the God of Israel: You have sent letters in your own name to all the people who are in Jerusalem and to Zephaniah<sup>l</sup> the son of Maaschiah the priest, and to all the priests, saying that <sup>26</sup>the LORD has made you priest instead of Jehoiada the priest, to have oversight in the house of the LORD over every ecstatic who makes himself mad, pretending to be a prophet,<sup>m</sup> to put him in the stocks and collar. <sup>27</sup>Why then have you not rebuked Jeremiah of Anathoth, who prophesies to you? <sup>28</sup>For he has sent to us in Babylon, saying, 'The time<sup>n</sup> is long;

d) Be productive, diligent, cooperative, build up your community; be a constructive part of it.

e) See Jer. 25:11, 12. f) The promises in ch. 24:4-7; 50:4, 5. g) See Deut. 4:29.

h) From which the anthem refrain, "If with all thine heart ye truly seek Me, ye shall ever surely find me." Memorize it. i) God's discipline is constructive, positive.

j) As God's mighty acts for Israel had become known to surrounding peoples, so would His punishments be published.

k) Denoting a state of mind or an action marked by utter disregard for moral or spiritual feeling, a gross act of immorality [see Gen. 34:7; II Sam. 13:12].

l) See ch. 21:1; 37:3 — a man of some standing.

m) With wild and frenzied gestures resembling a modern dervish. n) The time of the captivity.

build you houses and live in them; plant gardens and eat their products.”

<sup>29</sup>And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. <sup>30</sup>Then came the word of the LORD to Jeremiah: <sup>31</sup>Send this message to all the exiles, Thus says the LORD regarding Shemaiah the Nehelamite: Because Shemaiah has prophesied to you and I did not send him, and he has made you to trust a lie, <sup>32</sup>therefore, thus says the LORD: Look, I will punish Shemaiah the Nehelamite and his posterity; he shall not have a man living among this people; neither will he see the good that I will do to My people, says the LORD, because he has preached rebellion against the LORD.

587 B.C.

**30** THE WORD THAT CAME TO JEREMIAH FROM THE LORD. <sup>2</sup>Thus says the LORD, the God of Israel: Write all the words that I have spoken to you in a book. <sup>3</sup>For note, the days are coming, says the LORD, that I will return the captivity of My people Israel and Judah, says the LORD, and I will bring them back to the land that I gave to their fathers, and they shall possess it. <sup>4</sup>And these are the words that the LORD spoke concerning Israel and concerning Judah.

<sup>5</sup>For thus says the LORD: We have heard a voice of trembling; there is terror and no peace. <sup>6</sup>Ask now and see, can a man bear a child? Why then do I see every man with his hands on his loins as a woman in travail? And why has every face turned pale? <sup>7</sup>Alas! that day is great; there is none like it. It is a time of distress for Jacob; yet he shall be saved out of it. <sup>8</sup>And it shall come to pass in that day, says the LORD of hosts, that I will break the yoke from off their neck, and I will burst their bonds; and strangers shall no more make servants of them. <sup>9</sup>But they<sup>p</sup> shall serve the LORD their God and David their king,<sup>q</sup> whom I will raise up for them.

<sup>10</sup>And thou, fear them not, O Jacob, My servant, says the LORD, neither be dismayed, O Israel; for lo, I will save you from afar, and your posterity from the land of their captivity; Jacob shall return and enjoy peace and security, and none shall make him afraid.<sup>r</sup> <sup>11</sup>For I am with you, says the LORD, to deliver you; for I will make a complete end of all the nations among whom I have scattered you, but of you will I not make a complete end; but I will discipline you with judgment<sup>s</sup> and will nowise hold you guiltless. <sup>12</sup>For, says the LORD, your injury is incurable, and your wound is grievous. <sup>13</sup>There is none to plead your cause, no medicine for your bound up wound; there is no healing for you. <sup>14</sup>All your lovers<sup>t</sup> have forgotten you; they do not seek you; for I have stricken you with the blow of an enemy, the chastisement of a cruel foe, because your iniquity is great and your sins are numerous. <sup>15</sup>Why do you cry over your injury? Your pain is incurable; because your guilt is great and your sins are numerous, I have done these things to you. <sup>16</sup>I however, all who devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity; those who exploit you shall be exploited, and all who prey upon you I will make a prey. <sup>17</sup>For I will restore health to you, and I will heal your wounds, says the LORD, because they have called you an outcast, “It is Zion, for whom no one cares!”

<sup>18</sup>Thus says the LORD: Observe, I will return the captivity of Jacob's tents, and I will have compassion on his dwellings; the city shall be rebuilt upon its own mound,<sup>u</sup> and the palace shall be inhabited after its accustomed manner. <sup>19</sup>Out of them shall arise hymns of thanksgiving and the voices of merrymakers; I will multiply them, and they shall not be diminished; I will also glorify them, and they shall not be small. <sup>20</sup>Their children, too,

o) What is the cause of terror and agony they are all displaying? p) The Israelites.  
q) The second David, the ideal King of the future [Hosea 3:5; Ezek. 34:23, 24] — the Messiah.  
r) Or “disturb him.” The expression is used of sheep lying undisturbed upon the pastures [Isa. 17:2], and of people [Lev. 26:6; Ezek. 39:26; Micah 4:4].  
s) In a judicial spirit, not in anger. t) Allies. u) Upon its former site.

shall be as they were of old; their congregation shall be established before Me,<sup>v</sup> and I will punish all who oppress them. <sup>21</sup>Their prince shall be from among themselves, and their ruler shall come forth from their midst;<sup>w</sup> I will cause him to draw near, and he shall approach Me;<sup>x</sup> for who else has the boldness on his own initiative to approach Me? says the LORD. <sup>22</sup>Then you shall be My people, and I will be your God. <sup>23</sup>Observe the tempest of the LORD! Indignation has gone forth, a sweeping tempest; it will burst upon the head of the wicked. <sup>24</sup>The fierce indignation of the LORD will not turn back until He has executed and performed the intents of his heart; in the latter days you shall understand this.

597 B.C.

**31** AT THAT TIME, SAYS THE LORD, I will be the God of all the families of Israel, and they shall be My people. <sup>2</sup>Thus says the LORD: In the wilderness<sup>y</sup> the people who survived the sword found grace when Israel sought rest for himself. <sup>3</sup>From afar<sup>z</sup> the LORD has appeared to me, saying: I have loved you with an everlasting love; therefore I have prolonged kindness to you. <sup>4</sup>Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with timbrels<sup>a</sup> and shall go forth in the dances of the merry-makers. <sup>5</sup>Again you shall plant vineyards upon the mountains of Samaria; the planters shall plant and enjoy the fruit.<sup>b</sup> <sup>6</sup>For there will be a day when the vineyard watchmen in the hills of Ephraim will cry, "Arise, and let us go up to Zion, to the LORD our God."<sup>c</sup> <sup>7</sup>For thus says the LORD: Sing out with gladness for Jacob, and cry aloud for the leader of the nations;<sup>d</sup> publish, praise, and say,

"The LORD has saved His people, the remnant of Israel."

<sup>8</sup>Take note, I will bring them from the north country, and gather them from the extreme corners of the earth; among them the blind and the lame, the woman with child and she who is in labor, together; a great company, they shall return here. <sup>9</sup>They shall come with weeping, and I will lead them back with supplications. I will cause them to walk by streams of water,<sup>e</sup> in a straight path in which they shall not stumble; for I am a Father to Israel, and Ephraim is My first-born.<sup>f</sup>

<sup>10</sup>Hear the word of the LORD, O nations; publish it in the islands afar off, and say, "He who scattered Israel will gather him and keep him, as a shepherd does his flock." <sup>11</sup>For the LORD has ransomed Jacob and redeemed him from the hand of him who was stronger than he. <sup>12</sup>And they shall come and sing out their joy on the height of Zion and beam with joy over the bounty of the LORD, over the grain, over the new wine, and over the fresh oil, and over the young of the flock and the herd; and their soul shall be like a watered garden;<sup>g</sup> they shall pine away no more. <sup>13</sup>Then the virgin shall rejoice in the dance, and the young men and old shall be merry; I will turn their mourning into joy; I will comfort them and make them rejoice for their sorrow. <sup>14</sup>And I will feast the soul<sup>h</sup> of the priests with abundance,<sup>i</sup> and My people shall be satisfied with My bounty, says the LORD.

<sup>15</sup>Thus says the LORD: A voice is heard in Ramah,<sup>k</sup> lamentation and bitter weeping. Rachel,<sup>l</sup> weeping for her children, refuses to be comforted for

v) Under My eye and care [Gen. 17:18; Hos. 6:2].

w) No foreigner will rule over them; they will be under the rule of a native prince [Deut. 17:15].

x) Their future native ruler will have the right access to the altar and enjoy priestly privileges [Lev. 21:21, 23; Ezek. 44:13]. y) "Wilderness," now prophetic figure of the land of exile.

z) From Zion to the people in exile.

a) "Hand drums" — a ring of wood or metal covered with a tightly drawn skin, held up in one hand and struck by the fingers of the other.

b) Treat as common — the first produce of fruit trees being regarded as sacred, not used for food [Lev. 19:23-25]. c) The break between the northern and southern kingdoms is healed.

d) Foremost among the liberated nations. e) Isa. 49:10b.

f) Jacob treated Ephraim, favored grandson of Rachel, whom alone he had loved, as his first-born. Here God agrees, if Ephraim, leading northern Israel, will fall in line.

g) A "saturated," "thoroughly moistened" garden.

h) The "soul" as the seat of desire, particularly the appetite [Num. 11:6; Job 33:20; Micah 7:1].

i) Figure of rich satisfaction [Ps. 36:8; Isa. 55:2]. k) Five miles north of Jerusalem.

l) Wife of Jacob, mother of Joseph and Benjamin; died during the latter's birth.

## JEREMIAH 31

her children, because they are not.<sup>16</sup> Thus says the LORD: Restrain your voice from weeping and your eyes from tears, for there is a reward for your work, says the LORD, and they shall return from the land of the enemy.<sup>17</sup> There is hope for your future, says the LORD; your children shall return to their own country.

<sup>18</sup>I have surely heard Ephraim bemoaning himself and saying, "Thou hast disciplined me, and I was chastened like an untrained calf."<sup>m</sup> Oh, bring me back that I may be restored,<sup>n</sup> for Thou art the LORD my God.<sup>19</sup> For after I had turned away, I repented and after I was taught, I smote upon my thigh;<sup>o</sup> I was shamed, even confounded, because I bore the reproach of my youth."<sup>20</sup> Is Ephraim My dear son? Is he My darling child? For as often as I speak against him, I do remember him still. Therefore My emotions stir<sup>p</sup> for him; I will surely have compassion upon him, says the LORD.

<sup>21</sup>Set up road-marks for yourself; make yourself guideposts; set your heart toward the highway, even the way by which you went.<sup>q</sup> Return, O virgin Israel, return to these cities.<sup>22</sup> How long will you vacillate, O you back-sliding daughter? For the LORD has created a new thing in the earth: A woman shall encompass a man.<sup>r</sup>

<sup>23</sup>Thus says the LORD of hosts, the God of Israel: Once more they shall use this speech in the land of Judah and in her cities when I restore their fortresses: "The LORD bless you, O habitation of righteousness."<sup>s</sup> O holy mountain!<sup>t</sup> <sup>24</sup>And Judah and all her cities<sup>u</sup> shall dwell there together and the farmers and they that move about with their flocks.<sup>v</sup> <sup>25</sup>For I will revive the weary soul, and every pining soul I will replenish.<sup>26</sup> Upon this I awoke

## *Israel and Judah One in His Worship*

and looked up, and my sleep<sup>w</sup> was sweet to me.

<sup>27</sup>See, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.<sup>28</sup> And it shall be that as I have been watchful over them to pluck up and to break down, to pull down, to destroy, and to afflict, so will I watch over them to build and to plant, says the LORD.<sup>29</sup> In those days they shall no longer say, "The fathers have eaten sour grapes, and the children's teeth are blunted."<sup>30</sup> But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be blunted.<sup>x</sup>

<sup>31</sup>See, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah,<sup>32</sup> not like the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant of Mine they broke, although I was a Husband to them, says the LORD.<sup>33</sup> But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law in their inward parts, and upon their hearts will I write it; I will be their God and they shall be My people.<sup>y</sup> <sup>34</sup>And no longer shall each man teach his neighbor and each his brother, saying, "Know the LORD," for they shall all know Me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and their sin will I remember no more.

<sup>35</sup>Thus says the LORD, who gives the sun for light by day, and the ordinances of the moon and of the stars for light by night, who stirs up the sea so that its waves roar, the LORD

m) Undisciplined for work and for bearing the yoke. n) See the prodigal son in Luke 15.

o) Gesture of grief [Ezek. 21:12]. p) Isa. 63:16.

q) Turn your thoughts to the way by which you went into exile, so you may not miss the way back.

r) Zion, instead of holding aloof and waiting to be sought by her husband [the Lord], will affectionately cling "round about Ilim" [Hosea 2:19].

s) The inhabitants of restored Jerusalem invested with ideal perfections [Isa. 1:26; 32:1, 18].

t) Term of greeting used by those visiting Jerusalem. u) Their inhabitants.

v) Tilling their land and moving about with their flocks, unmolested [Isa. 30:23].

w) The first good night's sleep in a long time.

x) Thus far good Israelites had worshiped and obeyed God nationally. Now the relationship becomes personal, with personal responsibilities.

y) Idea of new birth, prophetic of the New Testament Gospel.

God of hosts is His name: <sup>36</sup>If these ordinances depart from before Me, says the LORD, then the descendants of Israel also shall cease from being a nation before Me forever. <sup>37</sup>Thus says the LORD: If the heavens above can be measured and the foundations of the earth below can be explored, then I will cast off all the inhabitants of Israel because of what they have done, says the LORD.

<sup>38</sup>Look, the days are coming, says the LORD, that the city shall be built for the LORD from the tower of Hananel<sup>a</sup> to the Corner Gate.<sup>a</sup> <sup>39</sup>And the measuring line shall go out further, straight to the hill Gareb,<sup>b</sup> and shall then turn round to Goah.<sup>c</sup> <sup>40</sup>The whole valley of the dead bodies and the altar ashes,<sup>d</sup> and all the fields as far as the valley of Kidron, to the corner of the Horse Gate<sup>e</sup> toward the east, shall be holy to the LORD. It shall not be plucked up nor overthrown any more forever.

587 B.C.

**32** THE WORD CAME TO JEREMIAH from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. <sup>2</sup>At that time the king of Babylon's army was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard,<sup>f</sup> which was in the king of Judah's house. <sup>3</sup>For<sup>g</sup> Zedekiah king of Judah had imprisoned him, saying, "Why do you prophesy and say,<sup>h</sup> 'Thus says the LORD: Behold, I am giving this city into the hands of the king of Babylon, and he shall take it; <sup>4</sup>and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon and shall speak with him face to

face and see him eye to eye. <sup>5</sup>And he shall lead Zedekiah to Babylon, and there he shall remain until I visit him, says the LORD; though you fight against the Chaldeans, you shall not succeed?"

<sup>6</sup>Jeremiah said, "The word of the LORD came to me: <sup>7</sup>See, Hanamel the son of Shallum your uncle is coming to you, saying, 'Buy my field that is at Anathoth,<sup>i</sup> for the right of redemption is yours to buy it.' <sup>8</sup>Then Hanamel my uncle's son came to me in conformity with the word of the LORD in the court of the guard and said to me, 'Buy my field that is at Anathoth in the land of Benjamin, for the right of inheritance and redemption is yours; buy it for yourself.' Then I knew that it was the LORD's word.<sup>j</sup> <sup>9</sup>So I bought the field at Anathoth of Hanamel my cousin and weighed out the money to him, seventeen silver shekels.

<sup>10</sup>I signed the deed, sealed it, secured witnesses, and weighed him the money on balances. <sup>11</sup>Then I took the purchase deed, both that which was sealed, containing the injunction and conditions,<sup>k</sup> and the open copy. <sup>12</sup>I handed the purchase deed to Baruch<sup>l</sup> the son of Neriah the son of Mahseiah, in the presence of Hanamel my uncle's son and in the presence of the witnesses who signed the purchase deed and in the presence of all the Jews who sat in the guardhouse. <sup>13</sup>I charged Baruch in their presence, <sup>14</sup>"Thus says the LORD of hosts, the God of Israel: Take these deeds, the purchase deed which is sealed and this open deed, and put them in an earthen vessel,<sup>m</sup> so that they may endure for a long time. <sup>15</sup>For thus says the LORD of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.'

z) At the northeast corner of the city [Neh. 3:1; 12:39].

a) At the north-west corner of the city [II Kings 14:13; II Chron. 26:9].

b) A high point southwest of the "Corner Gate." c) A point at the west end of the south wall.

d) The broad open depression just south of Siloam, where the brook Er-Rababi meets the brook Kidron.

e) On the east of Jerusalem overlooking the wady of Kidron at the southeast corner of the temple courts [Neh. 3:28].

f) A part of the court surrounding the palace railed off to guard prisoners.

g) Vss. 3-5 are parenthetical.

h) Indirectly Zedekiah's question suggests the reason Jeremiah was confined in the court of the guard. i) Jeremiah's native home. j) The arrival of his cousin confirmed the word.

k) Technical legal terms: injunction - the seller's ceding possession of the property; conditions - stating the terms on which the property was purchased by the buyer.

l) Jeremiah's devoted friend and amanuensis [ch. 36:4-8; 45:1-5].

m) To secure them against dampness, etc. Earthen jars containing such duplicate contracts have been excavated by archaeologists.

<sup>16</sup>"After I had given the purchase deed to Baruch the son of Neriah, I prayed to the LORD, <sup>17</sup>"Alas, Lord God! See, Thou hast made the heaven and the earth by Thy great power and by Thy outstretched arm. Nothing is too wonderful for Thee, <sup>18</sup>the One showing kindness to thousands, the One recompensing the iniquity of the fathers into the bosom of their children after them; O great and mighty God, the LORD of hosts is His name, <sup>19</sup>great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, rewarding every one according to his ways and according to the fruit of his doings;<sup>n</sup> <sup>20</sup>who hast set signs and wonders in the land of Egypt and to this day in Israel and among all mankind and hast made Thee a name, as at this day <sup>21</sup>and brought Thy people Israel out of the land of Egypt with signs, with wonders, with a strong hand, an outstretched arm, and with great terror. <sup>22</sup>Thou gavest them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey. <sup>23</sup>They came in and possessed it; but they did not obey Thy voice, or walk in Thy law; they did nothing of all Thou commandest them to do; Thou hast sent all this punishment upon them. <sup>24</sup>Behold, the siege mounds<sup>o</sup> are come to the city to take it; because of the sword, the famine, and the pestilence, the city is given into the hands of the Chaldeans who fight against it. What Thou hast spoken has come to pass, and behold, Thou seest it. <sup>25</sup>Yet, Thou, O LORD God, hast said to me, Purchase the field for money and secure witnesses — although the city is given into the hands of the Chaldeans!"

<sup>26</sup>Then came the word of the LORD to Jeremiah: <sup>27</sup>Observe, I am the LORD, the God of all flesh. Is there anything too difficult for Me? <sup>28</sup>Therefore, thus says the LORD: See, I am giving this city into the hands of the Chaldeans

and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.<sup>p</sup> <sup>29</sup>The Chaldeans who are fighting against this city shall come and set this city on fire and burn it with the houses upon whose roofs incense has been offered to Baal and drink offerings have been poured out to other gods in order to provoke Me to anger. <sup>30</sup>For the children of Israel and the children of Judah have done nothing but evil in My sight from their youth; for the children of Israel only vex Me with the work of their hands, says the LORD. <sup>31</sup>For this city has aroused My anger and My wrath from the day when it was built to this day, so that I will remove it from My sight <sup>32</sup>because of all the evil of the children of Israel and of the children of Judah which they did to vex Me — they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem. <sup>33</sup>They have turned to Me their back and not their face; and although I taught them persistently, rising up early and teaching them, yet they have not listened to receive correction. <sup>34</sup>But they set their detestable things in the house which is called by My name, to defile it. <sup>35</sup>They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I neither commanded them nor did it enter My mind — this abominable practice to make Judah sin.

<sup>36</sup>Therefore, thus says the LORD, the God of Israel, concerning this city of which you say, "It is given into the hand of the king of Babylon by the sword, by famine, and by pestilence": <sup>37</sup>Look, I will gather them out of all the countries where I have driven them in My anger and My fury and in My great wrath; and I will bring them back to this place, and I will make them dwell in safety. <sup>38</sup>Then they shall be My people, and I will be their God; <sup>39</sup>and I will give them one heart and

n) Thoughtfully read this prayer, repeat it audibly and silently. Use it personally.

o) Elevated embankments of earth, as high as the walls of the hostile city upon which the besiegers advanced to attack.

p) God is reasonable; He fully replies to the prophet's questioning. It is good for us to be frank with God; not irreverent or haughty, but confessing our limited knowledge and His omniscience. His Word is revelation of His thoughts toward us.

one way, that they may revere Me for ever for the good of them and of their children after them. <sup>40</sup>And I will make an everlasting covenant with them, that I will not turn away from doing good to them; and My reverence will I put in their heart that they may not turn away from Me. <sup>41</sup>I will rejoice over doing them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.<sup>a</sup>

<sup>42</sup>For thus says the LORD: Just as I have brought upon this people all this great calamity, so I will bring upon them all the good that I promise them. <sup>43</sup>Fields shall be bought in this land of which you are saying, "It is desolate, without man or beast; it is given into the hands of the Chaldeans." <sup>44</sup>They shall buy fields for money, sign the deeds, seal them, and secure witnesses in the land of Benjamin, in the places about Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the Shephelah,<sup>r</sup> and in the cities of the south; for I will restore their fortunes, says the LORD.

587 B.C.

**33** THEN THE WORD OF THE LORD came to Jeremiah a second time, while he was shut up in the court of the guard: <sup>2</sup>Thus says the LORD, who made the earth,<sup>s</sup> who created it, and who established it — the LORD is His name: <sup>3</sup>Call to Me and I will answer you and reveal to you great and mighty things which you do not know.<sup>t</sup> <sup>4</sup>For thus says the LORD, the God of Israel regarding the houses of this city and the houses of the kings of Judah, which were broken down to make a defense against the siege mounds and the sword: <sup>5</sup>The Chaldeans are coming to fight and to fill them with the dead bodies of the men whom I shall slay in My anger and in My fury. I have hid My face from this city because of all their wickedness. <sup>6</sup>Look, I will bring to her restoration and health; and I

will heal them and reveal to them an abundance of peace and prosperity. <sup>7</sup>I will bring back the captivity of Judah and of Israel, and I will rebuild them as they were formerly.<sup>u</sup> <sup>8</sup>Also, I will cleanse them<sup>v</sup> from all their iniquity which they have committed against Me, and I will pardon all their iniquities in which they have sinned and rebelled against Me. <sup>9</sup>And she<sup>w</sup> shall be to Me a name of joy, a praise, and a glory before all the nations of the earth, who shall hear of all the good which I will do for them, and they shall be amazed and shall wonder over all the good and all the peace that I bestow on her.

<sup>10</sup>Thus says the LORD: Again there shall be heard in this place of which you say,<sup>x</sup> "It is waste, without man and beast," even in the cities of Judah and in the streets of Jerusalem that are desolate, without man or inhabitant or beast, <sup>11</sup>the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride,<sup>y</sup> the voices of those who say, "Give thanks to the LORD of hosts, for the LORD is good, for His mercy endures forever,"<sup>z</sup> and who bring sacrifices of thanksgiving to the house of the LORD. For I will restore the fortunes of the land as formerly, says the LORD.

<sup>12</sup>Thus says the LORD of hosts: Again there shall be in this place, which is waste, without man or beast, in all its cities, habitations of shepherds resting their flocks. <sup>13</sup>In the cities of the hill country, in the cities of the lowland, and in the cities of the South, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah,<sup>a</sup> shall the flocks again pass along under the hands of the one who counts them, says the LORD.

<sup>14</sup>Behold, the days are coming, says the LORD, when I shall fulfil that good thing which I have promised to the house of Israel and the house of Judah.

q) Wholeheartedly and whole-souledly.

r) The lowlands or plain between the Judean hills and the west coast.

s) His purposes as described in ch. 32:42; Isa. 40:12, 13, 26.

t) Things cut off, i.e., inaccessible, unattainable, or withheld [Isa. 48:6].

u) As in former times, as of old [Isa. 1:26]. v) Ezek. 36:25.

w) "This city" — Jerusalem, even as the worst of us after genuine repentance and faith in Christ may live to God's glory. x) Ch. 32:43.

y) The reversal of Jer. 7:34; 16:9; 25:10, for joy goes with genuine worship.

z) A liturgical refrain in later Psalms — 106:1; 107:1; 118:1, 29. a) Ch. 32:44.

<sup>15</sup>In those days and at that time, I will cause a Branch of righteousness to spring forth for David; and He shall execute judgment and righteousness in the land. <sup>16</sup>In those days Judah will be saved, and Jerusalem shall dwell safely. And this is the name by which He shall be called, "THE LORD OUR RIGHTEOUSNESS."<sup>b</sup> <sup>17</sup>For thus says the LORD: David shall never lack a man to sit upon the throne of the house of Israel,<sup>c</sup> <sup>18</sup>neither shall the priests, the Levites,<sup>d</sup> lack a man before Me to offer burnt offerings and to burn oblations and to do sacrifices continually.

<sup>19</sup>Then the word of the LORD came to Jeremiah: <sup>20</sup>Thus says the LORD: If you can break My covenant with the day and My covenant with the night so that day and night will not come at their appointed times, <sup>21</sup>then may also My covenant be broken with David My servant, so that he shall not have a son to reign upon his throne, My covenant with the Levites the priests, My ministers. <sup>22</sup>As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the descendants of David, My servant, and the Levites who minister to Me.

<sup>23</sup>The word of the LORD came to Jeremiah: <sup>24</sup>Are you not aware of what these people are saying, "The two families which the LORD has chosen, He has even cast them off"? And thus they have despised My people so that they are no longer a nation before Me. <sup>25</sup>Thus says the LORD: If my covenant with day and night does not stand, if I have not appointed the ordinances of heaven and earth, <sup>26</sup>then will I also cast away the descendants of Jacob and of David My servant, and I will not choose one of his descendants to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore

their fortune and have compassion on them.

588 B.C.

**34** THE WORD WHICH CAME TO Jeremiah from the LORD when Nebuchadnezzar king of Babylon and all his army and all the kingdoms of the earth under his rule and all the peoples were fighting against Jerusalem and against all its cities: <sup>2</sup>Thus says the LORD God of Israel: Go and speak to Zedekiah king of Judah and say to him, "Thus says the LORD: Look! I am giving this city into the hand of the king of Babylon, and he shall burn it with fire. <sup>3</sup>You shall not escape from his hand, but you shall surely be taken and be delivered into his hand; your eyes shall look straight into the eyes of the king of Babylon, and he shall speak with you face to face; and you shall go to Babylon. <sup>4</sup>Yet hear the word of the LORD, O Zedekiah<sup>e</sup> king of Judah. Thus says the LORD concerning you: You shall not die by the sword; <sup>5</sup>you shall die in peace, and as incense was burned for your fathers,<sup>f</sup> the former kings who were before you, so shall men burn incense for you and lament for you, 'Alas, master!' For I have spoken the word, says the LORD."

<sup>6</sup>Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, <sup>7</sup>when the king of Babylon's army was fighting against Jerusalem and against all the cities of Judah that remained, against Lachish<sup>g</sup> and Azekah;<sup>h</sup> for these cities that remained of Judah were the only fortified cities.

<sup>8</sup>The word which came to Jeremiah from the LORD after King Zedekiah had made a covenant with all the people in Jerusalem to make a proclamation of liberty to them, <sup>9</sup>that every man should set free his Hebrew slaves, male

b) Our righteousness due to God — expression of the ideal character which the nation will then display [ch. 23:6]; future ideal King, see the symbolic name, "The LORD is there," in Ezek. 48:35.

c) I Kings 2:4; 9:5.

d) The priests of the tribe of Levi, the Levitical priests — a Deut. expression [Deut. 17:9; Josh. 3:3; Ezek. 44:15].

e) Zedekiah died in prison in Babylon after having had his eyes put out by Nebuchadnezzar at Riblah, in Coele-Syria north of Palestine.

f) See II Chron. 16:14; 21:19 — God's judgment tempered with mercy.

g) Now Tell-el-Hesi, about 35 miles s.w. of Jerusalem.

h) Probably about 15 miles s.w. of Jerusalem [Josh. 10:11; I Sam. 17:1, Neh. 11:30].



and female, so that no man should enslave a Jew, his relative.<sup>1</sup> <sup>10</sup>All the princes and all the people who had entered into the covenant agreed that everyone would release his slave, male and female, so that they would not be enslaved again; they obeyed and released them.<sup>1</sup> <sup>11</sup>But afterwards they turned and caused the bondmen and bondmaids, whom they had let go free, to return, and brought them into subjection for bondmen and bondmaids.

<sup>12</sup>The word of the LORD came to Jeremiah from the LORD: <sup>13</sup>Thus says the LORD, God of Israel: I made a covenant with your fathers in the day when I brought them forth out of the land of Egypt, out of the house of bondage, saying: <sup>14</sup>At the end of seven years<sup>k</sup> each of you must release your Hebrew relative who has been sold to you and has served you six years; you shall let him go free from you. But your fathers did not obey Me or incline their ear. <sup>15</sup>You recently repented and did what was right in My eyes by proclaiming liberty, every man to his neighbor, and you made a covenant before Me in the house which is called by My name; <sup>16</sup>but you turned around and profaned My name,<sup>1</sup> when each of you took back his male and female slave, whom you had set free according to their desire, and you brought them into subjection to be your slaves. <sup>17</sup>Therefore, thus says the LORD: You have not obeyed Me in proclaiming liberty, every man to his brother and every man to his neighbor. Look! I proclaim to you a liberty to the sword, to pestilence, and to famine, says the LORD, and I will make you a consternation to all the kingdoms of the earth. <sup>18</sup>I will give the men who have transgressed My

covenant,<sup>m</sup> who have not kept the words of the covenant<sup>n</sup> which they have made before Me, when they cut the calf in two and passed between its parts — <sup>o</sup> <sup>19</sup>the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf — <sup>20</sup>I will even give them into the hand of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the field. <sup>21</sup>And Zedekiah king of Judah and his princes will I give into the hand of their enemies, into the hand of them that seek their life, and into the hand of the king of Babylon's army, which has lifted the siege.

<sup>22</sup>See! I will command, says the LORD, and will return them to this city; and they shall fight against it, take it, and burn it with fire. The cities of Judah will I make a desolation without inhabitant.

597 B.C.

**35** THE WORD WHICH CAME TO Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah: <sup>2</sup>Go to the house of the Rechabites;<sup>p</sup> then speak with them, and bring them to the house of the LORD into one of the chambers;<sup>q</sup> there offer them wine to drink. <sup>3</sup>So I took Jaazaniah the son of Jeremiah son of Habazziniah and his brothers and all his sons, the whole house of Rechabites. <sup>4</sup>I brought them to the house of the LORD into the chamber of the sons of Hanan the son of Igdaiah, the man of God, which was near the chamber of the princes, above the chamber of Maaseiah<sup>r</sup> the son of Shallum, the keeper of the threshold.<sup>s</sup> <sup>5</sup>Then I set before the sons of the house of the Rechabites pitchers full of wine and

i) See law in Deut. 15:12. j) During the siege of Jerusalem.

k) When you come to the conclusion of your seven-year period, that is, at the beginning of the seventh year. l) Disowning the agreement sworn solemnly to in the temple.

m) See vs. 8, 10, 15.

n) A ceremony symbolically ratifying a covenant of agreement [Gen. 15:10, 17].

o) The contracting parties passed between the divided pieces of the victim, invoking upon themselves a similar fate if they failed to fulfil the stipulated conditions.

p) A subdivision of the Kenites, settled afterward in the south of Judah [Judg. 1:16; I Sam. 15:6; 27:10].

q) Arranged around the courts of the temple, serving partly as storehouses and partly as residences for priests, etc. [I Chron. 9:27; Ezek. 40:17; Neh. 10:37-39].

r) Probably father of the priest Zephaniah [ch. 21:1; 29:25].

s) One of the three "keepers of the threshold" — three gates to the temple. Officers ranked next to the chief priest and deputy [ch. 52:24; II Kings 12:9].

cups, and I said to them, "Drink wine."<sup>6</sup> But they replied, "We will drink no wine, for Jonadab the son of Rechab,<sup>t</sup> our father, commanded us, 'You shall not drink wine, neither you nor your sons forever. <sup>7</sup>Neither shall you build a house, or sow seed, or plant, or have a vineyard; but you shall dwell in tents all your days so that you may live many days in the land where you sojourn.' <sup>8</sup>We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, <sup>9</sup>and not to build houses to dwell in. We have no vineyard or field or seed; <sup>10</sup>but we have lived in tents and have obeyed and done all that Jonadab our father commanded us. <sup>11</sup>But when Nebuchadrezzar king of Babylon came up against the land, we said, 'Come, let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians.' <sup>12</sup>So we are living in Jerusalem."

<sup>12</sup>Then came the word of the LORD to Jeremiah: <sup>13</sup>Thus says the LORD of hosts, the God of Israel: Go, and speak to the men of Judah and the inhabitants of Jerusalem, Will you not receive correction to listen to My words? says the LORD. <sup>14</sup>The word which Jonadab the son of Rechab gave his sons, to drink no wine, has been observed, and they drink none to this day, for they have obeyed their father's commandment.<sup>v</sup> But I, on My part, have spoken to you, rising up early and speaking, but you have not listened to Me. <sup>15</sup>I have sent also to you all My servants, the prophets, rising up early and sending them, saying, Return, I plead with you, every man from his evil way; amend your doings, and go not after other gods to serve them; then you shall dwell in the land which I gave you and your fathers.<sup>w</sup> But you did not incline your ear or listen to Me. <sup>16</sup>The sons of Jonadab the son of Rechab have kept the commandment which their father

gave them; but this people has not obeyed Me. <sup>17</sup>Therefore, thus says the LORD, the God of hosts, the God of Israel: Look, I am bringing upon Judah and upon all the inhabitants of Jerusalem all the misery that I have pronounced against them, because I have spoken to them, but they have not listened; I have called to them and they have not answered.

<sup>18</sup>But to the house of the Rechabites Jeremiah said, "Thus says the LORD of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab your father, observed all his instructions, and done all that he commanded you, <sup>19</sup>therefore, thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before Me."<sup>x</sup>  
604 B.C.

**36** IN THE FOURTH YEAR OF JEHIAKIM the son of Josiah, king of Judah, this word came to Jeremiah from the LORD: <sup>2</sup>Acquire a scroll<sup>y</sup> and write on it all the words that I have spoken to you about Israel and about Judah and about all the nations, from the day I spoke to you, from the days of Josiah until this day. <sup>3</sup>It may be that the house of Judah will consider all the misfortune which I am planning to apply to them, so that every one may turn from his evil way and that I may forgive their iniquity and their sin. <sup>4</sup>Then Jeremiah called Baruch the son of Neriah, and Baruch wrote upon the scroll at the dictation of Jeremiah all the words of the LORD which He had spoken to him. <sup>5</sup>And Jeremiah instructed Baruch, "I am restrained;<sup>z</sup> I cannot go into the house of the LORD; <sup>6</sup>therefore, you go and read from the scroll, which you have written from my dictation, the words of the LORD, in the hearing of all the people in the LORD's house on a fast day. You shall read them too in the hearing of all the men of Judah who come out of their cities. <sup>7</sup>Perhaps they will make their supplication<sup>a</sup> before

t) II Kings 10:15, 23. u) "Aram" [cf. Gen. 25:20; Judg. 10:6; II Kings 24:2].

v) So there are non-church members, living by "The Golden Rule," which does not suffice for salvation, but which faithful church members may not follow equally well.

w) Jeremiah's summary in one phrase of the teaching of former prophets.

x) "To serve Me" [I Kings 10:8; Jer. 15:19]. Morality led on to godliness.

y) How Jeremiah's prophecies were first committed to writing. z) Under a temple interdict.

a) See Jer. 37:20; 38:26; Dan. 9:18, 20.

the LORD, and every one will turn from his evil way; for great is the anger and the indignation that the LORD has pronounced against this people." <sup>8</sup>And Baruch<sup>b</sup> the son of Neriah did all that Jeremiah the prophet commanded him, reading from the scroll the words of the LORD in the LORD's house.

<sup>9</sup>In the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month,<sup>c</sup> all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD.<sup>10</sup>Then, in the hearing of all the people, Baruch read from the scroll the words of Jeremiah, in the house of the LORD, in the chamber of Gemariah<sup>d</sup> son of Shaphan<sup>e</sup> the secretary,<sup>f</sup> in the upper court at the entrance of the New Gate<sup>g</sup> of the LORD's house.

<sup>11</sup>When Micaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the scroll, <sup>12</sup>he went down<sup>h</sup> to the king's house, into the secretary's chamber, and all the princes were sitting there: Elishama the secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor,<sup>i</sup> Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the other princes. <sup>13</sup>Micaiah told them all the words that he had heard when Baruch read the book in the hearing of the people. <sup>14</sup>Then all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, son of Cushi, to say to Baruch, "Take in your hand the scroll that you read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them. <sup>15</sup>They said to him, "Sit down! Now read it to us." So Baruch read it to them. <sup>16</sup>When they heard all the words, they turned in fear one toward another and said to Baruch, "We must report all these

words to the king." <sup>17</sup>They quizzed Baruch, "Tell us, how did you write all these words? Was it at his dictation?" <sup>18</sup>Baruch answered them, "He dictated all these words to me with his mouth, while I wrote them with ink on the scroll." <sup>19</sup>Then the princes said to Baruch, "Go and hide, you and Jeremiah, and let no man know where you are."

<sup>20</sup>So they went to the king into the court;<sup>j</sup> but they deposited the scroll in the office of Elishama the secretary and gave a full report to the king. <sup>21</sup>Then the king sent Jehudi to get the scroll, and he took it from the office of Elishama the secretary. Jehudi read it to the king and to the princes who stood beside the king. <sup>22</sup>It was the ninth month; the king was sitting in the winter house, and there was a fire burning in the brazier before him. <sup>23</sup>As Jehudi read three or four columns, the king would snip them off<sup>k</sup> with a scribe's knife and fling them into the fire that was in the brazier, until the entire scroll was consumed in the fire that was in the brazier.

<sup>24</sup>Yet neither the king, nor any of his servants who heard all these words, was afraid, nor did they rend their garments. <sup>25</sup>Even though Elnathan, Delaiah, and Gemariah cautioned the king not to burn the roll, he would not listen to them. <sup>26</sup>And the king ordered prince Jerahmeel,<sup>l</sup> Seraiah the son of Azriel, and Shelemiah the son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet; but the LORD hid them.

<sup>27</sup>After the king had burned the scroll containing the words which Baruch wrote at Jeremiah's dictation, the word of the LORD came to Jeremiah: <sup>28</sup>Take another scroll and write on it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned. <sup>29</sup>And concerning

b) Baruch is typical of the layman who assists his pastor.

c) Late Chisleu [Neh. 1:1], corresponding to our December. The Hebrew year in those times began in spring. d) Brother of Ahikam, who befriended Jeremiah in 607 B.C. [ch. 26:24].

e) Eighteen years before Shaphan had brought and read Deut. to Josiah after it had been discovered by the high priest, Hilkiah, in the temple [II Kings 22:8-10].

f) "The king's scribe," an important minister of state [I Kings 4:3; Isa. 37:2]. g) Ch. 26:10.

h) From the temple. i) Ch. 26:22. j) The open inner court of the palace.

k) The verb implies repeated action; as if disposing of the divine warrant would also dispose of the deserved punishment.

l) Probably a royal prince. See Jer. 38:6; I Kings 22:26b; Jehoiakim could not have had a grown son.

Jehoiakim king of Judah you shall say, "Thus says the LORD: You have burned this roll, saying, 'Why have you written in it that the king of Babylon will certainly come and destroy this land and cut off from it man and beast?'"

<sup>30</sup>Therefore thus says the LORD about Jehoiakim king of Judah: He shall have none to sit upon the throne of David, and his dead body shall be flung out<sup>m</sup> to the heat by day and the frost by night. <sup>31</sup>I will punish him, his offspring, and his servants for their iniquity; I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah, all the disaster that I have pronounced against them; but they would not hear."

<sup>32</sup>Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the scroll which Jehoiakim king of Judah had burned in the fire; and many similar words were added to them.

588-586 B.C.

**37** ZEDEKIAH THE SON OF JOSIAH, whom Nebuchadrezzar king of Babylon made king in the land of Judah, reigned instead of Coniah<sup>n</sup> the son of Jehoiakim. <sup>2</sup>But neither he nor his servants nor the people of the land listened to the words of the LORD which He spoke through the prophet Jeremiah. <sup>3</sup>King Zedekiah sent Jehucal the son of Shelemiah and Zephaniah the priest, the son of Maaseiah,<sup>o</sup> to the prophet Jeremiah, saying, "Pray for us to the LORD our God!"<sup>p</sup> <sup>4</sup>Now Jeremiah was still coming in and going out among the people, for they had not yet put him in prison. <sup>5</sup>Pharaoh's army<sup>q</sup> had come out of Egypt, and when the Chaldeans, who were besieging Jerusalem, heard news of them, they retreated from Jerusalem.

<sup>6</sup>Then the word of the LORD came to Jeremiah the prophet: Thus says the LORD, the God of Israel: <sup>7</sup>Thus shall you say to the king of Judah who sent you to Me to inquire of Me, "Observe!

Pharaoh's army, which came to help you, is about to return to Egypt to its own land; <sup>8</sup>and the Chaldeans shall come and fight against this city; and they shall take it and burn it with fire. <sup>9</sup>Thus says the LORD: Do not deceive yourselves by saying, 'The Chaldeans will surely stay away from us'; for they will not stay away. <sup>10</sup>For even if you should smite the whole army of the Chaldeans who are fighting against you, and there remained of them only the wounded men, every one in his tent, even they would get up and burn this city with fire."

<sup>11</sup>When the army of the Chaldeans had withdrawn from Jerusalem at the approach of Pharaoh's army, <sup>12</sup>Jeremiah went out to leave Jerusalem and to go to the land of Benjamin to receive his portion<sup>r</sup> there among the people. <sup>13</sup>When he was at the Benjamin Gate,<sup>s</sup> a sentinel named Irijah son of Shelemiah, son of Hananiah, seized Jeremiah the prophet, saying, "You are deserting to the Chaldeans." <sup>14</sup>Then Jeremiah said, "It is false. I am not deserting to the Chaldeans." But Irijah would not listen to him, and he seized Jeremiah and brought him to the princes. <sup>15</sup>The princes were angry with Jeremiah; they beat him and put him in the prison in the house of Jonathan the secretary,<sup>t</sup> for it had been made a prison. <sup>16</sup>Thus Jeremiah was placed in the dungeon cells, and he remained there many days.

<sup>17</sup>Then King Zedekiah sent for him and received him. The king questioned him secretly in his house and said, "Is there any word from the LORD?" Jeremiah said, "There is!" Then he said, "You shall be delivered into the hand of the king of Babylon." <sup>18</sup>Jeremiah also said to King Zedekiah, "What wrong have I done against you or your servants or this people, that you have put me in prison? <sup>19</sup>And where are your prophets which prophesied to you, 'The king of Babylon shall not come against you or against this land'? <sup>20</sup>Now hear, I beg of you,

m) Jer. 22:19. n) See Jer. 22:24. o) Jer. 21:1; 29:25.

p) The king is near repentance when he mentions "the LORD our God"; but he stopped with words. q) Sent by Pharaoh Hophra [Jer. 44:30]. r) Probably what he had bought [ch. 32:9].

s) On the north wall of the city, leading into the territory of Benjamin.

t) Shaphan, who was "secretary" 17 years before under Jehoiachin [ch. 36:10], was no longer in office.

O my master, the king; please, let my plea be accepted before you; do not send me back to the house of Jonathan the secretary, lest I die there." <sup>21</sup>Then King Zedekiah gave orders, and they committed Jeremiah into the court of the guard; and daily a loaf of bread was given him from the bakers' street, until all the bread in the city was gone. So Jeremiah remained in the court of the guard.

**38** NOW SHEPHATHIAH THE SON OF Mattan, Gedaliah the son of Pashur, Jucal<sup>u</sup> the son of Shelemiah, and Pashur the son of Malchiah<sup>v</sup> heard the words that Jeremiah was speaking to all the people, saying, <sup>2</sup>"Thus says the LORD: He who remains in this city shall die by the sword, by famine, and by pestilence; but he who surrenders to the Chaldeans shall live; he shall have his life as a prize for his loot, and he shall survive. <sup>3</sup>Thus says the LORD: This city shall surely be given into the hand of the army of the king of Babylon, and they shall take it." <sup>4</sup>Then the princes said to the king, "Let this man, we beg of you, be put to death; for he is weakening<sup>w</sup> the hands of the soldiers who remain in this city, and the hands of all the people, by speaking such words to them. For this man is not seeking the good of the people, but their destruction." <sup>5</sup>King Zedekiah said, "See, he is in your hand; for the king can do nothing against you."<sup>x</sup> <sup>6</sup>Then they took Jeremiah and cast him into the cistern<sup>y</sup> of Malchiah, the king's son, that was in the court of the guard. They let Jeremiah down with cords. There was no water in the cistern, but only mire, and Jeremiah sank in the mire.

<sup>7</sup>When Ebed-melech the Ethiopian, a eunuch who was in the king's house, heard that they had put Jeremiah into the cistern — the king was sitting in the Benjamin Gate — <sup>8</sup>Ebed-melech went out from the king's house and said to the king, <sup>9</sup>"My master the king, these men have done altogether wrong

in the way they have treated Jeremiah the prophet by casting him into the cistern; he will starve on the spot because of the famine; for there is no bread left in the city." <sup>10</sup>Then the king ordered Ebed-melech the Ethiopian, "Take three men with you, and take up Jeremiah the prophet out of the cistern before he dies." <sup>11</sup>So Ebed-melech took the men with him, went into the house of the king underneath the treasury,<sup>a</sup> and took from there old rags and worn-out clothes, which he let down to Jeremiah in the cistern by cords. <sup>12</sup>Then Ebed-melech the Ethiopian said to Jeremiah, "Place the rags and clothes between your armpits and the cords."<sup>b</sup> And Jeremiah did so. <sup>13</sup>Then they drew Jeremiah up with the cords and lifted him out of the cistern, and Jeremiah remained in the court of the guard.

<sup>14</sup>Then king Zedekiah sent for Jeremiah the prophet and received him at the third entrance of the temple of the LORD. The king said to Jeremiah, "I will ask you something; hide nothing from me." <sup>15</sup>Jeremiah said to Zedekiah, "If I declare it to you, will you not surely put me to death? And if I give you counsel, you will not listen to me."<sup>c</sup> <sup>16</sup>So King Zedekiah swore to Jeremiah secretly, "As the LORD lives who made our souls, I will not put you to death or deliver you into the hand of these men who are seeking your life." <sup>17</sup>Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: If you will surrender to the king of Babylon's princes, then your life will be spared, and this city will not be burned with fire; and you and your house shall survive. <sup>18</sup>But if you do not go out to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans; they will burn it with fire, and you will not escape out of their hands." <sup>19</sup>King Zedekiah said to Jeremiah, "I am afraid of the Jews who deserted to the Chaldeans, lest I be delivered into their hands and they abuse

<sup>u</sup>) Jehucal in Jer. 37:3 <sup>v</sup>) Jer. 21:1. <sup>w</sup>) "Causes to droop down," weakening their morale.

<sup>x</sup>) Compare Pilate's statement concerning Jesus [Matt. 27:24].

<sup>y</sup>) An underground pit for the storage of water. <sup>z</sup>) See Jer. 37:13. <sup>a</sup>) Used as a lumber room.

<sup>b</sup>) A colored man felt sympathy and acted on it. <sup>c</sup>) Jeremiah was a hard bargainer.

me." <sup>20</sup>But Jeremiah said, "You shall not be given to them. Obey now, I plead with you, the voice of the LORD in what I speak to you, and it shall be well with you; your soul shall live.

<sup>21</sup>But if you refuse to go out, this is the word that the LORD has shown me:<sup>d</sup> <sup>22</sup>I saw all the women who were left<sup>e</sup> in the king of Judah's house brought out to the king of Babylon's princes, while they said, 'Your trusted friends have deceived you and prevailed against you; now that your feet are sunk in the quicksand, they desert you.' <sup>23</sup>All your wives and your children shall be brought out to the Chaldeans, and you yourself shall not escape from their hand, but you shall be seized by the hand of the king of Babylon; and this city shall be burned with fire."

<sup>24</sup>Then Zedekiah said to Jeremiah, "Let no man know of these words, and you shall not die. <sup>25</sup>But if the princes hear that I have conferred with you and they come to you and say, 'Tell us now what you said to the king and what did the king say to you.'<sup>f</sup> Hide nothing from us, and we will not put you to death,' <sup>26</sup>then you shall say to them, 'I was presenting my plea before the king that he would not send me back to Jonathan's house to die there.'"

<sup>27</sup>Then all the princes came to Jeremiah and asked him; and he answered them with the words as the king instructed him.<sup>g</sup> So they left off speaking with him, for the matter<sup>h</sup> had not been overheard. <sup>28</sup>So Jeremiah remained in the court of the guard until the day that Jerusalem was taken. He was still there when Jerusalem was taken.

586 B.C.

**39** IN THE NINTH YEAR OF ZEDEKIAH king of Judah, in the tenth month, Nebuchadrezzar king of Babylon and all his army came against Jeru-

salem and besieged it. <sup>2</sup>In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city. <sup>3</sup>All the princes of the king of Babylon came and sat<sup>i</sup> in the middle gate: Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-shareser the Rabmag,<sup>j</sup> with all the rest of the princes of the king of Babylon. <sup>4</sup>It eventuated<sup>k</sup> when Zedekiah the king of Judah and all the men of war saw them, that they fled and left the city by night by the way of the king's garden, through the gate between the two walls;<sup>l</sup> and he went toward the Arabah.<sup>m</sup> <sup>5</sup>But the army of the Chaldeans pursued them and overtook Zedekiah in the plains of Jericho; and when they had captured him, they brought him up to Nebuchadrezzar king of Babylon, at Riblah<sup>n</sup> in the land of Hamath; and he passed sentence upon him. <sup>6</sup>The king of Babylon slew the sons of Zedekiah in Riblah before his eyes. The king of Babylon also slew all the nobles of Judah. <sup>7</sup>He put out Zedekiah's eyes and bound him with chains to carry him to Babylon. <sup>8</sup>The Chaldeans burned with fire the king's house and the houses of the people, and the walls of Jerusalem they broke down. <sup>9</sup>The remainder of the people who were left in the city, the deserters who had gone over to him, and the remaining skilled workers, Nebuzaradan, the captain of the guard, carried into exile to Babylon. <sup>10</sup>But poor people who owned nothing, Nebuzaradan, the captain of the guard, left in the land of Judah, and he gave them vineyards and fields at the same time.

<sup>11</sup>Nebuchadrezzar king of Babylon, gave charge concerning Jeremiah through Nebuzaradan, the captain of the guard, <sup>12</sup>"Take him and look after him; do him no harm, but treat him as he tells you." <sup>13</sup>So Nebuzaradan the

d) Cf. Jer. 24:1: In a vision of the women leaving the palace and addressing the king in the mocking words of vs. 22b. e) 10,000 carried away in 597 B.C. with Jehoiachin.

f) News reporters of their day. g) There are facts we are wise not to reveal.

h) The details of Zedekiah's conversation with him. i) Held a solemn session for judgment.

j) Names and titles of officers.

k) Vss 4-10 contain particulars of what happened one month after the capture of the city (II Kings 25:8-12; Jer. 52:12-16). l) Those below the Fountain Gate [Neh. 2:14].

m) The deep valley through which the Jordan flowed and in which the Dead Sea lay (Deut. 1:1; 3:17).

n) Between the ranges of Lebanon and Hermon, about 100 miles north of Dan and 50 miles south of Hamath.

captain of the guard, Nebushasban chief of eunuchs, and Nergal-sharezer chief of Magi, and all the chief officers of the king of Babylon, <sup>14</sup>sent and took Jeremiah out of the court of the guard and entrusted him to Gedaliah the son of Ahikam, the son of Shaphan,<sup>o</sup> that he should take him home.<sup>p</sup> So he lived among the people.

<sup>15</sup>The word of the LORD<sup>q</sup> came to Jeremiah, while he was shut up in the court of the guard: <sup>16</sup>Go and say to Ebed-melech the Ethiopian, "Thus says the LORD of hosts, the God of Israel: See, I will fulfil my words against this city for punishment and not for pleasure, and they shall be accomplished before you on that day. <sup>17</sup>But I will deliver you on that day, says the LORD, and you shall not be given into the hand of the men of whom you are afraid. <sup>18</sup>For I will surely save you, and you shall not fall by the sword; but your life shall be for your booty because you have anchored your trust in Me, says the LORD."

586-581 B.C.

**40** THE WORD THAT CAME TO JEREMIAH from the LORD after Nebuzaradan the captain of the guard had let him go from Ramah,<sup>r</sup> when he had taken him bound in chains among all the exiles of Jerusalem and Judah who were carried captive to Babylon. <sup>2</sup>The captain of the guard took Jeremiah and said to him, "The LORD your God has pronounced this punishment upon this place. <sup>3</sup>The LORD has brought it about just as He decreed. Because you have sinned against the LORD and have not obeyed His voice, this thing is come upon you. <sup>4</sup>And now, observe! I free you today from the chains on your hands. If it seems good to you to come with me to Babylon, come, and I will look after you;<sup>s</sup> but if it seems wrong to you to come with me to Babylon, then do not go.

See, the whole land is before you; go wherever it seems well and appropriate for you to go. <sup>5</sup>If you are so minded, you may go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and live with him among the people; but go wherever you think it is right to go." So the captain of the guard gave him an allowance of food and a present, and set him free. <sup>6</sup>Then Jeremiah went to Gedaliah the son of Ahikam, at Mizpah,<sup>t</sup> and lived with him among the people who were left in the land.

<sup>7</sup>Now<sup>u</sup> when all the captains of the forces in the open country and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land and had committed to him men, women, children, and those of the poorest of the land who had not been deported into exile to Babylon, <sup>8</sup>they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite,<sup>v</sup> Jezaniah the son of the Maacathite,<sup>w</sup> they and their men. <sup>9</sup>Gedaliah the son of Ahikam, the son of Shaphan, swore to them and to their men, saying, "Be not reluctant to serve the Chaldeans;<sup>x</sup> live in the land, and serve the king of Babylon, and it shall be well with you. <sup>10</sup>As for me, look, I will live at Mizpah to represent you before the Chaldeans who may come to us; but as for you, gather wine, summer fruits, and oil, put them in your vessels, and dwell in your cities that you have taken."

<sup>11</sup>Likewise, when all the Jews who were in Moab and among the Ammonites and in Edom and in other countries heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah the son of Ahikam,

o) Gedaliah son of Ahikam, who, twenty years previously, had been instrumental in saving Jeremiah's life [ch. 26:24]. p) From the precincts of the palace in which the court was. q) Vss. 15-18 form a supplement to chapter 38. They relate to a period anterior to the capture of Jerusalem [ch. 39:1-14], while Jeremiah was confined in the court of the guard [ch. 38:13, 28]. r) Chapters 40-44 relate events in the life of Jeremiah after the capture of Jerusalem by the Chaldeans. s) Jer. 39:12.

t) In Benjamin, probably on the commanding height now called Neby Semwil, four and one-half miles northwest of Jerusalem. u) Vss. 7-9 are abridged in II Kings 25:23, 24.

v) Netophah, a village not far from Jerusalem [Neh. 12:28].

w) Maacah, a land and people southeast of Hermon, east of the lake of Gennesareth [Deut. 3:7].

x) On account of the officers stationed by them in different parts of the country.

the son of Shaphan, as governor over them, <sup>12</sup>then all the Jews returned from all the places where they had been driven and came to the land of Judah, to Gedaliah at Mizpah; and they gathered wine and summer fruits in abundance.

<sup>13</sup>Now Johanan the son of Kareah and all the captains of the forces in the open country came to Gedaliah at Mizpah <sup>14</sup>and said to him, "Do you know that Baalis the king of the Ammonites<sup>y</sup> has sent Ishmael<sup>z</sup> the son of Nethaniah to assassinate you?" But Gedaliah the son of Ahikam would not believe them. <sup>15</sup>Then Johanan the son of Kareah said secretly to Gedaliah in Mizpah, "Let me go, I beg of you, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Why should he take your life so that all the Jews who are gathered around you would be scattered and the remnant of Judah would perish?" <sup>16</sup>But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing, for you are falsely accusing Ishmael."

581 B.C.

**41** <sup>IN</sup><sup>a</sup> THE SEVENTH MONTH, Ishmael the son of Nethaniah, the son of Elishama, of royal descent and one of the chief officers of the king, came with ten men to Gedaliah the son of Ahikam, at Mizpah. As they ate bread together there at Mizpah, <sup>2</sup>Ishmael, the son of Nethaniah, and the ten men that were with him arose and slew with the sword Gedaliah, the son of Ahikam, the son of Shaphan, and so killed him whom the king of Babylon had appointed governor over the land. <sup>3</sup>Ishmael also slew the Jews who were with Gedaliah at Mizpah and the Chaldean soldiers who happened to be there.<sup>b</sup>

<sup>4</sup>The second day after the slaying of Gedaliah, before any one knew it, <sup>5</sup>eighty men came from Shechem, Shiloh, and Samaria, with their beards shorn, their clothes torn, and with

their bodies gashed,<sup>c</sup> bringing oblations and frankincense to present them to the house of the LORD. <sup>6</sup>Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he walked.<sup>d</sup> When he met them, he said to them, "Come to Gedaliah the son of Ahikam." <sup>7</sup>When they came into the city, Ishmael the son of Nethaniah and the men with them slew them and cast them into a cistern. <sup>8</sup>But there were ten men among them who said to Ishmael, "Do not slay us, for we have hidden in the field<sup>e</sup> wheat, barley, oil, and honey." So he refrained and did not slay them with their companions.

<sup>9</sup>Now the cistern, where Ishmael cast all the dead bodies of the men whom he had slain, was the great cistern that King Asa had made for a defense<sup>f</sup> against Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain.

<sup>10</sup>Then Ishmael took away captive the whole remnant of the people who were in Mizpah, the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them away captive, and he departed to cross over to the Ammonites.

<sup>11</sup>But when Johanan the son of Kareah and all the captains of the forces with him heard of all the evil which Ishmael the son of Nethaniah had committed, <sup>12</sup>they took all the men and went to fight against Ishmael the son of Nethaniah. They overtook him by the great Gibeon waters.<sup>g</sup> <sup>13</sup>When all the people with Ishmael saw Johanan the son of Kareah and all the captains of the forces with him, they were glad; <sup>14</sup>so all the people whom Ishmael had carried away captive from Mizpah turned about, came back, and went over to Johanan the son of Kareah. <sup>15</sup>But Ishmael the son of Netha-

y) The king of Ammon was unfriendly to the Chaldeans [ch. 27:3].

z) Regarded Gedaliah as a traitor and desired the governorship of the Judean province.

a) Cf. vss. 1-3 with II Kings 25:25. b) The Chaldeans who formed Gedaliah's bodyguard.

c) Mourning over the fate which had befallen Jerusalem. d) Feigning sympathy with them.

e) Allusion to large subterranean pits used for the storage of grain.

f) For the purpose of supplying Mizpah with water.

g) See II Sam. 2:13; now "El-Jib," about a mile north of Neby Samwil [Mizpah].



niah escaped from Johanan with eight men and fled to the Ammonites.

<sup>16</sup>Then Johanan the son of Kareah and all the captains of the forces with him took all the rest of the people whom Ishmael the son of Nethaniah had carried away from Mizpah, after he had slain Gedaliah the son of Ahikam — soldiers,<sup>b</sup> women, children, and eunuchs,<sup>1</sup> whom Johanan brought back from Gibcon. <sup>17</sup>They departed and dwelt in Geruth Chimham,<sup>1</sup> which is near Bethlehem, intending to enter Egypt, <sup>18</sup>due to the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

581 B.C.

**42** <sup>1</sup>THEN<sup>k</sup> ALL THE CAPTAINS OF the forces, and Johanan the son of Kareah, and Azariah<sup>1</sup> the son of Hoshaiah, and all the people from the least to the greatest, came near <sup>2</sup>and said to Jeremiah the prophet, "We beg of you, let our supplication be accepted before you, and pray for us to the LORD your God for all this remnant — for we are left but a few out of many, as the sight of your eyes confirms — <sup>3</sup>that the LORD your God may declare to us the place we should go and what we should do." <sup>4</sup>Then Jeremiah the prophet said to them, "I understand you! Look! I will pray to the LORD your God as you have requested, and whatever the LORD shall answer I will tell you; I will keep nothing back from you." <sup>5</sup>Then they said to Jeremiah, "May the LORD be a true and faithful witness against us if we do not act according to every word which the LORD your God shall send to us! <sup>6</sup>Whether it be pleasing or whether it be hard, we will obey the voice of the LORD our God to whom we are sending you, that it may be well with us when we obey the voice of the LORD our God."<sup>m</sup>

<sup>7</sup>After ten days the word of the

LORD came to Jeremiah. <sup>8</sup>Then he called Johanan the son of Kareah and all the captains of the forces who were with him, and all the people from the least to the greatest, <sup>9</sup>and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your request before Ilim: <sup>10</sup>If you will remain in this land, then I will build you up and not pull you down; I will plant you and not uproot you; for I will regret the calamity that I brought on you. <sup>11</sup>Do not fear the king of Babylon, of whom you are afraid; do not fear him, says the LORD, for I am with you, to save you and to rescue you from his hand. <sup>12</sup>I will grant you compassion, so that he may have compassion for you and let you reside in your own land. <sup>13</sup>But if you say, 'We will not remain in this land,' spurning the voice of the LORD your God, <sup>14</sup>saying, 'No! We will go into the land of Egypt, where we shall neither see war nor hear the sound of the trumpet, or have hunger for bread, and there we will dwell,' <sup>15</sup>then hear the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel: If<sup>n</sup> you set your faces to enter Egypt and to sojourn there, <sup>16</sup>then the sword which you fear shall overtake you there in the land of Egypt, and the famine which you are dreading shall follow close after you to Egypt, and there you shall die. <sup>17</sup>All the men who set their faces to go to Egypt to live there, shall die by the sword, by famine, and by pestilence, and none of them shall survive or escape from the calamity that I will bring upon them. <sup>18</sup>For thus says the LORD of hosts, the God of Israel: As My anger and My indignation have been poured out on the inhabitants of Jerusalem, so shall My indignation be poured out on you when you go to Egypt. You shall be an execration, a desolation, a curse, and a reproach. You shall see this place no more. <sup>19</sup>The LORD has said to you, O remnant of Judah, go not into Egypt. Now, there-

<sup>b</sup>) See Jer. 43:6; 44:20. <sup>i</sup>) The guardians of the young princesses [vs. 10].

<sup>j</sup>) So-called from Chimham, son of Barzillai the Gileadite who accompanied David to Jerusalem after Absalom's rebellion [II Sam. 19:37-40]. <sup>k</sup>) Abridged in II Kings 25:26.

<sup>l</sup>) Following the LXX, the pre-Christian Greek translation from the Hebrew, commonly called the Septuagint. <sup>m</sup>) "Your God" repeatedly, as if He were not their God.

<sup>n</sup>) One of the many "ifs" of God, giving His children a chance to choose His wholesome way.

fore, know for certain that I have warned you this day <sup>20</sup>that you have gone astray at the cost of your lives. For you sent me to the LORD your God, saying, 'Pray for us to the LORD your God, and whatever the LORD our God says, declare to us and we will do it.' <sup>21</sup>And I have this day declared it to you, but you have not listened to the voice of the LORD your God in anything with which He sent me to you. <sup>22</sup>Now, therefore, know for certain that you shall die by the sword, by famine, and by pestilence, in the place where you choose to go and live."

581 B.C.

**43** WHEN JEREMIAH HAD FINISHED speaking to all the people all these words of the LORD their God, with which the LORD their God had sent him to them, <sup>2</sup>Azariah the son of Hoshaiah and Johanan the son of Kareah and all the arrogant men said to Jeremiah, "You are speaking falsely." The LORD our God did not send you to say, 'Do not go into Egypt to sojourn there'; <sup>3</sup>but Baruch the son of Neriah has set you against us in order to deliver us into the hands of the Chaldeans, that they may kill us and carry us into exile to Babylon." <sup>4</sup>So Johanan the son of Kareah and all the captains of the forces and all the people did not obey the voice of the LORD to remain in the land of Judah. <sup>5</sup>Instead, Johanan the son of Kareah and all the captains of the forces took the whole remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven — <sup>6</sup>the men, the women, the children, the king's daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan;<sup>p</sup> also Jeremiah the prophet and Baruch the

son of Neriah. <sup>7</sup>They came into the land of Egypt, for they did not obey the voice of the LORD, and they arrived at Tahpanhes.<sup>q</sup>

<sup>8</sup>Then the word of the LORD came to Jeremiah in Tahpanhes: <sup>9</sup>Take large stones in your hand, and bury them in mortar under the pavement<sup>r</sup> which is at the entrance of Pharaoh's palace in Tahpanhes, in the sight of the men of Judah, <sup>10</sup>and say to them, "Thus says the LORD of hosts, the God of Israel: Look, I will send and take Nebuchadrezzar the king of Babylon, My servant, and He will set his throne above these stones that I have buried, and he will spread his glittering tapestry<sup>s</sup> over them. <sup>11</sup>He shall come and shall smite the land of Egypt, giving to pestilence those who are doomed to pestilence, those for captivity to captivity, and those for the sword to the sword. <sup>12</sup>He will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away captive; he shall array himself with the land of Egypt as a shepherd puts on his garments,<sup>t</sup> and he shall go out from there in peace. <sup>13</sup>He shall break the obelisks of Bethshemesh<sup>u</sup> that are in the land of Egypt, and the temples of the gods of Egypt he shall burn with fire."<sup>v</sup>

581 B.C.

**44** THE WORD THAT CAME TO JEREMIAH concerning all the Jews who lived in the land of Egypt, at Migdol,<sup>w</sup> at Tahpanhes, at Noph,<sup>x</sup> and in the section of Pathros:<sup>y</sup> <sup>2</sup>Thus says the LORD of hosts, the God of Israel: You have seen all the calamity that I brought upon Jerusalem and upon all the cities of Judah. Look, this day they are a waste, and no one dwells in them, <sup>3</sup>because of their wickedness which they committed, provoking Me

o) To justify their own misdemeanor they had to accuse the prophet of lying. So the Bible is denied authority by many who do not care to carry out its instructions. p) Jer. 40:7; 41:10, 16.

q) Ch. 2:16. Now "Tell Defneh" on the northeastern frontier of Egypt. r) Oblong area.

s) Either the carpet on which the royal throne stood or the pavilion about it.

t) Suggesting the ease with which Nebuchadrezzar would take possession of Egypt and treat it as his own.

u) House of the sun — about six miles northeast of modern Cairo, a famous temple dedicated to the sun, with an avenue of obelisks in front of it, built by Thutmes III of the 18th dynasty about 1500 B.C.

v) An inscription of Nebuchadrezzar states that in his 37th year [567 B.C.] he invaded Egypt, defeated its king Amasis [568-525 B.C.], and slaughtered or carried away soldiers and horses.

w) Probably the Magdalo of the Romans, east of Tahpanhes, on the extreme northeastern border of Egypt [Ezek. 29:10]. x) Memphis, near the site of modern Cairo [Jer. 2:16].

y) Upper Egypt, "The Land of the South."

to anger, in that they went to burn incense and serve other gods whom they did not know, neither they, nor you, nor your fathers. <sup>4</sup>And I persistently sent to you all My servants the prophets, rising up early and sending them,<sup>z</sup> saying, "Oh, do not practice this abominable thing that I hate!" <sup>5</sup>But they did not heed or incline their ear to turn from their wickedness, to burn no incense to other gods. <sup>6</sup>Therefore My indignation and My anger were poured out and were kindled in the cities of Judah and in the streets of Jerusalem, and they are become a waste and a desolation, as it is this day.

<sup>7</sup>Now, therefore, thus says the LORD, the God of hosts, the God of Israel: Why do you commit a great injury against yourselves, to cut off from you man and woman, infant and child from the midst of Judah, denying yourself a remnant? <sup>8</sup>Why do you vex Me with the works of your hands, burning incense to other gods in the land of Egypt where you came to abide, so that you may be cut off and become a curse and a hissing among all the nations of the earth? <sup>9</sup>Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their princes, your own wickedness and of your wives, which they have committed in the land of Judah and in the streets of Jerusalem? <sup>10</sup>They have not humbled themselves even to this day, nor have they revered or walked in My law and in My statutes which I set before<sup>a</sup> you and before your fathers.

<sup>11</sup>Therefore thus says the LORD of hosts, the God of Israel: See! I have set My face against you for calamity, to cut off all Judah entirely. <sup>12</sup>I will take the remnant of Judah, who have set their faces to come into the land of Egypt to live, and they all shall be consumed; in the land of Egypt shall they fall; by the sword and by famine they shall be consumed; from the least

even to the greatest, they shall die by the sword and by famine; and they shall become an execration, a horror, a curse, and a reproach.<sup>b</sup> <sup>13</sup>I will punish those who dwell in the land of Egypt as I have punished Jerusalem, with the sword, with famine, and with pestilence, <sup>14</sup>so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive to return to the land of Judah, to which they have a desire to return to dwell there; for none shall return except a few escapees.

<sup>15</sup>Then all the men who knew that their wives burned incense to other gods, and all the women that stood by—a great assembly—all the people who dwelt in Pathros in the land of Egypt, answered Jeremiah, <sup>16</sup>"As for the word which you have spoken to us in the LORD's name, we will not listen to you. <sup>17</sup>But we will certainly perform every word that is gone out of our mouth,<sup>c</sup> burn incense to the queen of heaven and pour out drink offerings to her, as both we and our fathers have done, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food; we prospered and experienced no adversity. <sup>18</sup>But since we ceased burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine." And the women<sup>d</sup> said, <sup>19</sup>"When we burned incense to the queen of heaven and poured out drink offerings to her, was it without our husbands' approval that we made her cakes portraying her and poured out drink offerings to her?"

<sup>20</sup>Then Jeremiah said to all the people, men and women, and the people who had answered him, <sup>21</sup>"As for the incense<sup>e</sup> you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember it?

z) An expression occurring eight times in Jeremiah and not elsewhere. It intimates God's special interest, to which so little attention is paid. a) See Deut. 4:8; 11:32; Jer. 9:13; 26:4.

b) Again an "if" in God's announcement of doom; if they repent and obey, He is ready to bless them.

c) A solemn expression for a vow. See Judg. 11:35 ff.—Jephthah's daughter; also Num. 30:2, 12.

d) When the women turn from God, the day of doom is near. e) Sweet smoke from sacrifices.

Did it not come into His mind? <sup>22</sup>The LORD could no longer endure your wicked behavior and the abominations which you have committed; therefore your land has become a waste, a desolation, and a curse, without inhabitant, as it is this day. <sup>23</sup>It is because you burned incense, and because you sinned against the LORD and did not obey the LORD's voice or walk in His law and in His statutes and in His testimonies, that this calamity has come upon you, as at this day."

<sup>24</sup>Jeremiah further said to all the people including the women, "Hear the word of the LORD, all you of Judah who are in the land of Egypt. <sup>25</sup>I thus says the LORD of hosts, the God of Israel: You and your wives have spoken with your mouths, and with your hands you have fulfilled it,<sup>f</sup> saying, 'We will surely perform our vows that we have vowed, to burn incense to the queen of heaven and to pour out drink offerings to her.'<sup>g</sup> Then establish your vows, and perform your vows! <sup>26</sup>Consequently, hear the word of the LORD, all you of Judah who dwell in the land of Egypt: Take note! I have sworn by My great name,<sup>h</sup> says the LORD, that My name shall no more be mentioned from the mouth of any man of Judah, saying, 'As the Lord God lives,' in the land of Egypt. <sup>27</sup>Look! I am awake over them for punishment and not for favor.<sup>i</sup> All the men of Judah who are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. <sup>28</sup>They that escape the sword shall return out of the land of Egypt into the land of Judah few in number; and all the remnant of Judah, who came into the land of Egypt to live there, shall know whose word will stand, Mine or theirs. <sup>29</sup>And this shall be a sign to you, says the LORD, that I will punish you in this place, in order that you may know that My words shall surely stand against you

for affliction. <sup>30</sup>Thus says the LORD: Look, I will give Pharaoh Hophra king of Egypt into the hands of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, who also sought his life."<sup>j</sup>

604 B.C.

**45** THE WORD THAT JEREMIAH THE prophet spoke to Baruch the son of Neriah when he had written these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah: <sup>2</sup>"Thus says the LORD God of Israel to you, O Baruch: <sup>3</sup>You said, 'Woe is me, because the LORD has added sorrow to my pain; I am weary with my groaning, and I find no rest.' <sup>4</sup>This shall you say to him, 'I thus says the LORD: Observe, what I have built I will break down, and what I have planted I will pull up — that is, the whole land. <sup>5</sup>Are you seeking great things for yourself? Do not seek them;<sup>k</sup> for remember, I will bring misfortune upon all flesh, says the LORD; but I will grant you your life as a prize of war in all places where you may go."<sup>l</sup>

**46** THE WORD OF THE LORD WHICH came to Jeremiah the prophet regarding the nations, <sup>2</sup>regarding Egypt, concerning the army of Pharaoh Necho king of Egypt, which was by the river Euphrates at Carchemish which Nebuchadrezzar king of Babylon defeated in the fourth year<sup>m</sup> of Jehoiakim son of Josiah, king of Judah:

<sup>3</sup>Set in line the buckler and shield, and draw near to battle! <sup>4</sup>Harness the horses, mount the chargers, and stand forth with your helmets! Polish the lances, and put on the coats of mail! <sup>5</sup>Why do I see them dismayed and turned backward? Their mighty men<sup>n</sup> also are beaten down, are fled in haste, and they look not back. Terror is on every side,<sup>o</sup> says the LORD. <sup>6</sup>Let not

f) See the expression in I Kings 8:15, 24.

g) Being made in God's likeness, we are granted the power to defy His will — always to our destruction. h) I Kings 8:42. i) Ch. 1:10; 21:10; 31:28.

j) "Apries" in Greek [590-571 B.C.], deposed by a military revolution, fell into the hands of Amasis, his successor, who delivered him to the Egyptians by whom he was strangled.

k) To seek great things for ourselves brings disappointments; but seeking great things for God or for others greatens us. l) Chapters 36, 40, and 44 have the same historical background.

m) Equated with the first year of Nebuchadrezzar [604 B.C.]; battle of Carchemish [605 B.C.], the political turning point of the age. n) Warriors. o) See Jer. 6:25.

the swift flee away, nor the mighty man escape! Northward by the river Euphrates they have stumbled and fallen.

<sup>7</sup>Who is this that rises up like the Nile, whose waters toss themselves like rivers? <sup>8</sup>Egypt rises like the Nile, and his waters toss themselves like the streams. And he says, "I will rise up and cover the earth; I will destroy the city and those who dwell in it." <sup>9</sup>Up,<sup>p</sup> you horses, and go wild, you chariots; let the mighty men march forward: men of Cush<sup>a</sup> and Put<sup>r</sup> who handle the shield, and Lydians<sup>s</sup> who handle and bend the bow! <sup>10</sup>But that day belongs to the LORD God of hosts — a day of retribution, to inflict His punishment on His adversaries. The sword<sup>t</sup> shall devour and be satiated and drink its fill of their blood.<sup>u</sup> For the LORD God of hosts has a sacrifice in the north country by the river Euphrates. <sup>11</sup>Go up to Gilead, and take balm, O virgin daughter of Egypt! In vain you have used many medicines; there is no healing for you. <sup>12</sup>The nations have heard of your shame, and the earth is full of your cry; for the mighty man has stumbled against the mighty; they have both fallen together.

<sup>13</sup>The word which the LORD spoke to Jeremiah the prophet about the coming of Nebuchadrezzar king of Babylon to smite the land of Egypt: <sup>14</sup>Declare in Egypt, and publish in Migdol; announce in Noph and in Tahpanhes. Say, "Stand forth<sup>v</sup> and be prepared, for the sword shall devour all around you." <sup>15</sup>Why is your strong one<sup>w</sup> dashed down? He did not stand because the LORD thrust him down. <sup>16</sup>He<sup>x</sup> made many stumble; they fell one upon another. They said, "Arise, and let us go again to our own peo-

ple, to the land of our nativity, because of the oppressing sword." <sup>17</sup>Call the name of Pharaoh king of Egypt, "Brawler<sup>y</sup> who lets the appointed time<sup>z</sup> pass by." <sup>18</sup>As I live, announces the King, whose name is the LORD of hosts, surely there shall come one<sup>a</sup> like Tabor among the mountains and like Carmel by the sea. <sup>19</sup>O thou daughter, the one<sup>b</sup> dwelling in Egypt, prepare yourself to go into exile;<sup>c</sup> for Noph shall become a desolation, a ruin without inhabitant!

<sup>20</sup>Egypt is a graceful heifer; but a gadfly<sup>d</sup> from the north has come upon her. <sup>21</sup>Even her hired soldiers in the midst of her are like calves of the stall;<sup>e</sup> for they also have turned back; they are fled together; they did not stand; for the day of their calamity has come upon them, the time of their retribution. <sup>22</sup>Her voice sounds like a serpent's;<sup>f</sup> for her enemies march, and they come against her with axes like those who fell the trees. <sup>23</sup>They shall cut down her forest, says the LORD, though it be invulnerable, because they<sup>g</sup> are more numerous than the locusts. <sup>24</sup>The daughter of Egypt shall be put to shame. She shall be given into the hand of the people from the North. <sup>25</sup>The LORD of hosts, the God of Israel, says: See, I will punish Amon of No,<sup>h</sup> Pharaoh, Egypt and her gods and her kings, Pharaoh, and those trusting in him. <sup>26</sup>I will deliver them into the hand of those who seek their life, into the hand of Nebuchadrezzar king of Babylon, and of his officers. Afterwards Egypt shall be inhabited as in the days of old, says the LORD.<sup>i</sup>

<sup>27</sup>But you, fear not, O Jacob, My servant, neither be dismayed, O Israel; for be assured I will save you from afar, and your posterity from the land

p) Ironically bids the Egyptians to begin their attack with all their forces — availing nothing. q) The Ethiopians. r) The Libyans [Ezek. 30:5; Dan. 11:43].

s) People dwelling on the western border of Egypt.

t) The sword of the Chaldeans which will annihilate the Egyptians.

u) Literally, "be soaked and saturated with" [Isa. 34:5, 7].

v) Take your stand to resist the invader [II Sam. 23:12].

w) Your "bull" — allusion to Apis, the sacred bull of the Egyptians [Ps. 22:12b]: "the strong ones" of Bashan — the "bulls" of Bashan. x) The LORD.

y) Symbolical of a great disaster [Jer. 20:3]. z) When he might have averted disaster.

a) A foe [Nebuchadrezzar], towering above all others.

b) Personification of the population of Egypt.

c) Prepare household goods, dress, provisions, etc., to go into exile. d) Figure for the Babylonians.

e) Well-nourished, but useless in war [Amos 6:4].

f) Inaudible, so weak and powerless will Egypt have then become. g) The host of the invaders.

h) Thebes, the capital of upper Egypt; Amon, the tutelary god of Thebes [Nahum 3:8].

i) Ezek. 29:13, 14 on the expectation of Egypt's future restoration.

of their captivity. Jacob shall return and enjoy rest and ease, and none shall make him afraid. <sup>28</sup>Fear not, O Jacob, My servant, announces the LORD, for I am with you. I will make a full end of all the nations, where I have driven you, but of you I will not make a full end. I will fairly correct you, and I will by no means leave you unpunished.<sup>j</sup>

**47** WHAT CAME AS THE LORD'S word to Jeremiah the prophet concerning the Philistines before Pharaoh smote Gaza.<sup>k</sup> <sup>2</sup>Thus says the LORD: See, waters are rising out of the North,<sup>l</sup> and they shall become an overflowing torrent; they shall flood the land and all that is in it, the city and those who dwell in it. Men shall cry out, and all the inhabitants of the land shall wail. <sup>3</sup>At the tumult of the galloping of his steeds, at the clattering of his chariots, at the rumbling of his wheels, the fathers look not back to their children, so feeble are their hands <sup>4</sup>because of the day that is coming to destroy all the Philistines, to cut off from Tyre and Sidon every helper that survives. For the LORD is destroying the Philistines, the remnant of the isle of Caphtor.<sup>m</sup> <sup>5</sup>Baldness<sup>n</sup> has come upon Gaza; Ashkelon has perished. O remnant of the Anakim,<sup>o</sup> how long will you gash yourself?<sup>p</sup> <sup>6</sup>Ah, sword of the LORD! How long will it be until you are quiet? Put up yourself into your scabbard; rest, and be still! <sup>7</sup>How can it be quiet, when the LORD has given it a charge? Against Ashkelon and against the seashore, there has He appointed it.

Prior to 605 B.C.

**48** ABOUT MOAB:<sup>q</sup> <sup>1</sup>THUS SAYS THE LORD of hosts, the God of Israel: Woe to Nebo,<sup>r</sup> because it is laid waste; Kiriathaim is put to shame, it is taken; Misgab<sup>s</sup> is put to shame and broken down; <sup>2</sup>the renown of Moab is gone. In Heshbon<sup>t</sup> they have devised ill against her, saying, "Come, and let us cut her off from being a nation." You, too, O Madmen,<sup>u</sup> you shall be brought to silence; the sword shall pursue after you. <sup>3</sup>Listen! A cry from Horonaim, of spoiling and great destruction! <sup>4</sup>Moab is destroyed; a cry is to be heard as far as Zoar.<sup>v</sup> <sup>5</sup>For at the ascent of Luhith they go up with weeping; for at the descent to Horonaim they have heard a cry of destruction. <sup>6</sup>Flee! Save your lives! Be like a donkey in the desert.<sup>w</sup> <sup>7</sup>For, because you have trusted in your strongholds and in your treasures, you also shall be taken; and Chemosh<sup>x</sup> shall go forth into exile with his priests and princes. <sup>8</sup>The spoiler shall come upon every city, and no city shall escape; the valley<sup>y</sup> too shall perish, and the tableland<sup>z</sup> shall be destroyed, as the LORD has spoken. <sup>9</sup>Give wings to Moab, for she is eager to fly away; her cities shall become a desolation, without any to dwell in them. <sup>10</sup>Cursed be anyone doing the LORD's work negligently; and cursed be anyone keeping back his sword from blood.

<sup>11</sup>Moab has been at ease from his youth and has settled on his lees;<sup>a</sup> he has not been emptied from vessel to vessel, nor has he gone into exile; so his taste<sup>b</sup> remains in him, and his scent is not changed. <sup>12</sup>Therefore, take

j) God's punishment on earth is disciplinary; it is aimed at repentance and a change of behavior and is constructive when so accepted. So His offspring are His disciples.

k) The date of Pharaoh's smiting Gaza is uncertain. l) Referring to the Chaldeans.

m) Probably Crete or Cilicia [Amos 9:7; Deut. 2:23].

n) A mark of mourning [Jer. 16:6; Deut. 14:1; Micah 1:16].

o) A giant race, dwelling in or near Hebron in pre-historic times [Num. 13:22, 28; Josh. 11:21; Judg. 1:20]. p) Another mark of mourning [ch. 16:6; Deut. 14:1].

q) The rich plateau east of the Dead Sea. r) The city, not the mountain [Num. 33:47; Deut. 34:1]. s) "A high retreat."

t) An ancient, famous Moabite city, about 13 miles east of the upper end of the Dead Sea; the capital of Sihon king of the Amorites. After its allocation to Reuben, it fell into the hands of the Moabites [Josh. 13:17; Isa. 15:4]. u) Moab. v) At the extreme southeast of the Dead Sea. w) Stripped and desolate [Jer. 17:6]. x) The national god of Moab.

y) As in Josh. 13:11, 27; probably the broad depression into which the Jordan valley opens as it approaches the Dead Sea. z) The plateau, about 2500 feet above the Mediterranean Sea, on which most Moabite cities lay [Deut. 3:10; Josh. 13:9].

a) As the sediment at the bottom of a wine vat accumulates and remains in its place when there is no pouring out, so Moab is too inactive, stale.

b) Experience of Moab's national character and its spirit of haughty independence [vs. 29].

note! The days are coming, says the LORD, when I will send tilters to him who will tilt him, empty his vessels, and dash their jars in pieces. <sup>13</sup>Then Moab shall be ashamed of Chemosh, as the house of Israel was ashamed<sup>c</sup> of Bethel, their confidence.<sup>d</sup> <sup>14</sup>How can you say, "We are heroes and valiant warriors?" <sup>15</sup>The destroyer of Moab and of his cities has come up, and the flower of his young men is gone down to the slaughter, says the King, whose name is the LORD of hosts. <sup>16</sup>The calamity of Moab is near at hand, and his affliction is fast hastening. <sup>17</sup>Be-moan him, all you who surround him and all who know his name; say, "How is the strong staff broken, the beautiful rod!"<sup>e</sup> <sup>18</sup>Come down from your glory, and sit on parched ground, O you daughter,<sup>f</sup> the one inhabiting Dibon;<sup>g</sup> for the spoiler of Moab is come against you; he has destroyed your fortresses. <sup>19</sup>Stand by the way and watch, O inhabitress of Aroer!<sup>h</sup> Ask him who flees and her who escapes; say, "What is the matter?"

<sup>20</sup>Moab is put to shame, for it is shattered. Howl and cry! Tell it by the Arnon, that Moab is laid waste. <sup>21</sup>Judgment has come upon the table-land, upon Holon, Jahzah, Mephaath, <sup>22</sup>Dibon, Nebo, Bethdiblathaim, <sup>23</sup>Kiriathaim, Bethgamul, Bethmeon, <sup>24</sup>Kerioth, Bozrah<sup>i</sup> and upon all the cities of the land of Moab, far and near. <sup>25</sup>The horn<sup>j</sup> of Moab is sawed off, and his arm is broken, says the LORD.

<sup>26</sup>Make him drunk,<sup>k</sup> for he has magnified himself against the LORD; let Moab splash in his vomit,<sup>l</sup> and let him also be held in derision. <sup>27</sup>Was

not Israel a derision to you? Was he found among thieves, that whenever you spoke of him you wagged the head?<sup>m</sup> <sup>28</sup>Leave the cities, and dwell in the rocks, O you inhabitants of Moab, and be like the dove that makes her nest in the side of the cave's mouth!

<sup>29</sup>We have heard of the pride of Moab — he is very proud — of his loftiness, his pride, and his arrogance, and the haughtiness of his heart. <sup>30</sup>I know his insolence, so speaks the LORD; his wrath and his boastings are untrue; his deeds are false. <sup>31</sup>Therefore I howl for Moab, and I cry out for all Moab; for the men of Kirheres<sup>n</sup> I moan.<sup>o</sup>

<sup>32</sup>With more than the weeping of Jazer I weep for you, O vine of Sibmah!<sup>p</sup> Your branches passed over the sea,<sup>q</sup> they reached even to Jazer; upon your summer fruits and upon your vintage the spoiler has descended.

<sup>33</sup>Gladness and joy are taken away from the fruitful field and from the land of Moab; and I have caused wine to cease from the wine vats; no one treads the grapes with shouting;<sup>r</sup> the shouting is not the shout of joy.<sup>s</sup>

<sup>34</sup>Heshbon and Elealeh cry out; as far as Jahaz they utter their voice, from Zoar to Horonaim and the third Eg-lath, for the waters of Nimrim also shall become desolate.<sup>t</sup> <sup>35</sup>And I will cause to cease from Moab, so speaks the LORD, him who offers sacrifice in the high place and burns incense to his god. <sup>36</sup>Therefore My heart sounds for Moab like a flute, and My heart yearns like a flute for the men of Kirheres;<sup>u</sup> therefore the riches they had gathered have perished. <sup>37</sup>For every head is bald, and every beard is

c) We would say, "be disappointed by." d) See Amos 5:5. e) Figures of strength and authority. f) Figure for population [Jer. 46:19].

g) Thirteen miles east of the Dead Sea and four miles north of Arnon.

h) Four miles southeast of Dibon, but about 1500 feet below it, just on the north edge of the deep chasm through which the Arnon flows.

i) Probably Bezer of Deut. 4:43; Josh. 20:8; site uncertain.

j) A figure for power [Ps. 75:10; Lam. 2:3, 17]. k) Let him be bewildered by terror and despair.

l) A further trait of Moab's helplessness [Jer. 25:27].

m) Was Israel like a detected thief, for you to wag your head at him in mockery?

n) The Kirhariseth of II Kings 3:25; Isa. 16:7, was probably Kerah, 18 miles south of the Arnon, and 8 miles east of the Dead Sea, a strongly fortified place, situated on a very steep, rocky hill, surrounded by deep ravines.

o) With a low, plaintive cry, resembling the note of the dove.

p) As weeping over its ruined vineyards, so will I weep. q) Dead Sea.

r) "Hidat," the joyous shout, or hurrah, of the vintagers as they trod the juice out of the grapes in the wine presses. s) But shouting of attacking foes.

t) They will be dried up, their sources being stopped by the enemy [II Kings 3:25].

u) Named from Isa. 16:11.

clipped; upon all the hands are gashes, and on the loins is sackcloth. <sup>38</sup>Upon all the housetops of Moab and in the streets every one is wailing; for I have broken Moab like a vessel in which no one delights, says the LORD. <sup>39</sup>How it is broken! How they howl! How Moab has turned the back in shame! So Moab has become a derision and a horror to all that surround him.

<sup>40</sup>For thus says the LORD: Observe! One like an eagle<sup>v</sup> shall swoop down and spread out his wings against Moab. <sup>41</sup>Kerioth<sup>w</sup> shall be taken and the fortresses seized. The heart of the mighty men of Moab in that day shall be as the heart of a woman in her birth pangs. <sup>42</sup>Moab shall be destroyed and no longer be a people, because he has magnified himself against the LORD. <sup>43</sup>Terror, pit, and trap are before you, O inhabitant of Moab; so speaks the LORD. <sup>44</sup>He who flees from the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the trap. For I will bring these things upon Moab in the year of their punishment,<sup>x</sup> says the LORD. <sup>45</sup>Under the shadow of Heshbon they who fled stand powerless,<sup>y</sup> for a fire has gone forth from Heshbon, and a flame from the house of Sihon;<sup>z</sup> it has devoured the temples of Moab's head, and the craniums of the sons of tumult.<sup>a</sup> <sup>46</sup>Woe to you, O Moab! The people of Chemosh are undone; for your sons have been taken away captive, and your daughters into captivity. <sup>47</sup>Yet will I restore the fortunes of Moab in the latter days, says the LORD. So much for the judgment upon Moab.

605 B.C.

**49** CONCERNING THE AMMONITES, thus says the LORD: Has Israel no sons? Has he no heir? Why then has Milcom<sup>b</sup> dispossessed Gad, and his people settled in its cities? <sup>2</sup>Therefore,

look, the days are coming, says the LORD, when I will cause the battle cry to be heard against Rabbah of the children of Ammon; it shall become a desolate mound, and her daughters<sup>c</sup> shall be burned with fire. Then Israel shall dispossess those who dispossessed him, says the LORD. <sup>3</sup>I howl, O Heshbon, for Ai<sup>d</sup> is laid waste! Cry, O daughters of Rabbah! Gird yourselves with sackcloth; lament, and run back and forth among the hedges! For Milcom shall go into exile with his priests and his princes. <sup>4</sup>Why do you glory in your valleys,<sup>e</sup> O backsliding daughter, who trusts in her treasures, saying, "Who will come against us?" <sup>5</sup>Look! I will bring terror upon you, says the Lord God of hosts, from all who are around you, and you shall be driven out, every man straight ahead, and there shall be none to gather the fugitives. <sup>6</sup>But afterward I will restore the fortunes of the Ammonites, says the LORD.

<sup>7</sup>Concerning Edom, thus says the LORD of hosts: Is wisdom no more in Teman?<sup>f</sup> Has counsel perished from the prudent? Has their wisdom faded?<sup>g</sup> <sup>8</sup>Flee, turn back, hide deeply,<sup>h</sup> O inhabitants of Dedan!<sup>i</sup> For when I punish him I will bring the calamity of Esau upon him. <sup>9</sup>If grape pickers came to you, would they not leave gleanings? If thieves came by night, would they not destroy till they had enough? <sup>10</sup>But I have stripped Esau bare; I have disclosed his lurking places, and he is not able to hide himself. His offspring is spoiled and his brother and his neighbors, and he is no more. <sup>11</sup>Leave your fatherless children, I will preserve them alive; and let your widows trust in Me.

<sup>12</sup>For thus says the LORD: Mind you, if those, who did not deserve to drink of the cup,<sup>j</sup> must drink it, will

v) A figure of the foe, Nebuchadrezzar.

w) An important city of Moab, mentioned in Amos 2:2; also by Mesha on the Moabite Stone.

x) See ch. 11:23; 23:12. y) In vain the fugitive Moabites seek protection in Heshbon.

z) A political designation of Heshbon, Sihon's old capital [Num. 21:26; Deut. 2:26].

a) Moab's martial warriors. b) The national god of the Ammonites [1 Kings 11:5, 33].

c) Figure for surrounding towns or villages [Num. 21:25; 32:42; Josh. 15:45].

d) An Ammonite town. Not the Ai that Joshua conquered in the southern conquest.

e) Alluding to the broad open plain, about 2700 feet above the sea, surrounded on three sides by mountains in which Rabbah itself lay. f) A district in the north of Edom [Amos 1:12].

g) Aramaic "corrupted." h) Hide yourselves in inaccessible places.

i) Neighbors of Edom on the southeast who are here bound to take flight if they wish to escape Edom's fate [Isa. 21:13]. j) The cup of the Lord's anger.



you go unpunished? You shall not go unpunished, but you shall surely drink. <sup>13</sup>For I have sworn by Myself, says the LORD, that Bozrah<sup>k</sup> shall become a horror, a reproach, a waste, and a curse; and all her cities shall become perpetual wastes.

<sup>14</sup>I have heard a rumor from the LORD, and an ambassador has been sent among the nations, saying, "Get together and come against her; rise up for battle." <sup>15</sup>For, observe, I will make you small among the nations and despised among men. <sup>16</sup>The dread for you, the pride of your heart has deceived you, O you who dwell in the clefts<sup>l</sup> of the rock, who hold the height of the hill.<sup>m</sup> Though you should make your nest like the eagle's, even from there I would bring you down, says the LORD. <sup>17</sup>Edom shall become a horror; every one who passes by shall be horrified and shall hiss because of all its calamities. <sup>18</sup>As in the overthrow of Sodom and Gomorrah and their neighbor cities,<sup>n</sup> says the LORD, no man shall dwell there; no man shall sojourn in her. <sup>19</sup>See, there shall come up one like a lion from the Jordan jungles<sup>o</sup> against the enduring habitation.<sup>p</sup> But in a moment I will chase them away, and whosoever is chosen, him will I appoint over it; for who is like Me, and who will set a time for Me?<sup>q</sup> What shepherd can stand before Me? <sup>20</sup>Therefore, hear the counsel which the LORD has devised against Edom and the purposes which He has planned against the inhabitants of Teman. Even the little ones of the flock<sup>r</sup> shall be dragged away; surely He shall make their homestead appalling because of them. <sup>21</sup>At the sound of their

fall the earth trembles; the sound of their cry is heard at the Red Sea. <sup>22</sup>See, one like an eagle shall mount up and swoop and spread out his wings against Bozrah, and the heart of the mighty men of Edom in that day shall be as the heart of a woman in her birth pangs.

<sup>23</sup>Concerning Damascus: Hamath<sup>s</sup> and Arpad<sup>t</sup> are put to shame, for they have heard bad tidings; they melted in fear,<sup>u</sup> they are troubled like the sea; they cannot rest. <sup>24</sup>Damascus has waxed feeble; she turned herself to flee, and panic seized her; anguish and sorrows have taken hold of her as of a woman in her labors. <sup>25</sup>How the renowned city is forsaken, the city of My joy! <sup>26</sup>Therefore her young men shall fall in her streets, and all the men of war shall be silenced in that day, says the LORD of hosts. <sup>27</sup>I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Benhadad.<sup>v</sup>

<sup>28</sup>Concerning Kedar<sup>w</sup> and the kingdoms of Hazor<sup>x</sup> which Nebuchadnezzar king of Babylon smote, thus says the LORD: Rise up! March against Kedar! Despoil the people of the east! <sup>29</sup>Their tents and their flocks shall be appropriated; their curtains, all their vessels<sup>y</sup> and their camels shall be taken from them, and men shall cry to them, "Terror on every side!"<sup>z</sup> <sup>30</sup>Flee, wander far away, hide completely, O inhabitants of Hazor! says the LORD. For Nebuchadnezzar king of Babylon has schemed against you and has conceived a plan against you. <sup>31</sup>Up,<sup>a</sup> and march against a nation that is at ease, that lives carelessly, says the LORD, that has neither gates nor bars, that dwells alone.<sup>b</sup> <sup>32</sup>Their camels shall be a

k) A city in the north of Edom, now Busaiah, about 20 miles southeast of the Dead Sea [Isa. 34:6; Amos 1:12]. l) Refuges or retreats.

m) Allusion to the physical topography of Edom. Petra, its capital, lay in an amphitheater of mountains, accessible only through the narrow gorge, called the Siq, winding in with precipitous sides from the west.

n) Admah and Zeboiim, destroyed with Sodom and Gomorrah [Gen. 14:2, 8; 19:28].

o) "The pride of the Jordan" [Jer. 12:5; Zech. 11:3].

p) The abode of long standing, and likely to endure. q) See Job 9:19.

r) Edomites, the most helpless of peoples, whom their enemies, like dogs, will drag along and treat as they please [ch. 15:3]. s) 110 miles north of Damascus.

t) 95 miles north of Hamath and 10 miles north of Aleppo. Both cities appear in Isa. 10:9; 36:19; 37:13, and frequently in Assyrian inscriptions.

u) Rendered powerless through fear [Josh. 2:9, 24; Ps. 75:3]. v) See Amos 1:4.

w) A wealthy pastoral tribe [Isa. 60:7], famous also as bowmen [Isa. 21:17], living in villages [Isa. 42:11], in the wilderness to the east or southeast of Palestine [Isa. 21:16 ff; Jer. 2:10], often mentioned in the Assyrian inscriptions.

x) Or "the village settlements" — Hazor probably a collective term denoting Arab tribes living in fixed settlements or villages. y) Tent hangings. z) Ch. 6:25; 20:3, 4, 10; 46:5.

a) Addressed to the assailants of Hazor. b) In seclusion, far from liability of attack.

booty, and the herds of their cattle shall be for a spoil. I will scatter to the winds those who clipped the corners of their hair; and from every side of them I will bring their calamity, says the LORD. <sup>33</sup>Hazor shall become a den of wild dogs, a desolation forever; no man shall live there, no man shall sojourn there.

<sup>34</sup>That which came as the LORD's word to Jeremiah the prophet concerning Elam<sup>c</sup> in the beginning of the reign of Zedekiah king of Judah. <sup>35</sup>Thus says the LORD of hosts: Look! I will break the bow of Elam, the main element of their strength.<sup>d</sup> <sup>36</sup>I will bring upon Elam the four winds from the four quarters of heaven, and I will scatter them to all these winds; there shall be no nation to which the outcasts of Elam shall not come.<sup>e</sup> <sup>37</sup>I will terrify Elam before their enemies, and before those who seek their life; I will bring adversity upon them, even My fierce indignation, says the LORD. I will send the sword after them until I have consumed them; <sup>38</sup>and I will set My throne<sup>f</sup> in Elam and will destroy their king and princes, says the LORD. <sup>39</sup>But in the latter days I will restore the fortunes of Elam, says the LORD.

593 B.C.

**50** THE WORD WHICH THE LORD spoke regarding Babylon, regarding the land of the Chaldeans, by Jeremiah the prophet: <sup>2</sup>Declare among the nations and publish, lift up a standard and publish; conceal it not, and say, "Babylon is taken; Bel<sup>g</sup> is put to shame; Merodach is dismayed. Her images are put to shame; her idol-blocks<sup>h</sup> are dismayed." <sup>3</sup>For there has come up against her a nation out of the North;<sup>i</sup> it shall render her land a desolation, and none shall dwell in it; both man and beast shall flee away.

<sup>4</sup>In those days and in that time, says

the LORD, the children of Israel and the children of Judah shall come together, weeping as they come; and they shall seek the LORD their God. <sup>5</sup>They shall ask the way to Zion, with their faces turned toward it, saying, "Come and let us join ourselves to the LORD in an everlasting covenant which will never be forgotten."

<sup>6</sup>My people have been as lost sheep; their shepherds have caused them to stray, turning them away on the mountains;<sup>j</sup> they have gone from mountain to hill, they have forgotten their resting place. <sup>7</sup>All who found them have devoured them, and their adversaries said, "We are not guilty,"<sup>k</sup> because they have sinned against the LORD, the habitation<sup>l</sup> of righteousness and the hope of their fathers, the LORD. <sup>8</sup>Flee from the midst of Babylon, and go out of the land of the Chaldeans, and be as the he-goats before the flocks.<sup>m</sup>

<sup>9</sup>For, note! I am stirring up and am bringing against Babylon a coalition of great nations from the north country, and they shall set themselves in array against her; from there she shall be taken.<sup>n</sup> Their arrows are like an expert warrior who returns not empty-handed.<sup>o</sup> <sup>10</sup>Chaldea shall be plundered, and all who plunder her shall have their fill, says the LORD. <sup>11</sup>Though you exult, though you rejoice, O you that plunder My heritage, though you skip like a calf in pasture and neigh like a stallion, <sup>12</sup>your mother<sup>p</sup> shall be utterly ashamed; she who bore you shall be disgraced. Look! You shall be the hindmost of the nations, a desert, as a dry land and a steppe.<sup>q</sup> <sup>13</sup>Because of the indignation of the LORD she shall not be inhabited but shall be wholly desolate; every one who passes by Babylon shall be appalled and shall hiss because of all her wounds.<sup>r</sup>

c) On the east of Babylonia [ch. 25:25]. d) Their "atomic bomb."

e) As fugitives or as immigrants. f) The throne of judgment [ch. 1:15; 43:10].

g) A title of Merodach [Marduk], the supreme god of Babylon, meaning "lord" [Isa. 46:1]. h) A contemptuous name for idols; used thirty-nine times by Ezekiel, six times by the compiler of Kings, once in Lev., and in Deut., and here.

i) Media was northeast of Babylon [ch. 51:11, 28; Isa. 13:17].

j) Instead of pasturing them, they have lived on them by false teachings. k) Contrast ch. 2:3.

l) Literally, "homestead" [ch. 31:23]. m) Leading the way.

n) God, the sovereign LORD, moves peoples, who do not acknowledge Him, to discipline other nations, including Israel. o) See II Sam. 1:22.

p) Babylon regarded as the mother of its individual citizens. q) See ch. 2:6; 51:43.

r) Ch. 19:8; 49:17.

<sup>14</sup>Set yourselves in array against Babylon all around, all you who bend the bow; shoot at her, spare no arrows; for she has sinned against the LORD. <sup>15</sup>Shout against her round about; she has surrendered;<sup>s</sup> her buttresses are fallen, her walls are thrown down. For this is the LORD's retribution; take vengeance on her. Do to her as she has done. <sup>16</sup>Cut off the sower from Babylon, and him who handles the sickle in the time of harvest. For fear of the oppressing sword, they shall turn everyone to his own people, and everyone shall flee to his own land.<sup>t</sup>

<sup>17</sup>Israel is a hunted sheep, driven away by lions. First the king of Assyria devoured him, and now at last Nebuchadrezzar king of Babylon has gnawed his bones. <sup>18</sup>Therefore, thus says the LORD of hosts, the God of Israel: Observe, I am bringing punishment upon the king of Babylon and on his land, as I punished the king of Assyria. <sup>19</sup>I will bring Israel back to his homestead; he shall feed on Carmel and Bashan, and his soul<sup>u</sup> shall be satisfied upon the hills of Ephraim and in Gilead. <sup>20</sup>In those days and at that time, says the LORD, the iniquity of Israel shall be searched for, and there shall be none; the sins of Judah, too, and none shall be found; for I will pardon those whom I leave as a remnant.

<sup>21</sup>Go up against the land of Merathaim<sup>v</sup> and against the inhabitants of Pekod.<sup>w</sup> Slay and utterly destroy<sup>x</sup> what is left, says the LORD, and do all that I have ordered you. <sup>22</sup>There is a sound of battle in the land and of great destruction.<sup>y</sup> <sup>23</sup>How the hammer of the whole earth is cut asunder and broken! How Babylon has become a desolation among the nations! <sup>24</sup>I have laid a snare for you, and you were also taken, O Babylon, and you were not aware of it; you were found and caught because you have provoked the LORD.

<sup>25</sup>The LORD has opened His armory and has brought out the weapons of his indignation;<sup>z</sup> for the LORD God of hosts has a work to do in the land of the Chaldeans. <sup>26</sup>Come against her from every quarter; open her fodder-stores; pile her up like shocks of grain and destroy her utterly; let nothing be left of her. <sup>27</sup>Slay all her bulls;<sup>a</sup> let them go down to the slaughter. Woe to them! For their day is come, the time of their retribution. <sup>28</sup>Listen! They<sup>b</sup> flee and escape<sup>b</sup> out of the land of Babylon, to declare in Zion the recompense of the LORD our God, the retribution of His temple.<sup>c</sup>

<sup>29</sup>Muster the archers against Babylon, all those who bend the bow. Encamp against her on every side; let no one escape. Recompense her according to her actions, do to her according to all that she has done; for she has proudly defied the LORD, the Holy One of Israel. <sup>30</sup>Therefore her young men shall drop in her streets, and all her men of war shall be silenced in that day, says the LORD.<sup>d</sup> <sup>31</sup>See! I am against you, O you proud one, says the LORD God of hosts. For your day has come, the time when I will chasten you.<sup>e</sup> <sup>32</sup>The proud one shall stumble and fall, with none to lift him up; I will kindle a fire in his cities, and it shall engulf all that is around him.

<sup>33</sup>Thus says the LORD of hosts: The children of Israel and the children of Judah are oppressed together; all who took them captive hold them fast; they refuse to let them go. <sup>34</sup>Their Redeemer is strong; the LORD of hosts is His name. He will surely defend their cause, so that He may give rest to the earth, but disquiet the inhabitants of Babylon.

<sup>35</sup>A sword is upon the Chaldeans, says the LORD, upon the inhabitants of Babylon, upon her princes and her wise men! <sup>36</sup>A sword is upon the

s) Lam. 5:6. t) Isa. 13:14; allusion to foreigners settled in Babylon.

u) The seat or organ of appetites [ch. 31:14]. v) A name for Babylonia.

w) A people of Babylonia [Ezek. 23:23], mentioned by Sargon among tribes bordering on Elam.

x) "Ban" or "devote" [ch. 25:9]. y) Ch. 48:3; 51:54.

z) Figure for the nations who unconsciously perform His purpose against Babylon [Isa. 13:5].

a) Figure for young warriors [Isa. 34:7; Jer. 48:15]. b) The liberated Jews.

c) Punishment due for their burning His temple. d) Repeated from ch. 49:26.

e) See vs. 27; ch. 46:21.

boasters,<sup>f</sup> and they shall dote,<sup>g</sup> a sword is upon her warriors, and they shall be dismayed. <sup>37</sup>A sword is upon her horses and upon her chariots and upon all the foreign troops<sup>h</sup> who are among her, and they shall become as women; a sword is upon her treasures, and they shall be robbed. <sup>38</sup>A drought is upon her waters, and they shall be dried up. For it is a land of graven images, and through idols<sup>i</sup> they make themselves demented. <sup>39</sup>Therefore wild beasts<sup>j</sup> of the desert, with howling creatures,<sup>k</sup> shall resort there, and ostriches shall home in her. It shall be no more populated forever, neither inhabited for all generations. <sup>40</sup>As when God overthrew Sodom and Gomorrah and their neighbor cities, says the LORD, so no man shall live there, neither shall a son of man stay there.

<sup>41</sup>Look!<sup>l</sup> A people comes from the North, and a great nation and many kings are stirring from the remote corners of the earth. <sup>42</sup>They lay hold of bow and spear; they are cruel and have no mercy. Their voices roar like the sea, and they ride upon horses, arrayed as a man to the battle against you, O daughter of Babylon! <sup>43</sup>The king of Babylon has heard the fame of them, and his hands hang helpless; distress has seized him and pain as of a woman in labor. <sup>44</sup>Look,<sup>m</sup> there is one like a lion coming from the Jordan jungle against an enduring habitation; I will suddenly chase them away from it, and I will place over it whomever I choose. For who is like Me? And who will set a time for Me? And what shepherd can stand before Me? <sup>45</sup>Therefore hear the program of the LORD which He devised against Babylon, and the purposes that He has planned against the land of the Chaldeans. Surely they

shall drag them away, even the small ones of the flock; surely He shall make their homestead appalled before them. <sup>46</sup>At the tidings,<sup>n</sup> "Babylon is taken," the earth shall tremble, and the cry shall be heard among the nations.

593 B.C.

**51** **THUS SPEAKS THE LORD: TAKE** note! I will arouse the spirit of a destroyer<sup>o</sup> against Babylon and against the inhabitants of Lebkamai.<sup>p</sup> <sup>2</sup>I will send to Babylon winnowers who shall winnow her, and they shall empty her land when they come against her from every side on the day of trouble. <sup>3</sup>Let not the archer bend his bow, and let him not lift himself up in his coat of mail.<sup>q</sup> Do not spare her young men; utterly destroy all her host. <sup>4</sup>The slain shall drop down in the land of the Chaldeans, the wounded in her streets. <sup>5</sup>For Israel and Judah have not been left in widowhood<sup>r</sup> by their God, the LORD of hosts, although their land<sup>s</sup> is full of guilt before the Holy One of Israel. <sup>6</sup>Flee out of the midst of Babylon; let every man save his life! Be not cut off in her iniquity; for this is a time of retribution for the LORD, the recompense He is repaying her.

<sup>7</sup>Babylon was a golden cup in the LORD's hand making all the earth drunk; the nations drank of his wine; therefore the nations went mad!<sup>t</sup> <sup>8</sup>Suddenly Babylon has fallen and is broken! Howl for her! Take balm for her pain; perhaps she may be healed. <sup>9</sup>We<sup>u</sup> would have healed Babylon, but she is not healed. Forsake her, and let us go everyone to his own country; for her judgment reaches to heaven; it even pierces the sky. <sup>10</sup>The LORD has revealed our righteousness.<sup>v</sup> Come, let us declare in Zion the word of the LORD our God.

f) The prophets and diviners, who promised Babylon security [Isa. 44:25].

g) Become foolish [Isa. 19:3; Jer. 5:4]. h) Foreign mercenaries.

i) Objects of alarm, ironically for false gods. j) Arabic, "wild cats" [Isa. 34:14].

k) Probably wolves [Isa. 13:22].

l) Vss. 41-43 are repeated from ch. 6:22-24 with the necessary changes, adapting them from Judah to Babylon.

m) Vss. 44-46 are repeated from 49:19-21, with the necessary changes, adapting them from Edom to Babylon. n) Hebrew, "sound" or "voice." o) See ch. 22:7.

p) Meaning "the heart of," or "the midst," "center," of Chaldea.

q) Let none of the warriors of Babylon arm themselves to defend her, for it will be useless.

r) See the figure in Isa. 54:4. s) Of the Chaldeans.

t) Bewildered and helpless before her [ch. 25:16].

u) In vss. 9, 10 the Jews in Babylon are addressing other foreigners resident in Babylon to flee to their own land since the doom of Babylon is sealed.

v) Has shown openly the justice of our cause by the overthrow of our oppressors [Ps. 37:6; Isa. 62:1b, 2].

<sup>11</sup>Polish<sup>w</sup> the arrows; put on the shields.<sup>x</sup> The LORD has stirred up the spirit of the kings of Media,<sup>y</sup> because His plan regarding Babylon is to destroy it; for that is the LORD's recompense, the retribution for His temple.<sup>z</sup>

<sup>12</sup>Set up a standard against the walls of Babylon; make the watch strong;<sup>a</sup> set up guards;<sup>b</sup> prepare the ambushes; for the LORD has both devised and done what He spoke against the dwellers of Babylon. <sup>13</sup>O you who dwell by many waters, rich in treasures, your end has come; the thread of your life is severed!<sup>c</sup> <sup>14</sup>The LORD of hosts has sworn by Himself: Surely I will fill you with men<sup>d</sup> as numerous as locusts,<sup>e</sup> and they shall sound forth a shout over you.

<sup>15</sup>It is He who made the earth by His power, who established the world by His wisdom and by His understanding stretched out the heavens. <sup>16</sup>When He utters His voice,<sup>f</sup> there is a roar of waters in the heavens and He causes the vapors to ascend from the ends of the earth. He makes lightnings for the rain, and He brings forth the wind out of His treasures. <sup>17</sup>Then every man becomes senseless and loses knowledge; every goldsmith is put to shame by his graven image. For his molten image is falsehood, and there is no spirit in them. <sup>18</sup>They are vanity, a work of mockery; in the time of their punishment they shall perish. <sup>19</sup>The portion of Jacob is not like these, for He is the Creator of all things; and Israel is the tribe of His inheritance; the LORD of hosts is His name.

<sup>20</sup>You are My war club,<sup>g</sup> My weapons of war; with you I will shatter the nations; with you I will destroy the kingdoms; <sup>21</sup>with you I will shatter the horse and his rider; with you I will shatter the chariot and the charioteer;

<sup>22</sup>with you I will shatter man and woman, and with you I will shatter the young man and the maid; <sup>23</sup>with you I will shatter the shepherd and his flock; with you I will shatter the farmer and his yoke of oxen; with you I will shatter governors and viceroys.<sup>h</sup> <sup>24</sup>I will repay Babylon and all the inhabitants of Chaldea before your eyes for all the harm that they have wrought in Zion, says the LORD.

<sup>25</sup>See, I am against you, O destroying mountain, so speaks the LORD, who destroys all the earth. I will stretch out My hand against you, roll you down from the crags and make you a burnt mountain.<sup>i</sup> <sup>26</sup>They shall not take from you even a stone for a corner nor a stone for foundations, but you shall be desolate forever, says the LORD.

<sup>27</sup>Set up a standard on the earth; blow the trumpet among the nations; prepare the nations against her; muster against her the kingdoms of Ararat,<sup>j</sup> Minni,<sup>k</sup> and Ashkenaz;<sup>l</sup> appoint a marshal<sup>m</sup> against her; bring up horses like rough locusts.<sup>n</sup> <sup>28</sup>Prepare the nations for war against her, the kings of Media with their governors and every land under their dominion. <sup>29</sup>The land trembles and writhes in anguish; for the LORD's purposes against Babylon stand, to make the land of Babylonia a desolation without inhabitant. <sup>30</sup>The mighty men<sup>o</sup> of Babylon have ceased to fight, they remain in fortresses; their power has failed, they have become like women; her dwelling places are on fire; her bars are broken. <sup>31</sup>One post<sup>p</sup> runs to meet another, and one<sup>q</sup> messenger to meet the next, to tell the king of Babylon that his city is engulfed on every side, <sup>32</sup>that the fords<sup>r</sup> have been seized; the bulwarks are burned with fire, and the men of war are panicky.

w) See Isa. 49:2. x) Suits of armor. y) Cyrus [Isa. 13:17; Ezra 1:1].

z) Ch. 50:28. a) Blockade it closely.

b) Men to watch the city closely by blockading it; thus "guarders," "blockaders."

c) The web of your destiny is finished [Isa. 38:12]. d) The assailants.

e) In the pupa stage of their development. f) In thunder.

g) Something that shatters or dashes in pieces [see Nahum 2:1].

h) Both words are of Assyrian origin, often used in the Assyrian inscriptions of governors of cities or provinces. i) As barren and exhausted as an extinct volcano.

j) "Urartu" of the Assyrian inscriptions, northwest of Lake Van, corresponding generally to modern Armenia. k) "Mannai" of the Assyrian inscriptions, southeast of Lake Van.

l) Perhaps the "Ashguza" of the inscriptions, south of Lake Urmieh.

m) Some high military official [see Nahum 3:17].

n) Locust in the second or pupa stage; its wings are enveloped in hornlike sheaths and project roughly on the back. o) The warriors. p) See Esther 3:13, 15; Job 9:25.

q) "Teller" - news-bearer. r) Across the Euphrates.

<sup>33</sup>For thus says the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing floor at the time when it is trodden;<sup>s</sup> yet a little while and the time of her harvest will come.<sup>t</sup> <sup>34</sup>"Nebuchadrezzar the king of Babylon has devoured me,"<sup>u</sup> he has crushed me; he has made me an empty vessel;<sup>v</sup> he has swallowed me up like a monster;<sup>w</sup> he has filled his stomach with my delicacies; then he threw me out. <sup>35</sup>The violence done to me and to my flesh<sup>x</sup> be upon Babylon," let the inhabitress of Zion say, "My blood be upon the inhabitants of Chaldea," let Jerusalem say.

<sup>36</sup>Therefore thus says the LORD: Take note! I will defend your cause and require recompense; I will dry up her sea and make her fountain dry;<sup>y</sup> <sup>37</sup>Babylon shall become heaps, a kennel for wild dogs, a horror, and a hissing, without inhabitant.

<sup>38</sup>They shall jointly roar like young lions.<sup>z</sup> They shall growl as lions' whelps. <sup>39</sup>When they are infuriated, I will prepare them a feast and make them drunk, that they may exult<sup>a</sup> and sleep a perpetual sleep and not wake up, says the LORD. <sup>40</sup>I will bring them down like lambs to be slaughtered, like rams and he-goats.<sup>b</sup> <sup>41</sup>I how Sheshach<sup>c</sup> is taken! And the praise of the whole earth seized! I how Babylon has become a desolation among the nations! <sup>42</sup>The sea<sup>d</sup> is come upon Babylon; she is covered with her multitudinous waves. <sup>43</sup>Her cities are become a desolation, dry land and a steppe, a land in which nobody dwells, neither shall any person pass through it. <sup>44</sup>I will punish Bel<sup>e</sup> in Babylon, and I will take out of his mouth what he has swallowed up.<sup>f</sup> The nations shall no longer

stream toward him. Yes, the wall of Babylon has fallen!

<sup>45</sup>Move out from her midst, O My people! Let everyone save his life from the LORD's fierce indignation! <sup>46</sup>Be careful, lest your heart faint, and be not afraid concerning the rumor that is heard in the land. A rumor one year, another rumor the next year. There is violence in the land, ruler is against ruler.

<sup>47</sup>Therefore, see! The days are coming when I will punish the graven images of Babylon; her whole land shall be put to shame, and all her slain shall fall in her midst. <sup>48</sup>Then heaven and earth, and all that is in them, shall herald their joy over Babylon; for from the North spoilers shall come against her, says the LORD. <sup>49</sup>Babylon must fall for the slain of Israel, as for Babylon have fallen the slain of all the earth.<sup>g</sup> <sup>50</sup>You who have escaped the sword, go, and do not stand still.<sup>h</sup> Remember the LORD from afar, and let Jerusalem come into your mind. <sup>51</sup>We<sup>i</sup> are put to shame because we have heard reproach; dishonor has covered our faces, for strangers are come into the holy places of the LORD's house.

<sup>52</sup>Therefore, take notice! The days are coming, says the LORD, when I will execute judgment upon her graven images, and through all her land the wounded shall groan. <sup>53</sup>Though Babylon should mount up to heaven, and though she should fortify the height of her strength,<sup>j</sup> yet from Me would spoilers come upon her, says the LORD. <sup>54</sup>Listen! A cry from Babylon!<sup>k</sup> The noise of a great crash from the land of the Chaldeans! <sup>55</sup>For the LORD is devastating Babylon and silencing her loud report.<sup>l</sup> Their waves<sup>m</sup> roar like

s) Trodden down hard in readiness for the threshing.

t) Soon Babylon will be as the grain on the floor itself.

u) Israel is dramatically introduced as the speaker. v) Spoiled and stripped of everything.

w) "Tannia," denoting a large sea or river monster [as the crocodile of Ps. 74:13; Ezek. 29:3].

x) My torn and injured flesh.

y) Probably alluding to the great lake constructed by Nebuchadrezzar for the defense of Babylon.

z) So elated over their spoils.

a) That they may be elated, at least for the time, by the intoxication of the feast. b) Isa. 34:6.

c) Babel [Babylon]. d) The overwhelming numbers of invaders [ch. 46:7; Isa. 17:12].

e) Ch. 50:2. f) The plunder of subjugated nations.

g) Babylon must fall because of the havoc wrought by her among the peoples of the earth, particularly because of the slain Israelites.

h) Flee from the doom impending upon Babylon and hasten your return to Jerusalem [ch. 50:5].

i) The Israelites reply. j) Her lofty walls. k) Varied from ch. 48:3.

l) The hum of the great city. m) The surging masses of the foe.

many waters; the din of their voice is heightened, <sup>56</sup>for devastation has come upon her, even upon Babylon; her warriors are taken; their bows are broken in pieces; for the LORD is a God of recompense, He will surely repay. <sup>57</sup>I will intoxicate her princes, her wise men, her governors, her vice-roys and her warriors; they shall sleep a perpetual sleep, and not awaken, says the King, whose name is the LORD of hosts.

<sup>58</sup>Thus says the LORD of hosts: Babylon's broad wall shall be leveled to the ground, and her lofty gates shall be burned with fire. The people labor for emptiness, and the nations exhaust themselves only for fire.<sup>a</sup>

<sup>59</sup>The instruction which Jeremiah the prophet gave Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon, in the fourth year of his reign. Now Seraiah was quartermaster.<sup>o</sup>

<sup>60</sup>Jeremiah wrote in a book all the punishment that should come upon Babylon, all these words that are written concerning Babylon. <sup>61</sup>And Jeremiah said to Seraiah, "When you come to Babylon, then see that you read all these words, <sup>62</sup>and say, 'O LORD, Thou has spoken concerning this place, that Thou wilt cut it off, so that nothing shall dwell in it, neither man nor beast, and it shall be desolate forever!'

<sup>63</sup>When you complete reading this book, tie a stone to it, and cast it into the middle of the Euphrates, <sup>64</sup>and say, 'Thus shall Babylon sink, to rise no more, because of the punishment that I am bringing upon her.'"<sup>p</sup> Thus far are the words of Jeremiah.<sup>p</sup>

**52** ZEDEKIAH WAS TWENTY-ONE years of age when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. <sup>2</sup>He committed evil before the LORD, matching all that Jehoiakim had done. <sup>3</sup>Surely because of the anger of

the LORD, things came to such a pitch in Jerusalem and Judah that He cast them out from before His face.<sup>q</sup>

Zedekiah rebelled against the king of Babylon. <sup>4</sup>In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadrezzar king of Babylon came with his whole army against Jerusalem, laid siege to it and built siege mounds against it. <sup>5</sup>So the city was besieged until the eleventh year of King Zedekiah. <sup>6</sup>In the fourth month, on the ninth day of the month, the famine was so severe in the city that there was no bread for the people of the land. <sup>7</sup>Then a breach was made in the city, and all the men of war took flight. They left the city by night by way of the gate between the two walls by the king's garden, while the Chaldeans had surrounded the city. They took the road toward the Arabah.<sup>r</sup> <sup>8</sup>But the Chaldean army pursued the king and overtook Zedekiah on the plains of Jericho, and his whole army was scattered from him. <sup>9</sup>They captured the king and brought him up to the king of Babylon to Riblah in the land of Hamath, and he passed sentence upon him. <sup>10</sup>The king of Babylon slew Zedekiah's sons before his eyes; he also slew the princes of Judah at Riblah. <sup>11</sup>He then gouged out the eyes of Zedekiah, and the king of Babylon bound him in fetters, carried him to Babylon, and put him in prison until the day of his death.

<sup>12</sup>Now in the fifth month, on the tenth day of the month, which was the nineteenth year of King Nebuchadrezzar, king of Babylon, Nebuzaradan the captain of the guard, who served the king of Babylon, entered Jerusalem. <sup>13</sup>He burned the LORD's house, the king's house, and all the houses of Jerusalem; every prominent house he burned with fire. <sup>14</sup>The whole army of the Chaldeans, who were with the captain of the guard, tore down all the walls around Jerusalem.

<sup>15</sup>The residue of the people who

n) See a citation like Hab. 2:13, fire and nothingness.

o) The captain of the "resting place" [see Num. 10:33], who selected the place where the king, when on a journey, would halt for the night.

p) The compiler's note, intended to mark off Jeremiah's own prophecies from the appendix [ch. 52], excerpted from II Kings.

q) From II Kings 24:18-25; vs. 28-30 from an independent source. This appendix is placed here to show that Jeremiah's main prediction was fulfilled. r) The Jordan valley.

were left in the city, and the deserters who had deserted to the king of Babylon, together with the rest of the skilled workmen, were carried into exile by Nebuzaradan the captain of the guard.<sup>16</sup> But Nebuzaradan, the captain of the guard, left some of the poorest of the people to be vinedressers and farmers.<sup>17</sup> The bronze columns that belonged to the LORD's house, the pedestals and the bronze sea<sup>a</sup> that were part of the LORD's temple, the Chaldeans broke into pieces; and they carried everything of bronze to Babylon.<sup>18</sup> The pots,<sup>t</sup> too, and the shovels,<sup>u</sup> the snuffers,<sup>v</sup> and the basins,<sup>w</sup> the spoons, and all the vessels of bronze used in the service of the temple, they took away;<sup>19</sup> also the cups,<sup>x</sup> the snuff dishes,<sup>y</sup> the basins, the pots, the lampstands,<sup>z</sup> the spoons and the libation bowls.<sup>2</sup> Whatever was of gold and whatever was of silver, the captain of the guard took away.<sup>20</sup> The two columns, the one sea, the twelve bronze bulls which were under the seat, and the pedestals which King Solomon had made for the LORD's house, the bronze of all these vessels was beyond weighing.<sup>21</sup> As for the columns, the height of the one column was twenty-seven feet; its circumference was eighteen feet; its thickness was four inches, and it was hollow.<sup>22</sup> A capital of bronze was upon it; the height of one capital was seven and one-half feet; a network and pomegranates, all of bronze, were upon the capital round about. Similarly, the second column had the pomegranates.<sup>23</sup> Ninety-six pomegranates were visible; the entire number of all the pomegranates was a hundred upon the surrounding network.<sup>a</sup>

<sup>24</sup>The captain of the guard seized Seraiah the chief priest, Zephaniah the

second priest, and the three keepers of the threshold.<sup>25</sup> He also took out of the city a eunuch who supervised the men of war, and seven men who were found in the city and who personally supervised the king's council;<sup>b</sup> also the secretary of the commander of the army, who drafted the people of the land;<sup>c</sup> and sixty men, natives of the land, who were found in the midst of the city.<sup>26</sup> Nebuzaradan the captain of the guards seized them and brought them to the king of Babylon to Riblah,<sup>27</sup> and the king of Babylon smote them; he put them to death in Riblah in the land of Ilamath. So Judah was carried into exile out of its own land.

<sup>28</sup>This is the number of the people whom Nebuchadrezzar carried into exile: In the seventh year, 3,023 Jews;<sup>29</sup> in the eighteenth year of Nebuchadrezzar, he carried away captive out of Jerusalem 832 persons;<sup>30</sup> in the twenty-third year of Nebuchadrezzar, Nebuzaradan the captain of the guard carried into exile of the Jews 745 persons; all the persons were 4600.

<sup>31</sup>This occurred in the thirty-seventh year of the exile of Jehoiachin king of Judah. In the twelfth month, on the twenty-fifth day of the month, Evil-merodach<sup>d</sup> king of Babylon, in the year that he became king,<sup>e</sup> raised the head<sup>f</sup> of Jehoiachin king of Judah and brought him out of prison;<sup>32</sup> he spoke kindly to him and set his throne above the thrones of the kings that were with him in Babylon.<sup>33</sup> So Jehoiachin changed his prison garments and ate bread in his company<sup>g</sup> regularly all the days of his life.<sup>34</sup> And for his support there was a perpetual allowance given him of the king of Babylon, every day a portion<sup>h</sup> until the day of his death as long as he lived.

s) See I Kings 7:15, 21, 23 ff, 27 ff.

t) Of bronze and for the altar of burnt offering [see Ex. 27:3; I Kings 7:45].

u) For the lamps [I Kings 7:49; 50].

v) Literally, "tossing vessels," for tossing the sacrificial blood against the sides of the altar [Lev. 1:5]. w) Of gold [I Kings 7:50]. x) For the lamps [Ex. 25:31; Num. 4:9].

y) See I Kings 7:49. z) For the table of showbread [see Ex. 25:23-30].

a) For vs. 21-23 [see I Kings 7:15-18]. b) Privileged courtiers or advisers [Esther 1:14].

c) Apparently an officer who registered those who had to serve in the army.

d) "Man of Marduk"—succeeded Nebuchadrezzar and reigned for two years [561-559 B.C.].

e) So II Kings 25:27. f) Gen. 40:13, 20; Ps. 3:3. g) Cf. II Sam. 9:7, 10.

h) See the same idiom in Ex. 16:4; Dan. 1:5.



# THE BOOK OF LAMENTATIONS

**1** HOW SITS SHE ALL ALONE,<sup>b</sup>  
the city once great with people!  
She has become as a widow;<sup>c</sup>  
she, great among the nations,  
a princess in the provinces,  
has now become a vassal.<sup>d</sup>

<sup>2</sup>She weeps bitterly at night,  
the tears flow always on her cheeks;  
no one of all her lovers

now seeks to bring her comfort.  
All her friends have dealt treacherously  
with her;

they have become her enemies.

<sup>3</sup>From affliction and servitude  
Judah has now gone into exile;  
she dwells among the nations  
and nowhere finds her rest.

All those who pursued her  
overtook her in the narrow places.<sup>e</sup>

<sup>4</sup>The highways to Zion are in  
mourning,  
no pilgrims come to her solemn  
assemblies;<sup>f</sup>

all her gates are deserted.<sup>g</sup>

Her priests are in deep anguish.  
Her virgins are afflicted;<sup>h</sup>

she is herself in bitter distress.

<sup>5</sup>Those smiting her have come to lord  
it over her;

all her foes are prospering.  
For the LORD has afflicted her  
because of the greatness of her  
transgressions.

Her young children have gone as  
captives

before the face of her foe.

<sup>6</sup>From the daughter of Zion has gone  
all her splendor;<sup>i</sup>

her princes have become like stags  
that can find no pasture;  
they have gone without strength  
before the one pursuing them.

<sup>7</sup>In the days of her affliction and  
wandering

Jerusalem remembers all the  
treasures which were hers in the  
days of old.

When her people fell into the hands  
of the enemy

and no one aided her,  
her enemies saw her and mocked at  
her destruction.

a) The Book of Lamentations is composed of five poems in the meter of the Hebrew Dirge (or Lament). Each poem except the 3rd, has 22 verses, the initial letter of each verse of the 1st, 2nd, and 4th poems being, progressively, those of the 22-letter Hebrew alphabet. The 3rd poem has 66 verses, each letter of the alphabet being used as the initial letter in three consecutive verses. Poem 5 is related to the Hebrew alphabet only in the number of its verses.

b) Lamentations bewails the capture, destruction, and devastation of Jerusalem by the armies of Nebuchadnezzar king of Babylon in 587. King Zedekiah, his sons, the chief priest, his close associates, and the leading men of the city were captured, his sons killed, the city and temple burned, everything of value taken, the wall of the city broken down, thousands of captives taken, and only a poor and desolate population left in city and land. For a brief report see Jer. 52.

c) "Alone," as in Isaiah 47:8,9; "in reproach," as in Isaiah 54:4; "forsaken," as in Isaiah 54:6.

d) Owed her conquerors "tribute, customs, and toll," as in Ezra 4:20.

e) From which she could not escape. Some think there is reference to her "spiritual straits," as in Psalm 118:5; the Hebrew word is closely akin to the word for "Egypt," and some understand it to refer to Egypt [cf. Jer. 44].

f) To some of these feasts pilgrims were expected from all over the world.

g) The gates were a common meeting place. h) No young men as prospective husbands.

i) Zion is "the perfection of beauty" [Psalm 50:2].

<sup>8</sup>Jerusalem sinned her grievous sin  
and therefore came to be as one  
unclean.

All who honored her now despise her,  
for they have seen her nakedness;<sup>k</sup>  
she groans and turns her back to them.

<sup>9</sup>Her uncleanness was in her skirts;<sup>l</sup>  
she did not keep in mind the  
consequences;

hence she fell grievously,  
and there was for her no comforter.  
Behold, O LORD, my affliction,  
for the enemy has become arrogant.

<sup>10</sup>The adversary has spread out his  
hand  
on all her precious things;<sup>m</sup>  
for she has seen heathen nations  
invade her sanctuary,  
concerning whom Thou didst declare  
they should never enter the  
congregation belonging to Thee.<sup>n</sup>

<sup>11</sup>All her people are in groaning  
as they search for bread.

They have given their valuables for  
food

that they may keep alive.

Look, O LORD, observe it well,  
for I have become abject, despised.

<sup>12</sup>Is it nothing to you, all you who pass  
by?

Look and see if there is any sorrow  
like my sorrow,  
which is being dealt out to me,  
which the LORD inflicted  
in the day of His fiery anger.

<sup>13</sup>From on high He sent fire into my  
bones,<sup>o</sup>

and it has subdued them;

He has spread a net for my feet,  
He has turned me backward;

He has given me over to frustration  
and faintness all day long.

<sup>14</sup>Bound together as a yoke are my  
transgressions;

by His hand they are woven tight;  
they are bound upon my neck.<sup>p</sup>

He has made my strength to fail.  
The LORD has delivered me into hands  
which I am unable to withstand.

<sup>15</sup>The LORD has tossed aside  
all the mighty men in my midst;  
He has called against me a solemn  
assembly

to crush my young men.

The LORD has trodden as in a wine  
press

the virgin, the daughter of Judah.<sup>q</sup>

<sup>16</sup>On account of these things I weep,  
from my eyes flow copious tears;<sup>r</sup>  
for far from me is any comforter,  
who should revive my soul.

My children have become desolate,  
for the enemy has prevailed.

<sup>17</sup>Zion stretches forth her hands,  
but for her there is no comforter;

The LORD has ordered concerning  
Jacob,

that those around him be his  
adversaries;

Jerusalem has become among them  
as one who is unclean.

<sup>18</sup>Righteous in His doing is the LORD,  
for I have rebelled against His voice.

Hear me now, all you peoples,  
and behold my suffering.

My virgins and my choice young men  
have gone into captivity.

<sup>19</sup>I called for those who had loved me,  
but they played me false.

My priests and my elders perished in  
the city

even as they sought for food  
that they might keep themselves  
alive.

<sup>20</sup>Look on, O LORD, for I am in  
distress,

my spirit is sorely troubled.

My heart is upset inside me,  
for I have most grievously rebelled.

Abroad the sword has brought  
bereavement;

in our homes is the silence of death.

k) Used many times in Old and New Testaments as a symbol of complete destitution.

l) The abiding evidence of her habitual uncleanness — idolatry, low degenerate conduct [Jer. 13:20-27]. m) Furniture and utensils for the sacrificial offerings in the temple [Jer. 52:17-20]. n) Because they are morally and ceremonially unclean, and no unclean person or thing may enter the sanctuary [Deut. 23:1-14].

o) The frame of her existence as a city. Jer. 52:13 says the enemy burned the temple, the royal palace, and "every great house," in the city.

p) Jer. 27:2, 28:10, 11, and 12-14 give vivid descriptions of the yoke on the neck as a symbol of subjugation and slavery.

q) Isaiah 62:5 tells of God's rejoicing over Jerusalem as a young man rejoices over marriage to a virgin. Hosea 2:19, 20 speaks of Israel as a virgin whom the LORD will betroth to Him "in righteousness, justice, lovingkindness, tender mercies, and faithfulness."

r) Jer. 14:17 says of Jerusalem, "Let my eyes run down with tears night and day."

21 They have heard how I moan,  
with no one to comfort me.  
All my enemies have heard of my  
trials,  
they exult that Thou hast done it;  
Thou hast brought the day which  
Thou hadst declared;  
may they fare like me.  
22 Let all their evil come before Thee;  
and deal Thou with them  
as Thou hast dealt with me  
for all my transgressions.  
For many are my groanings,  
and my heart is forlorn.

**2** HOW THE LORD IN HIS ANGER HAS  
covered  
the daughter of Zion with a cloud!  
The beauty of Israel He has cast down  
from heaven to earth.  
His footstool<sup>s</sup> He did not remember  
in the day of His anger.  
2 The LORD has swallowed up, and  
that without pity,  
all the precious things of Jacob.  
He has, in His wrath, destroyed the  
strongholds  
of the daughter of Judah;  
He has cast to the ground and made  
common  
the kingdom and her princes.  
3 In His fiery anger He has cut off  
every horn<sup>t</sup> of Israel;  
He has withdrawn His right hand  
in the face of the enemy;  
Yes, He has kindled a flaming fire in  
the midst of Jacob,  
and it has consumed all things  
around.  
4 He has bent His bow as an enemy;  
He has taken His stand,  
His right hand firmly fixed as an  
adversary.  
He has destroyed all things desirable  
to the eyes.  
In the tent of the daughter of Zion  
He has poured out His fury like fire.  
5 The LORD has become as an enemy;  
He has swallowed up Israel;  
He has swallowed up all her palaces;  
He has destroyed all her fortresses,  
and in the daughter of Judah

He has multiplied moaning and  
mourning.  
6 He has demolished His tabernacle as  
if but a vineyard,  
He has destroyed His place of  
assembly.  
The LORD has caused feast and  
Sabbath  
to be forgotten in Zion.  
In His indignation and anger  
He has rejected the king and the  
priest.  
7 The LORD has cast off His altar;  
He has repudiated His holy place.  
The walls of her palaces  
He has given into the hand of her  
enemy.  
A shouting as on an appointed feast  
day  
they have raised in the house of the  
LORD.  
8 The LORD has determined to make  
desolate  
the wall of the daughter of Zion.  
He has stretched out His measuring  
line;  
He has not withdrawn His hand  
from destruction.  
He has caused both wall and rampart  
to languish;  
together they tottered.  
9 Her gates are sunk deep in the  
ground;  
He has broken and destroyed her  
bars.  
Her king and her princes are among  
the nations.  
There is no longer teaching of the  
law,  
and her prophets receive no vision  
from the LORD.  
10 The elders of the daughter of Zion  
sit on the ground and are silent;  
they have thrown dust upon their  
heads;  
they have girded themselves with  
sackcloth.  
The virgins of Jerusalem  
hang their heads to the ground.  
11 My eyes are exhausted with weeping;  
my emotions are deeply disturbed;  
my grief is poured out on the earth

s) The temple, I Chron. 28:2.

t) Cf. ch. 2:17. In I Sam. 2:10 and Amos 6:13 a symbol of strength and daring.

u) Symbols of security [Jer. 49:31; Psalm 147:13].

v) No religious instruction can be given [cf. Ezek. 7:26].

w) Dumb with grief [Job 2:13; Ezek. 3:15].

x) A sign of lamentation [Josh. 7:6; Job 2:12].

y) Wailing bitterly [Jer. 6:26; 49:3].

## LAMENTATIONS 2, 3

for the downfall of the daughter of  
my people,  
for the swooning of babies and  
nurslings

in the open places of the city.  
<sup>12</sup>To their mothers they keep crying,  
"Where is there bread and wine?"<sup>z</sup>

They collapse, as do the wounded  
in the streets of the city;  
and their lives ebb away  
on the bosom of their mothers.

<sup>13</sup>What shall I say in bearing my  
witness to you?

To what shall I liken you, O daughter  
of Jerusalem?

What shall I compare with you, that I  
may comfort you,  
O virgin daughter of Zion?

For vast as the sea is your ruin;  
who can bring you healing?

<sup>14</sup>Your prophets have seen for you  
only vanities and empty visions;  
they have not shown you your iniquity,  
to hold you back from captivity.

They have seen and declared to you  
visions of vanity and falsehood.<sup>a</sup>

<sup>15</sup>All those passing along the way  
clap their hands at you;<sup>b</sup>

they hiss and wag their heads  
at the daughter of Jerusalem.<sup>c</sup>

This is the city of which man said,  
"The perfection of beauty, a joy to  
all the earth."

<sup>16</sup>All your enemies have opened wide  
their mouths against you;

they hoot and gnash their teeth;<sup>d</sup>  
they say, "We have swallowed  
her up!

This is certainly the day for which we  
have looked;

we have found it; we have seen it  
come."

<sup>17</sup>The LORD has done what He had  
forewarned;

He has accomplished His word  
which He declared in days of old.

He has thrown down; He has not  
spared;

He has caused your enemy to rejoice  
over you;

## Both Affliction and Comfort from God

He has exalted the horn of your  
enemies.

<sup>18</sup>Their heart cried out to the LORD.  
O wall of the daughter of Zion,

let tears run like a brook day and  
night;

Give yourself no respite, the daughter  
of your eye no rest.<sup>e</sup>

<sup>19</sup>Arise you, cry out in the night,  
at the beginning of the night  
watches.

Pour out your heart as waters before  
the face of the LORD!

Lift up your hands to Him  
for the life of your children that  
faint with hunger at the corner  
of every street.

<sup>20</sup>Look, LORD, and carefully consider  
to whom Thou hast done thus!

Shall women eat the fruit of their  
womb,

the children whom they have  
bounced upon their knees?

Shall priest and prophet be slain  
in the sanctuary of the LORD?

<sup>21</sup>In the dust of the streets lie boy and  
greybeard;

my virgins and my youth are felled  
by the sword;

Thou hast slain them in the day of  
Thy anger;

Thou hast slaughtered, Thou hast not  
spared.

<sup>22</sup>Thou hast called, as in a day of  
solemn assembly,

my terrors from every side.

In the day of the anger of the LORD  
not one escaped or survived;

Those I have fondled and brought up,  
my enemy has destroyed.

**3** I AM THE MAN WHO HAS SEEN  
affliction<sup>f</sup>

by the rod of His wrath.<sup>g</sup>

<sup>2</sup>He has led me and brought me in  
darkness

without a glimmer of light.

<sup>3</sup>Surely He has turned away from me;  
He has turned His hand against me  
all the day.

<sup>z</sup>) Staple articles of food.

<sup>a</sup>) The false prophets here in mind are described briefly in Jer. 14:14-16 and fully in 23:9-40.

<sup>b</sup>) In derision [Job 27:23]. <sup>c</sup>) Poetic reference to the people of the city.

<sup>d</sup>) In derisive mockery; see Psalm 35:15, 16.

<sup>e</sup>) This expression is found only here. Some think it means tears from the eyes; others think it refers to the pupil of the eye that makes vision possible. <sup>f</sup>) For literary form, see ch. 1, note 1.

<sup>g</sup>) In Isaiah 10:5 Assyria is "the rod of My anger"; here it is Babylon.

4He has made my skin and my flesh  
turn old;  
He has crushed my bones.  
5He has piled up against me, and  
surrounded me  
with bitterness and distress.  
6He has caused me to dwell in dark  
places,  
as the dead of former times.<sup>h</sup>  
7He has built a wall around me, I  
cannot go forth;  
He has weighted me down with  
chains.  
8Even when I cry aloud and call for  
help,  
He shuts out my prayer.  
9He has walled in my ways with hewn  
stones,<sup>i</sup>  
He has made crooked all my paths.  
10He is to me as a bear lying in wait,  
as a lion in hidden places.  
11He has turned aside my ways and  
has torn me in pieces;<sup>j</sup>  
He has made me desolate.  
12He has bent His bow,  
and placed me as a mark for His  
arrow.  
13He has caused His arrows<sup>k</sup> to enter  
my inmost parts.  
14I have become a derision to all my  
people,  
their laughingstock all the day long.  
15He has filled me with bitterness;  
He has saturated me with  
wormwood.<sup>l</sup>  
16He has broken my teeth with gravel;<sup>m</sup>  
He has caused me to cringe in ashes.  
17Thou hast removed my soul far from  
peace;  
I have forgotten what enjoyment is.  
18I said, "Vanished is my strength  
and my expectation from the LORD."  
19Remember my affliction and my  
anguish,  
the wormwood and the gall.  
20My soul holds them in remembrance  
and is bowed down within me.

21Of this I remind myself,  
therefore I still have hope:  
22Because of the LORD's mercies we are  
not consumed;  
His compassions never fail.  
23They are new every morning;  
great is Thy faithfulness.  
24The LORD is my portion, says my  
soul,  
therefore do I hope in Him.  
25The LORD is good to those who wait  
for Him,  
to the soul that seeks Him.  
26It is good if one hopes and quietly  
waits  
for the salvation of the LORD.  
27It is good for a man to bear  
a yoke in his youth.  
28Let him sit alone and remain silent,  
for He has laid it upon him.  
29Let him press his mouth in the dust;<sup>n</sup>  
there may yet be hope.  
30Let him offer his cheek to the one  
smiting him;<sup>o</sup>  
let him be sated with reproach.  
31For the LORD will not cast off for  
ever.  
32For, although He may bring grief,  
yet He will show compassion  
according to the greatness of His  
loving-kindness.  
33For He does not afflict willingly  
from His heart  
and grieve the children of men,  
34to crush under his feet  
all the prisoners of the earth,  
35to turn aside the rights of a man  
before the face of the Most High,  
36to refuse a man justice in court,<sup>p</sup>  
the LORD does not approve.  
37Who speaks and it comes to pass  
if the LORD has not ordained it?<sup>q</sup>  
38Do not calamity and warfare proceed  
from the mouth of the Most High?  
39Why should a living man complain?  
Each (may lament) because of his  
sin.

h) This idea is clearly expressed in Psalm 143:3.

i) 1 Kings 7:9-12 gives a vivid description of the careful completeness here implied.

j) As a lion or a bear would do.

k) The Hebrew phrase is "sons of his bow"; it is found only here. Cf. the expression "daughter of the eye" in ch. 2:18 with note.

l) Jer. 23:15 states this idea more vividly and completely.

m) Proverbs 20:17 is the only other passage with this word and idea: a vivid description of what is unwelcome and injurious.

n) In abject recognition of his unworthiness. Cf. Psalm 72:9; Micah 7:17 for fuller statement.

o) Job 16:9-11 gives a more complete description of the same act.

p) Favoritism and injustice in the courts was common in that day. q) The answer is, no one.

<sup>40</sup>Let us search and test our ways,  
 then let us return to the LORD.  
<sup>41</sup>Let us lift our hearts with our hands  
 to God in the heavens.  
<sup>42</sup>We have transgressed and rebelled,  
 and Thou hast not forgiven.  
<sup>43</sup>Thou hast clothed Thyself with  
 anger and pursued us;  
 Thou hast slain and hast not pitied.  
<sup>44</sup>Thou hast screened Thyself with a  
 cloud  
 through which our worship cannot  
 pass.  
<sup>45</sup>Thou hast made us offscouring and  
 refuse  
 in the midst of all the peoples.  
<sup>46</sup>All our enemies  
 have opened their mouths against us.  
<sup>47</sup>Dread and destruction have come  
 upon us,  
 devastation and ruin.  
<sup>48</sup>Streams of tears flow down from my  
 eyes  
 because of the downfall of the  
 daughter of my people.  
<sup>49</sup>My eye keeps flowing unceasingly;  
 there is no intermission  
<sup>50</sup>until the LORD looks down from  
 heaven  
 and takes account of me.  
<sup>51</sup>My eyes are paining my soul  
 because of all the daughters of my  
 city.  
<sup>52</sup>Those who were my enemies without  
 cause  
 have chased me as a bird.  
<sup>53</sup>They have cast me alive into a pit  
 and have cast stones upon me.  
<sup>54</sup>Waters have closed over my head;  
 I said in my heart, "I am gone."  
<sup>55</sup>Out of the depths of the pit  
 I have called on Thy name, O my  
 LORD,  
<sup>56</sup>Thou hast heard my cry;  
 close not Thy ear to my sighs and  
 my cries.  
<sup>57</sup>Thou didst draw near in the day  
 that I called Thee;  
 Thou saidst to me, Fear thou not.  
<sup>58</sup>O LORD, Thou hast pleaded in the  
 pleadings of my soul;  
 Thou hast redeemed to me my life.

<sup>59</sup>Thou, O LORD, hast seen the wrongs  
 done to me;  
 vindicate Thou me in righteous  
 judgment.  
<sup>60</sup>Thou hast seen all their vengeance,  
 all their devices against me.  
<sup>61</sup>Thou hast heard all their tauntings,  
 O LORD,  
 all their reproaches against me,  
<sup>62</sup>the voices of those rising against me,  
 and their mutterings against me all  
 the day long.  
<sup>63</sup>Look well to their sitting down and  
 their rising up;<sup>r</sup>  
 I am the theme of their taunt-song.  
<sup>64</sup>O LORD, Thou wilt recompense them  
 according to the works of their  
 hands;  
<sup>65</sup>Thou wilt give them dullness of  
 heart;  
 Thy curse will be upon them.  
<sup>66</sup>Thou wilt pursue them in fierce  
 indignation,  
 and destroy them from under the  
 LORD's heavens.

#### 4 HOW THE GOLD HAS BECOME DIM; how the fine gold has lost its luster!

The holy stones<sup>s</sup> lie scattered about  
 at the corners of the streets.  
<sup>2</sup>The precious sons of Zion,  
 in value like to fine gold,  
 how they have been reckoned as  
 earthenware,  
 the work of the hands of the potter!  
<sup>3</sup>Even jackals present their breasts  
 and suckle their young;  
 the daughter of my people has become  
 as cruel  
 as ostriches in the wilderness.  
<sup>4</sup>The tongue of the nursing babe  
 cleaves to his palate in thirst;  
 the young children ask for bread,  
 with no one to break it to them.  
<sup>5</sup>Those used to eating dainties  
 are famishing in the streets.  
 Those once clothed in scarlet  
 lie nestling in the dunghills.  
<sup>6</sup>For the sin of the daughter of my  
 people  
 is greater than the sin of Sodom,

<sup>r</sup>) Both their times of leisure and of work; i.e., unceasingly.

<sup>s</sup>) Ch. 4 is closely related to ch. 2. The symbols "holy stones" [vs. 1] and "fine gold" [vs. 2] have as background the earthly materials of the temple, but they refer to the high and sacred value of the people.

which was overthrown in a moment,  
with no man's hand laid upon her.  
7 Her princes were brighter than snow,  
whiter than milk.

They were ruddy in body as rubies,  
they were sapphires in beauty of  
form.

8 Their looks now are blacker than soot;  
they are not recognized on the  
streets.

Their skin, shrivelled upon their  
bones,<sup>t</sup>  
has withered, is become dry as a  
stick.

9 Those slain with the sword are  
happier  
than those who must perish from  
hunger;

for these pine away, pierced through  
from want of the fruits of the field.

10 The hands of compassionate mothers  
have boiled their own children.

They became their food at the downfall  
of the daughter of my people.

11 The LORD has executed His fury,  
He has poured out the fierceness of  
His anger;

He has kindled a fire in Zion, and it  
has consumed her foundations.

12 The kings of the earth did not  
believe,  
nor did any of those inhabiting the  
earth,

that an adversary and an enemy  
would enter the gates of Jerusalem.

13 It was because of the sins of the  
prophets,<sup>u</sup>

and the iniquities of her priests,  
who shed in her midst  
the blood of the righteous.

14 They staggered, blind, through the  
streets;

they were polluted with blood.

Those they should not touch  
they were defiling with their  
garments.

15 "Away! Unclean!"<sup>v</sup> men shouted  
aloud to them;

"Away! Away! Touch not!"

They fled and wandered about; men  
said among the nations,

"They shall no longer sojourn with  
us."

16 The LORD Himself has divided them;  
He no longer looks favorably upon  
them.

The faces of the priests they have not  
honored;  
to the elders they have not been  
gracious.

17 Though we continue to live,  
our eyes fail us as we look vainly  
for help.

In our watching we have looked to a  
nation  
that made no attempt to save.<sup>w</sup>

18 They have waylaid our every step  
so that we could not go out on our  
streets.

Our end is near, our days are num-  
bered.

Yes, our end has come.

19 Those pursuing us were swifter  
than the eagles of the heavens;  
upon the mountains they chased us;  
in the wilderness they lay in wait  
for us.

20 In their pits they have placed the  
breath of our life,  
the anointed of the LORD,<sup>x</sup>  
of whom we had said,

"Under his shadow  
we shall live among the nations."

21 Well may you rejoice and be glad,  
O daughter of Edom,  
who dwellest in the land of Uz;<sup>y</sup>  
for also to you shall a cup be passed.

You shall become drunk and strip  
yourself.

22 Your iniquity is now completed, O  
daughter of Zion;

He will not again carry you captive.  
To your iniquity, O daughter of  
Edom,<sup>z</sup> He will now attend;  
He will now uncover your sins.

<sup>t</sup>) Job 30:30 says: "My skin is black upon me, and my bones are burned with heat."

<sup>u</sup>) Jer. 14:14-16 gives a brief vivid statement about the prophets here in mind. 23:9-40 gives a very full statement concerning them.

<sup>v</sup>) This is the exact word that a leper must cry out to prevent people from coming into contact with him [Lev. 13:45].

<sup>w</sup>) Jer. 37:7 speaks of Egypt as one in whom Israel had placed hope as a helper, but she had failed them.

<sup>x</sup>) A reference to Zedekiah the king and his experiences as given in Jer. 52:7-11.

<sup>y</sup>) The land of Job: Job 1:1; Jer. 25:20 gives a suggestion as to the number of small kingdoms in the area.

<sup>z</sup>) Jer. 49:7-13; Ezek. 25:12-14; and Obadiah, vss. 11-13 promise the desolation of Edom because of her attitude toward Judah in the day of the destruction of Jerusalem.

## LAMENTATIONS 5

- 5** REMEMBER, O LORD, WHAT HAS  
 come to us;  
 observe us and see our reproach.  
<sup>2</sup>Our inheritance has been turned over  
 to strangers;  
 our homes have been given to aliens.  
<sup>3</sup>We have become orphans, without  
 fathers;  
 our mothers now are as widows.  
<sup>4</sup>We must pay for the water we drink;  
 our wood we secure at high cost.  
<sup>5</sup>Our pursuers now sit on our necks;<sup>a</sup>  
 we toil without rest.  
<sup>6</sup>To Egypt we have stretched out our  
 hand,  
 to Assyria also to have enough bread.  
<sup>7</sup>Our fathers sinned and are no more;  
 their iniquities we have to bear.  
<sup>8</sup>Servants rule over us;  
 no one delivers us from their hand.  
<sup>9</sup>With peril to our lives we secure our  
 bread,  
 in the face of the sword in the  
 wilderness.  
<sup>10</sup>Our skin is as hot as an oven  
 because of the fever heat of famine.  
<sup>11</sup>Women in Zion they have ravished,  
 virgins in the cities of Judah.  
<sup>12</sup>Princes they hanged by their hands;  
 the faces of elders they have not  
 honored.

## *The Cry for Final Deliverance*

- <sup>13</sup>Young men have carried the grinding  
 mill;  
 youths have stumbled under loads  
 of wood.  
<sup>14</sup>Elders have ceased to sit in the gates;<sup>b</sup>  
 young men no longer are playing  
 their music.  
<sup>15</sup>The joy of our hearts has ceased;  
 our dancing has been turned into  
 mourning.  
<sup>16</sup>The crown has fallen from our head;  
 woe to us, for we have sinned.  
<sup>17</sup>Because of this our heart is faint;  
 because of these things our eyes are  
 dim,  
<sup>18</sup>because on Mount Zion, which is  
 desolate, the foxes roam about.  
<sup>19</sup>Thou, O LORD, art forever enthroned;  
 Thy throne endures from generation  
 to generation.  
<sup>20</sup>Why dost Thou forget us for ever,  
 why dost Thou forsake us so long?  
<sup>21</sup>Turn us to Thee, O LORD, and we  
 shall be turned,  
 Renew our days as of old.  
<sup>22</sup>Wouldest Thou reject us completely?  
 Art Thou excessively angered  
 against us?

a) Joshua 10:24 reports the call of Joshua to those about to kill five captured kings. "Come near, put your feet upon the necks of these kings." In Jer. 30:8 it is said that the LORD will break the yoke of the oppressor "from off your necks."  
 b) Deut. 16:18 [Am. Rev. Ver.] gives definite instruction that "judges and officers" shall sit in "all thy gates," and "they shall judge the people with righteous judgment."



# THE BOOK OF EZEKIEL<sup>a</sup>

592 B.C.

**1** IN THE THIRTIETH YEAR,<sup>b</sup> IN THE fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens opened, and I saw visions from God. <sup>2</sup>On the fifth day of the month, in the fifth year of the exile of King Jehoiachin,<sup>c</sup> <sup>3</sup>the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the LORD's hand was there upon him.

<sup>4</sup>As I was looking, there came a stormy wind out of the north, accompanied by a great cloud, in what was a mass of fire with a brightness around it, while out of its center something gleamed like shining metal. <sup>5</sup>Then out of its center emerged what looked like four living beings,<sup>d</sup> and this was their appearance: their form was that of a man; <sup>6</sup>each of them had four faces, and each of them had four wings. <sup>7</sup>Their legs were straight, the soles of their feet were like the feet of oxen; and they sparkled like the surface of burnished bronze. <sup>8</sup>Under their wings on their four sides there were human hands. As for their four faces and their wings, <sup>9</sup>their wings

touched one another; and their faces did not turn as they went, but every one went straight forward. <sup>10</sup>As for the form of their faces, each of the four had in front the face of a man; all four had, on the right side, the face of a lion; all four had the face of an ox on the left side; and all four had the face of an eagle at the back. <sup>11</sup>Such were their faces. When their wings were stretched out above, one pair of each touched those of the next being; the other pair covered the body.

<sup>12</sup>Each went straight forward, going wherever the spirit impelled them to go, without turning as they went. <sup>13</sup>In the midst of the living beings there was what looked like burning coals of fire, like torches moving back and forth among the living beings. The fire was bright, and out of the fire shot forth lightning. <sup>14</sup>The living beings darted back and forth like flashes of lightning.

<sup>15</sup>As I was still looking at the living beings, I saw a wheel<sup>e</sup> on the ground beside each of the four living beings. <sup>16</sup>As for the appearance of the wheels and their construction, their appearance was like the gleam of a Tarshish stone. All four of them were formed alike;

a) Ezekiel, "God strengthens," was the "St. John" of the O.T., who saw many visions. A deep spiritual tone pervades all his messages. He was a priest among those carried captive to Babylon in 597 B.C. Five years later he was called to become a prophet. He preached to his companion exiles in Babylon 22 years [592-570 B.C.]. Twice Jerusalem was decimated: first, when her vassal king, Jehoiachin, and the flower of the nobility were taken by the king of Babylon in 597; again 9 years later, when Nebuchadnezzar, having discovered King Zedekiah's treachery in seeking help from Egypt to rebel, besieged Jerusalem, carrying away the best of the remnant to Babylon in 586 B.C.

b) Ezekiel's age. The Levites entered the service of the sanctuary at 30 [Num. 4:23, 30].

c) This was in 592, six years before the fall of Jerusalem in 586 B.C.

d) In ch. 10:15, 20, he calls them "cherubim."

e) From the Hebrew word *ophan*, meaning "wheel." From its plural form *ophanim*, came a sect in Judaism known as "The Ophanim," associated with seraphim and cherubim, as angels; mentioned in the Book of Enoch and in the Talmud, but not in the O.T.

they were so constructed that there seemed to be one wheel inside another wheel. <sup>17</sup>When they went, they went in any of their four directions without turning as they went. <sup>18</sup>The wheels had high and dreadful rims, and all four of the rims were full of eyes all around. <sup>19</sup>When the living beings went, the wheels went with them; and when the living beings rose from the earth, the wheels rose too. <sup>20</sup>Wherever the spirit was to go, they went, and the wheels were lifted up alongside of them, for the spirit of the living beings was in the wheels. <sup>21</sup>When those went, these went; when those stood still, these stood still; and when those arose from the earth, the wheels arose along with them: for the spirit of the living beings was in the wheels.<sup>f</sup>

<sup>22</sup>Above the heads of the living beings there was the semblance of an expanse, glittering like transparent crystal, spread out above their heads. <sup>23</sup>Under the expanse their wings were stretched out straight, one pair touching those of the next being,<sup>g</sup> the other pair covering the body. <sup>24</sup>Whenever they went, the sound of their wings was like the sound of many waters, like the thunder of the Almighty, a sound of tumult like the sound of an army camp. When they stood still, they let down their wings, <sup>25</sup>and a voice from above their heads was heard. When they stood, they lowered their wings.

<sup>26</sup>Above the vault over their heads was the likeness of a throne, in appearance like a sapphire stone, and upon the throne a form like that of a man!<sup>h</sup> <sup>27</sup>Upward from what had the appearance of His loins I saw a luster like that of shining metal, and downward from what had the appearance of His loins, there was something resembling fire with a bright halo all about it <sup>28</sup>like

the rainbow in the clouds after a shower. Such was the appearance of the glory of the LORD.<sup>i</sup> When I saw it, I fell on my face, and I heard the voice of One speaking.

**2** HE SAID TO ME: SON OF MAN,<sup>j</sup> stand on your feet<sup>k</sup> so I may speak to you. <sup>2</sup>The Spirit entered into me as He spoke to me and set me on my feet, and I heard Him speaking to me. <sup>3</sup>He said to me: Son of man, I am sending you to the children of Israel, to a nation of rebels, who have rebelled against Me; they and their fathers have sinned against Me to this very day.<sup>l</sup> <sup>4</sup>Their children, to whom I am sending you, are also impudent and stubborn. Say to them, "Thus says the LORD God;"<sup>m</sup> <sup>5</sup>and they, whether they hear or refuse to hear (for they are a rebellious house) shall know that there has been a prophet among them. <sup>6</sup>And as for you, son of man, be not afraid of them, nor afraid of their words; though briars and thorns are all around you and you dwell among scorpions, do not fear their words nor be dismayed at their looks, for they are a rebellious house.<sup>n</sup> <sup>7</sup>You shall speak My words to them, whether they will listen or refuse to listen; for they are rebellious. <sup>8</sup>As for you, son of man, hear what I say to you; be not rebellious like that rebellious house. Open your mouth, and eat what I give you.

<sup>9</sup>When I looked, there was a hand stretched out to me; and see, a written scroll was in it! <sup>10</sup>He unrolled it before me, and it had writing both inside and out,<sup>o</sup> and there were written on it words of lamentation, of sighing, and of woe.

**3** HE SAID TO ME: SON OF MAN, EAT<sup>p</sup> what you find here; eat this scroll;

f) The spirit of the living creatures is repeatedly emphasized [vss. 12, 20, 21; ch. 10:17].

g) Colossal geni are found on Assyrian monuments, their wings touching horizontally.

h) God as having the form of a man, supernaturally glorified [cf. Phil. 2:7].

i) The prophet saw the outward manifestation of the divine presence in ecstasy, invisible to the natural eye [cf. Exod. 33:18-23].

j) The title "son of man" occurs in this prophecy 87 times; Jesus employed it often of Himself to emphasize His humanity. Beside Ezekiel, only Daniel uses it in the O.T. [Dan. 7:13].

k) To stand up, when spoken to by a superior, implied both courtesy and willingness to learn.

l) Alluding to all twelve tribes [cf. chs. 16 and 23].

m) In Hebrew, *Adonai Yahweh*, a somewhat unusual combination, emphasizing God's Being.

n) The prophet repeats the expression "a rebellious house," 15 times.

o) Sizes of Hebrew scrolls differed greatly; they were usually of skin written with great care; seldom written on both sides, but this one was of great importance.

p) Symbolic of accepting and digesting God's Word.

then go and speak to the house of Israel. <sup>2</sup>So I opened my mouth, and He had me eat the scroll. <sup>3</sup>He said to me, Son of man, eat this scroll which I am now giving you; fill your stomach with it and digest it! Then I ate it, and it was in my mouth sweet as honey.

<sup>4</sup>He said to me: Son of man, go now to the house of Israel, and speak to them<sup>a</sup> with My words. <sup>5</sup>For it is not to a people of foreign speech and a difficult language to whom you are sent, but to the house of Israel; <sup>6</sup>not to a people of foreign tongue and a hard language whose words you cannot understand. If I sent you to such, they would listen to you; <sup>7</sup>but the house of Israel will not listen to you; for they are not willing to listen to Me, because the whole house of Israel is defiant; they are stubborn. <sup>8</sup>But I will make your face<sup>c</sup> as hard as their faces and your forehead as hard as their foreheads; <sup>9</sup>like a diamond, harder than flint, I will make your forehead. Do not fear them nor be dismayed at their looks, for they are a rebellious house. <sup>10</sup>Son of man, He said to me, receive in your heart all the words that I shall speak to you, and hear with your ears. <sup>11</sup>Go, get to your fellow exiles, and tell them, "Thus says the LORD God," whether they listen or refuse to hear.

<sup>12</sup>Then the Spirit lifted me up, and as the glory of the LORD ascended from His place, I heard behind me the sound of a great rushing.<sup>q</sup> <sup>13</sup>The sound of the wings of the living beings as they touched one another and the sound of the wheels beside them, the sound of a great rushing. <sup>14</sup>The Spirit lifted me up and took me away and I went, bitter and disturbed in my spirit, the hand of the LORD being heavy upon me. <sup>15</sup>And I came to the exiles living at Tel Abib, by the river Chebar. There I remained with them, overwhelmed in spirit for seven days.

<sup>16</sup>At the end of seven days, the word of the LORD came to me: <sup>17</sup>Son of man, I have appointed you a watchman to the house of Israel; when you

hear a word from My mouth, you shall give them warning in My name. <sup>18</sup>When I say to the wicked, You shall surely die, and you give him no warning, saying nothing to warn the wicked man from his wicked way to save his life, that wicked man shall die in his iniquity; but I will make you responsible for his blood. <sup>19</sup>If, however, you warn the wicked man and he does not turn from his wickedness and from his wicked way, then he shall die in his iniquity; but as for you, you will have saved your soul. <sup>20</sup>Again, if a righteous man turns away from his righteousness and does wrong and I put a stumbling block before him, he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but I will make you responsible for his blood.<sup>t</sup> <sup>21</sup>However, if you warn the upright man not to sin and he does not sin, then he shall surely live, because he took warning; and as for you, you will have saved your soul.

<sup>22</sup>There the hand of the LORD came upon me, and He said to me, Arise, go out to the plain, and there I will speak with you. <sup>23</sup>So I got up and went to the plain; and, behold, there stood the glory of the LORD like the glory which I had seen by the river Chebar, and I fell face forward. <sup>24</sup>But the Spirit entered into me and set me upon my feet. He addressed me and said to me: Go inside and shut yourself up in your house.<sup>u</sup> <sup>25</sup>As for you, son of man, they will bind you with ropes, so that you cannot go among them. <sup>26</sup>I will make your tongue cleave to your palate; you will remain dumb; you shall not be a reprover to them; for they are a rebellious house. <sup>27</sup>But when I speak with you, I will open your mouth, and you shall say to them, "Thus says the LORD God." Let him hear who will, and let him decline who will; for they are a rebellious house.

**4** AND AS FOR YOU, SON OF MAN, GET a clay tablet and, placing it before

q) Not to discover what might please his audience, but what came directly from God.

r) The LORD's own face would be reflected in Ezekiel's; "God strengthens."

s) Made by the departure of the sacred chariot that was designed to bear the LORD's throne from Jerusalem to Babylon. t) The fairness of God's justice is impressed on the prophet's mind.

u) That is, cease preaching in public for the present.

you, trace on it the city of Jerusalem. <sup>2</sup>Put siegeworks against it, build a watchtower against it, throw up a rampart against it, pitch army camps against it, and plant battering rams against it on every side. <sup>3</sup>Then take an iron plate, place it as an iron wall between you and the city; and turn your face toward it, bringing it under a state of siege, and conduct the siege against it. This is to be a sign for the house of Israel.

<sup>4</sup>Then you lie on your left side<sup>v</sup> and lay the iniquity of the house of Israel upon it. As many days as you lie on it, you will carry their iniquity.<sup>w</sup> <sup>5</sup>I am assigning to you a number of days equal to the years of their punishment, 390 days, during all of which you shall have on you the guilt of the house of Israel. <sup>6</sup>When you have completed these, you shall lie down a second time, on your right side,<sup>x</sup> and take on you the punishment of the house of Judah. I assign to you forty days, one day for each year. <sup>7</sup>With your arm bared, you shall set your face toward the siege of Jerusalem, and you shall prophesy against it. <sup>8</sup>And, see, I am going to place binding cords upon you, that you may not turn from one side to the other till you have completed the days of your siege.

<sup>9</sup>Besides, take wheat, barley, beans, lentils, millet, and spelt;<sup>y</sup> put them all into a single vessel, and make them into bread; for during the 390 days that you are lying upon your side, you shall eat it. <sup>10</sup>The food you shall eat each day shall be weighed, an ample half-pound, to be eaten at a fixed hour each day. <sup>11</sup>Water also shall be given you by measure, two pints, to be drunk at a fixed time. <sup>12</sup>You shall eat it as a barley cake, baking it in the people's sight, on human dung.

<sup>13</sup>The LORD said, Even so shall the children of Israel eat their bread among the nations whither I will drive them.

<sup>14</sup>Whereupon I said, "Ah LORD God!

truly, I have never yet defiled myself with uncleanness; from my youth up till now I have never eaten the flesh of any animal that died of itself nor flesh torn by wild beasts; nor has there ever come any abominable thing into my mouth." <sup>15</sup>Then He told me, See, I will allow you cow's dung instead of man's excrement, and you may prepare your bread upon it.<sup>z</sup> <sup>16</sup>He further said to me: Son of man, see! I will break the staff of bread in Jerusalem; with anxiety they shall eat bread rationed by weight, and in dismay they shall drink water rationed by measure, <sup>17</sup>in order that they may lack bread and water and look at one another in dismay, wasting away under their punishment.

**5** AND YOU, SON OF MAN, TAKE A sharp sword and use it as a barber's razor; run it over your head and your beard; then get scales for weighing, and divide your hair. <sup>2</sup>One third you shall burn in the fire inside the city, when the days of the siege are over; one third you shall take and strike with the sword all around; and one third you shall scatter to the wind, and My unsheathed sword shall pursue it. <sup>3</sup>Take, however, a few of your hairs, and tie them in the skirts of your robe; <sup>4</sup>but of these, too, some shall be taken out and cast into the fire; burn them in the fire, and from it a fire will spread against the whole house of Israel.

<sup>5</sup>Thus says the LORD God: This is Jerusalem, which I have set in the center of the nations with other countries around her. <sup>6</sup>Yet she has wickedly rebelled against My ordinances more than the nations, and against My statutes<sup>a</sup> more than the countries surrounding her; for they have scorned My ordinances and have not followed My statutes. <sup>7</sup>Therefore, thus says the LORD God: Because you have been more rebellious than the nations around you,

v) The "left" side indicates the north, hence the northern kingdom of Israel or Ephraim. w) Isa. 53:12, "bore the sin of many," is a significant parallel!

x) The "right" indicates the south, i.e. the kingdom of Judah. y) Spelt, a species of wheat. This unusual mixture involved ceremonial uncleanness in the popular mind of that day.

z) As a priest Ezekiel would be particularly scrupulous about his diet, zealously observing every dietary law. Bedouin Arabs and the poor *fellahin* of the villages in western Asia still use cow dung and camel dung for fuel.

a) Ordinances were civil and legal; statutes were religious and ceremonial.

by not walking in My statutes or obeying My ordinances, nor having done after the ordinances of the nations that are round about you; <sup>8</sup>therefore, thus says the LORD God: Look! I, even I, am against you, and I will execute judgments in the midst of you in the sight of the nations.<sup>b</sup> <sup>9</sup>And because of all your abominable doings, I will do among you what I have never done before, and the like of which I will never do again. <sup>10</sup>Fathers among you shall eat their sons, and sons shall eat their fathers; I will execute judgments among you, and all who are left of you I will scatter to all the winds.<sup>c</sup>

<sup>11</sup>Wherefore, as I live, says the LORD God,<sup>d</sup> because you have defiled My sanctuary with all your detestable and loathsome impurities,<sup>e</sup> My eye will not spare you; therefore, I will cut you down without mercy or pity! <sup>12</sup>A third part of you shall die of pestilence or perish with famine among you; a third part shall fall by the sword around you; a third part I will scatter to all the winds, and My sword shall pursue them. <sup>13</sup>Thus shall My anger be fully poured out, and My fury will be appeased upon them. They shall know that I, the LORD, have spoken in My zeal, when I have accomplished My fury upon them. <sup>14</sup>I will make you a desolation and a reproach among the nations around you in the sight of all those who pass by.<sup>f</sup> <sup>15</sup>You shall be a byword and an object of scorn, a warning and a horror to the nations around you when I execute My judgments upon you in My indignation and furious chastisements. It is I, the LORD, who have said it.<sup>g</sup> <sup>16</sup>When I send My fatal arrows of famine and destruction against you and prolong the agonies of famine on you, breaking your staff of

bread, <sup>17</sup>sending hunger and wild beasts among you, which will rob you of your children, sending pestilence and bloodshed to decimate you and the sword to destroy you, behold, it is I, the LORD, who have spoken it.

**6** THE WORD OF THE LORD CAME TO me: <sup>2</sup>Son of man, set your face<sup>h</sup> toward the mountains of Israel;<sup>i</sup> prophesy against them; <sup>3</sup>say, You mountains of Israel, hear the word of the LORD God! Thus says the LORD God to the mountains and the hills, the creek-beds and the valleys: Listen! I, even I, will bring a sword on you, and I will abolish your high places. <sup>4</sup>Your altars shall be demolished; your incense altars shall be broken, and I will cast down your slain before your idols; <sup>5</sup>I will pile up the corpses of the Israelites before their idols and scatter your bones around your altars. <sup>6</sup>Wherever you live, the cities shall be destroyed and the high places made desolate, so that your altars shall be ruined and made desolate, your idols smashed, your sun-images hewn down, and your evil-doings ended. <sup>7</sup>The slain shall lie among you, and you will recognize that I am the LORD.

<sup>8</sup>Yet I will spare a few who escape the sword among the nations and when you have become scattered throughout the nations. <sup>9</sup>Those who escape shall remember Me wherever they may be carried, when I have broken their adulterous hearts that turned from Me and their eyes that have run wantonly after idols.<sup>j</sup> Then they will loathe themselves because of the evils they have done through all their abominations. <sup>10</sup>They shall know that I am the LORD,<sup>k</sup> and that I have not for naught said that I would bring this punishment upon them.

<sup>11</sup>Thus says the LORD God: Clap

b) Ezekiel insists that God will perform His judgments on Israel publicly, both as an example to them and to vindicate His Godhead to the world.

c) Ezekiel fixes his hopes on the faithful among the exiles in Babylon, out of whom a new Israel will be created [cf. chs. 33-37]. d) Ezekiel uses, "as I live," as said by God, 13 times.

e) I false gods with their rites and images. f) These afflictions were all verified [cf. Lam. 2:15, 16].

g) "It is I, the LORD, who has spoken it," Ezekiel uses 13 times as a conclusion to His warnings.

h) One of Ezekiel's favorite phrases, "set your face against," employed by him 9 times, is here used to express his abhorrence of the idolatrous practices associated with the Canaanites.

i) As the Canaanites had put their shrines on the high places, where they indulged in sexual license as part of their worship, so many Israelites followed suit, either joining the natives or having their own shrines, so that the high places were divinely condemned, including the mountains as the highest places. j) Captivated by the licentious customs of the Canaanite religion.

k) This is one of Ezekiel's most characteristic expressions occurring over 60 times like a refrain, in recognition of His sole Godhead and supreme power.

your hands, stamp your foot,<sup>1</sup> and say, Alas, because of all the evil abominations of the house of Israel; for they shall fall by the sword, by famine, and by pestilence. <sup>12</sup>He who is far off shall die of pestilence; he who is near shall fall by the sword, and he who is left over and preserved shall die of famine. Thus will I spend My fury upon them. <sup>13</sup>You shall know that I am the LORD when your slain shall lie beside their altars on every high hill and upon every mountain top, under every green tree, under every leafy oak, wherever they offered pleasing odors to all their idols.<sup>m</sup> <sup>14</sup>I will stretch forth My hand against them<sup>n</sup> and will make the land a desolation and a waste from the [south] desert to Riblah,<sup>o</sup> through all their dwelling places. So shall they know that I am the LORD.

**7** AGAIN THE WORD OF THE LORD came to me: <sup>2</sup>Son of man, thus says the LORD God to the land of Israel:<sup>p</sup> The end is coming; the end approaches on the four corners of the land. <sup>3</sup>Now the end is upon you; I will let loose My anger against you;<sup>q</sup> I will judge you according to your ways and repay you for all your abominations. <sup>4</sup>My eye will not spare you, nor will I pity you; I will repay you for your evil ways while you are practicing them publicly, and you shall know that I am the LORD.

<sup>5</sup>Thus says the LORD God: See, it comes! Woe upon woe! <sup>6</sup>An end is come; the end has come. It has awakened against you. Behold, it comes! <sup>7</sup>Your day is near, inhabitant of the land! Your time is come! Your doom is on the way! A day of tumult; no joyful shouting upon the mountains.<sup>r</sup> <sup>8</sup>Soon I will vent My fury on you and spend My indignation upon you, judging you according to your con-

duct and repaying you for all your abominations. <sup>9</sup>My eye shall neither spare nor pity you, but I will repay you according to your doings, while your abominations are in your midst, and you shall know that I, the LORD, do the smiting. <sup>10</sup>Here is the day; it has come! Your doom appears! Your scepter has blossomed, and your pride has budded.<sup>s</sup> <sup>11</sup>Violence has grown into a scepter of wickedness. Nothing of them shall survive, none of their noisy crowd, none of their wealth; for them there shall be no wailing. <sup>12</sup>The end has come, and the time is close. Let not the buyer rejoice, nor the seller mourn;<sup>t</sup> for indignation comes on the whole noisy crowd. <sup>13</sup>The seller shall not recover what he has sold, although they both live; for the prophecy regarding the whole multitude shall not turn back; none can sustain his life through unrighteousness, for wrath is upon all alike.

<sup>14</sup>The trumpet has sounded, and all is ready. It is a call to resist the enemy, but no one volunteers to fight; for My indignation is upon all their teeming multitudes. <sup>15</sup>Outside is the sword; inside are pestilence and famine; he who is in the open field shall die by the sword, and he who is in the city shall be overtaken by famine and pestilence.<sup>u</sup> <sup>16</sup>Should any survivors escape, they will flee to the mountains, like doves of the valley, all of them moaning over their guilt, <sup>17</sup>all hands hanging down with prostration and all knees as weak as water.<sup>v</sup> <sup>18</sup>They shall gird themselves with sackcloth; shame and shuddering shall cover their faces, and bald spots shall be on every head. <sup>19</sup>Their silver they shall fling into the streets, and their gold shall become to them an object of disgust. Neither silver nor gold shall be able to deliver them in the day of the LORD's indignation; it will neither satisfy their crav-

l) Signs of neither sorrow nor indignation, but rather gestures of malicious satisfaction on the part of the ungodly.

m) For example, at Mizpah, Gibeon, Ramah, Gibeon, Nob, and Shiloh, beside Jerusalem.

n) Another expression frequently used by Ezekiel.

o) Riblah on the Orontes river, 50 miles south of Hamath.

p) The final fall of Jerusalem took place in 586 B.C. This dirge-like oracle may well have been inspired at almost any time after Jehoiachin was captured in 597.

q) To the Hebrew, guilt carried with it the punishment of guilt.

r) Neither joyous cries of harvest nor pagan shouts of idolatrous worshippers.

s) Apparently addressed to the new rulers in Jerusalem, who try to recoup the city's fortunes.

t) Those who bought and those who sold Jerusalem property when exiles had to leave.

u) Jer. 14:18 voices a like warning.

v) Completely enervated and paralyzed in strength [cf. 21:7].

ings nor fill their stomachs, for it has been their stumbling block to sin.<sup>w</sup>

<sup>20</sup>They made of it beautiful ornaments with which to adorn their idols, and out of it they made detestable and loathsome images; therefore, I will make it for them an unclean thing. <sup>21</sup>I will hand it over as plunder to strangers, to the most godless on earth for booty, to defile it. <sup>22</sup>I will turn away My face from them, and they will profane My jewel;<sup>x</sup> robbers shall enter it, profane it, <sup>23</sup>and make it a desolation. Prepare a chain, because the land is full of bloody crimes and the city is full of violence. <sup>24</sup>I will also bring in the vilest of the Gentiles to take possession of their houses; for I will put an end to the pride of the mighty, and their sanctuaries shall be profaned. <sup>25</sup>Anguish shall overtake them; they will seek peace, but there shall be none. <sup>26</sup>Woe upon woe and disaster upon disaster shall come. Then they will seek a vision from a prophet; but the priest shall be devoid of instruction, and the aged shall have no counsel. <sup>27</sup>The king shall mourn; the prince shall be wrapped in despair, and the hands of the people shall be paralyzed with fear,<sup>y</sup> for according to their deserts I will reward them; by their own judgments I will judge them; and they shall know that I am the LORD.

591 B.C.

**8** IN THE SIXTH YEAR, IN THE SIXTH month, on the fifth day of the month, as I sat in my house with the elders of Judah sitting before me, the hand of the LORD God came down upon me there.<sup>z</sup> <sup>2</sup>I looked, and there was a form like that of a man;<sup>a</sup> from His loins downward His appearance was like fire and from His loins upward His appearance brilliant like that of a gleaming metal. <sup>3</sup>He reached out what was formed as a hand and caught

me by a lock of my head. Then the Spirit lifted me up between earth and heaven and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where stood the idol of resentment that provokes to resentment. <sup>4</sup>And there was the glory of the God of Israel, like the vision I had previously seen in the plain.<sup>b</sup>

<sup>5</sup>Then He said to me, Son of man, lift up your eyes now to the north. So I looked northward, and there north of the altar gate at the entrance, stood the idol I re-resented. <sup>6</sup>He said to me, Son of man, do you see what they are doing, the great abominations which the house of Israel are practicing here, driving Me away from My sanctuary? And you shall see still greater abominations than these.

<sup>7</sup>So He brought me to the entrance of the court. And when I looked, there was a hole in the wall. <sup>8</sup>He said to me, Son of man, dig now into the wall! When I had digged into the wall, look, there was a door. <sup>9</sup>He said to me, Go in, and see the wicked abominations they are practicing there. <sup>10</sup>So I went in and looked; there, portrayed upon the wall all around, were all kinds of creeping creatures and loathsome beasts and all the idols of the house of Israel.<sup>c</sup> <sup>11</sup>Facing them stood seventy men of the elders of the house of Israel, with Jaazaniah<sup>d</sup> the son of Shaphan standing among them, each with his censer in his hand, from which rose the fragrance of a cloud of incense.<sup>e</sup> <sup>12</sup>Then He said to me: Son of man, do you see what the elders of the house of Israel are doing in the dark, each in his image room? For they say, "The LORD can not see us"; and, "The LORD has forsaken His land!" <sup>13</sup>He also said to me, You will see them commit still greater offenses.

w) Ezekiel, more than any other O.T. prophet, had the N.T. evaluation of money. In his vision of the new temple that would be built [ch. 48], gold and silver are not mentioned.

x) The temple.

y) Ezekiel lowers the claim of government officials; he never mentions a king as the prospective head of the new Israel. In his closing visions of the new state [chs. 40-48], at the head of the government he predicts a prince.

z) The prophet is transported in vision from Babylon to Jerusalem. The elders are the leading men of the exiled community at Tel Abih.

a) Not the appearance of an angel, but of the LORD Himself, glowing with divine splendor. b) 3:23. c) Showing that Israel's national religion had completely broken down.

d) Evidently a well-known leader of his time, an idolater mentioned only here. The other idolater of the same name [ch.11:1] was a son of Azzur.

e) A heathen rite, commonly used by the Babylonians.

<sup>14</sup>So He brought me to the entrance of the north gate of the LORD's house, and there women sat weeping for Tammuz.<sup>f</sup> <sup>15</sup>He said to me, Do you see them? Son of man, you will see still greater abominations than these.

<sup>16</sup>He then brought me into the inner court of the house of the LORD; and there at the entrance to the LORD's temple, between the vestibule and the altar, were about twenty-five men, with their backs toward the temple of the LORD and their faces toward the east; they worshiped the sun toward the east. <sup>17</sup>Then He said to me, Do you see this, Son of man? Is it a small matter for the house of Judah to practice such abominations as they are here committing, filling the land with lawlessness and adding to My vexation? They are thrusting the branch to the nose.<sup>g</sup> <sup>18</sup>Therefore I will recompense them in fury. My eye will not spare, nor will I show pity; though they cry in My ears with a loud voice, I will not listen to them.

**9** HE THEN SHOUTED LOUDLY IN MY hearing, Come near, you executioners of the city;<sup>h</sup> each of you with his weapon of destruction in his hand! <sup>2</sup>And look! six men came from the direction of the upper gate,<sup>i</sup> each with his slaughter-weapon in his hand, and among them one man, clothed in linen, with a writer's inkhorn<sup>j</sup> at his side. They came in and stood beside the bronze altar.

<sup>3</sup>The glory of the God of Israel had gone up from the cherubim on which it rested, to the threshold of the house. Then He called to the man clothed in linen, who carried the inkhorn at his side <sup>4</sup>and said to him, Go through the

city, through Jerusalem, and put a mark<sup>k</sup> on the foreheads of the men who moan and groan over all the offenses that are practiced in the midst of it. <sup>5</sup>And to the others I heard Him say, Follow him through the city, and smite without mercy or pity; <sup>6</sup>slay old men, young men and maidens, children and women alike; but do not touch anyone on whom is the mark. Begin at My sanctuary.<sup>l</sup> So they began with the old men who were in front of the temple. <sup>7</sup>He said to them, Defile the temple and fill its courts with the slain. Go out! So they went out to slay in the city. <sup>8</sup>As they went ahead slaying and I was left behind, I fell face down and cried out, "Ah, LORD God, wilt Thou destroy all that is left of Israel in the outpouring of Thy indignation upon Jerusalem?" <sup>9</sup>Then He told me: The guilt of the house of Israel and of Judah is excessive;<sup>m</sup> the land is full of bloodshed and the city full of injustice;<sup>m</sup> "for," they say, "the LORD has forsaken the land, and the LORD does no longer see it." <sup>10</sup>As for Me, My eye shall not spare or pity; I will bring their doings down upon their own heads.

<sup>11</sup>Then the man clothed in linen, who carried the inkhorn at his side, brought back his report, "I have done as Thou hast commanded me."

**10** THEN I LOOKED,<sup>n</sup> AND SAW HOW, in the expanse over the heads of the cherubim, there appeared above them something like a sapphire throne.<sup>o</sup> <sup>2</sup>He said to the man clothed in linen, Go in among the whirling wheels beneath the cherubim; fill both your hands with blazing coals from between the cherubim, and scatter them over

f) Tammuz, referred to elsewhere in Dan. 11:37, was a deity of the Babylonians and king of the nether world. He was the husband of his sister Ishtar, a goddess, and the god and patron of pastures and flocks. They are represented as dying annually and returning to life with each successive spring. g) Their ill-smelling obscenity.

h) The first act in the execution of the LORD's threat in 8:18. The faithful are marked and spared; the guilty are put to death!

i) Seven angels, including "the man clothed in linen" [cf. Rev. 8:2 ff.].

j) The "inkhorn" was a writing outfit consisting of pens of sharpened cane and ink, in separate cases.

k) The form of the mark was the Hebrew letter *Tau* which resembles in form a cross, to which some early Christians attached a mystical interpretation. l) So Amos 1:2.

m) Even child murder [16:20, 21].

n) Instead of describing in detail the physical destruction of the city, Ezekiel describes, symbolically, the spiritual. He reminds us of his original vision in ch. 1.

o) The throne was empty, but the attending cherubim seem to be waiting for the LORD to mount and to leave. The cherubim were the winged guardians of the chariot.



the city — and I saw him go there. <sup>3</sup>Now as the man went in, the cherubim were standing on the right side of the temple, and a cloud filled the inner court; <sup>4</sup>for when the glory of the LORD went up from the cherubim to the threshold of the temple, the house was filled with the cloud; the court, too, was filled with the radiance of the glory of the LORD. <sup>5</sup>And the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God the Almighty<sup>p</sup> when He speaks.

<sup>6</sup>Thus it happened, when He had ordered the man clothed in linen, Take fire from among the whirling wheels beside the cherubim, that he went in and stood beside a wheel.<sup>q</sup> <sup>7</sup>There a cherub reached out his hand from among the cherubim to the fire that was between the cherubim, took some of it, and put it into the hands of the man clothed in linen, who took it and went out. <sup>8</sup>The cherubim seemed to have the form of human hands under their wings.

<sup>9</sup>As I looked, I saw that beside the cherubim there were four wheels, one wheel beside each cherub, and the color of the wheels was like a Tarshish beryl stone. <sup>10</sup>All four had the same appearance, as if a wheel were within a wheel. <sup>11</sup>When they moved, they went in the direction of any of the four sides without turning as they went; for in whatever direction the front wheel moved, the others followed without turning as they went.

<sup>12</sup>The bodies of them, their backs, their hands, and their wings, together with the wheels, were full of eyes all around, (even) the wheels that they four had.<sup>r</sup> <sup>13</sup>The wheels were in my hearing called whirl-wheels. <sup>14</sup>Each had four faces. The first face was the face of the cherub;<sup>s</sup> the second the face of a man; the third the face of a

lion, and the fourth the face of an eagle.

<sup>15</sup>The cherubim mounted up; they were the same living beings I had seen by the river Chebar.<sup>t</sup> <sup>16</sup>When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the wheels did not leave their side. <sup>17</sup>When they stood still, these stood still, and when they mounted up, these mounted up with them; for the spirit of the living beings was in them.

<sup>18</sup>Then the glory of the LORD moved from the threshold of the temple and stood over the cherubim.<sup>u</sup> <sup>19</sup>The cherubim lifted up their wings and mounted up from the earth in my sight, and they went forth with the wheels beside them. They stood still at the entrance of the east gate of the house of the LORD; and the glory of the God of Israel was over them.<sup>v</sup>

<sup>20</sup>These were the living beings that I had seen underneath the God of Israel by the river Chebar, and I recognized them as cherubim. <sup>21</sup>Each had four faces, and each had four wings, and underneath their wings each had the semblance of human hands. <sup>22</sup>As for the likeness of their faces, they were the same faces I had seen by the river Chebar; they were of the same appearance; they were the same. Each went straight ahead.

**11** THE SPIRIT LIFTED ME UP<sup>w</sup> AND brought me to the east gate of the LORD's house and, facing east, there at the entrance of the gateway were twenty-five men, among whom were Jaazaniah<sup>x</sup> the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. <sup>2</sup>He said to me, Son of man, these are the men who devise iniquity and who give evil advice in

p) The name *Shaddai*, "Almighty," occurs nowhere else in Ezekiel.

q) The Hebrew word for wheel here and in vs. 2 is *galgal*, meaning a wheel of intricate wheel-work; not an ordinary wheel, as *ophan* in 1:15.

r) In 1:18, only the felloes (a segment of the rim into which a spoke fits) of the wheels were described as full of eyes. s) Here regarded as the leader.

t) Vs. 15 anticipates vs. 19 and 20, repeated, perhaps, in order to emphasize the identity of the cherubim with the living beings of ch. 1.

u) Ready to depart and be carried from the city by the cherubim.

v) This is Ezekiel's majestic description of the LORD's migration to Babylon, 700 miles away!

w) Factions sprang up in Jerusalem during the prolonged siege, who insisted on various alternatives in policy. x) Not Jaazaniah, the son of Shaphan [8:11]. Pelatiah is not mentioned elsewhere.

this city, <sup>3</sup>saying, "Should we not begin to build new houses? This [city] is the pot, and we are the flesh."<sup>y</sup> <sup>4</sup>Therefore prophesy against them, son of man, prophesy!

<sup>5</sup>Then the Spirit of the LORD came down upon me and said to me: Speak! Thus says the LORD, So you think, O house of Israel. I know the thoughts that come up in your hearts. <sup>6</sup>You have slain many in this city and filled its streets with the slain. <sup>7</sup>Therefore thus says the LORD God: It is your slain whom you have laid in your midst who are the flesh, and the city is the caldron; but as for you, I will pull you out of the midst of it. <sup>8</sup>You are afraid of the sword; and upon you, I will bring the sword, says the LORD God. <sup>9</sup>I will thrust you out of the midst of it, and hand you over to the power of strangers to execute judgments upon you. <sup>10</sup>By the sword you shall fall, and to the utmost borders of Israel I will execute judgments. You shall know that I am the LORD. <sup>11</sup>This city shall be no caldron for you, and you will not be the flesh inside of it; as far as the borders of Israel I will punish you, <sup>12</sup>to teach you that I am the LORD, for you have not walked in My statutes nor obeyed My judgments, but you have conformed to the practices of the nations around you.

<sup>13</sup>While I was prophesying, Pelatiah the son of Benaiah died; whereupon I fell face down and cried with a loud voice, "Ah LORD God! wilt Thou make a complete ending of the remnant of Israel?"<sup>b</sup>

<sup>14</sup>Then the word of the LORD came to me: <sup>15</sup>Son of man, your relatives, your fellow exiles and the whole house of Israel—all of them—are they of whom the inhabitants of Jerusalem are saying, "They are far removed from the LORD; to us belongs this land."<sup>z</sup>

<sup>16</sup>Therefore say, Thus says the LORD God: Though I have removed them far away among the nations and though I have scattered them among the countries,<sup>a</sup> yet have I been a sanctuary to them for a little season while in the lands to which they have gone. <sup>17</sup>And say, Thus says the LORD: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give back to you the land of Israel. <sup>18</sup>And when they return, they shall remove from it all traces of its detestable and offensive impurities. <sup>19</sup>I will give them one heart<sup>b</sup> and put a new spirit in them; I will take away the stony heart out of their flesh and give them a heart of flesh <sup>20</sup>so that they may follow My statutes and keep My ordinances and obey them; then they shall be My people, and I will be their God.<sup>c</sup> <sup>21</sup>But as for those whose heart is set upon their loathsome and abominable impurities, I will repay their deeds upon their own heads, says the LORD God.

<sup>22</sup>Then the cherubim lifted up their wings with the wheels beside them; and the glory of the God of Israel was over them. <sup>23</sup>And the glory of the LORD rose from the midst of the city and stood upon the mountain east of the city.<sup>d</sup> <sup>24</sup>And the Spirit lifted me up and, in vision, brought me by the Spirit of God into Chaldea,<sup>e</sup> to them of the captivity. Then the vision that I had seen passed from me. <sup>25</sup>And I told the exiles all that the LORD had shown me.<sup>f</sup>

**12** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, you live in the midst of a rebellious house, among a people who have eyes to see but see not; they have ears to hear but hear not; <sup>3</sup>for they are a rebellious house. Therefore, son of man, prepare your

y) They assumed that the really worthwhile citizens were still left in Jerusalem and that only the refuse had been carried to Babylon; but cf. II Kings 24:15. They failed to see that the siege would end in complete destruction. The city is the pot; we are the flesh!

z) To the local remnant in Jerusalem, to be exiled from the soil meant exile from Jehovah.

a) Though deprived of temple privileges, they had not wholly forfeited His protection.

b) Restoration would involve a return to firm belief in one God [Deut. 4:35-40].

c) In Ezekiel's time the Semites generally believed that a god was bound to his people by natural laws; but the Hebrews had been taught that the bond is spiritual. The heart to them was the seat of the emotions, and the spirit the mainspring of conscious life.

d) The Mount of Olives.

e) Chaldea was originally the name of only the southern portion of Babylonia, but later became the name of the whole.

f) The same Spirit, which had transported him in ecstasy to Jerusalem, carried him back to Babylon and the exiles.

necessary equipment for exile, and let the people see you go into exile in plain daylight.<sup>8</sup> Like an exile before their eyes go from your own place to another; it may be that they will understand though they are a rebellious house. <sup>4</sup>By daylight let them see you carrying your belongings for exile, and then in the evening let them see you loaded down with your baggage like those who go into exile. <sup>5</sup>Let them see you digging through the city wall,<sup>11</sup> going out through it; <sup>6</sup>and let them observe you carrying your baggage<sup>1</sup> on your shoulders in the dark; and screen your face, so that you do not see the ground. For I am making you a symbol to the house of Israel.

<sup>7</sup>So I did as I was ordered. I brought out my belongings for exile in the daytime. In the evening I dug a hole through the wall with my hands<sup>1</sup> and brought my baggage out in the dark, carrying it on my shoulder in their sight.

<sup>8</sup>Next morning the word of the LORD came to me: <sup>9</sup>Son of man, has not the house of Israel, that rebellious house, said to you, "What are you doing?" <sup>10</sup>Tell them, Thus says the LORD God: This oracle concerns the prince<sup>k</sup> in Jerusalem and all the house of Israel that live there. <sup>11</sup>Say to them, I am a symbol for you; as I have done, so shall it be done to them; they shall go into exile, into captivity. <sup>12</sup>And the prince among them shall carry his belongings on his shoulder and steal away in the dark, having dug a hole in the wall and going out through it; he shall cover his face, for his eyes shall not see the ground again. <sup>13</sup>I will spread My net about him; he shall be caught in My snare, and I will bring him to Babylon, the land of the Chaldeans, but he shall not see Babylon, and there he shall die. <sup>14</sup>And all his attendants, his retinue, and his guard,

I will scatter to the winds; and them, too, I will pursue with my unsheathed sword. <sup>15</sup>Then shall they know that I am the LORD, when I have dispersed them among the nations and scattered them in different countries. <sup>16</sup>Yet I will leave a few survivors<sup>1</sup> to escape the sword, the famine and the pestilence so that they may recount all their abominations among the nations where they go, and may know that I am the LORD.

<sup>17</sup>This word, also, from the LORD came to me: <sup>18</sup>Son of man, eat your bread with anxiety, and drink your water with fear and trembling; <sup>19</sup>and say concerning the people of the land,<sup>m</sup> Thus says the LORD God concerning the inhabitants of Jerusalem, and the land of Israel, They shall eat their bread with quaking, and drink their water with dismay; for their land shall be stripped of all it contains, because of the lawlessness and violence of those who have dwelt in it. <sup>20</sup>The cities that are inhabited shall be laid waste, and the land shall be desolate; and you shall know that I am the LORD.

<sup>21</sup>Again the word of the LORD came to me: <sup>22</sup>Son of man, what is this proverb that you have about the land of Israel, "The days go by, and no vision is verified"?<sup>n</sup> <sup>23</sup>Therefore say to them, Thus says the LORD God; I will end the repetition of this proverb, and they will repeat it no longer in Israel; for the days are drawing near, and the fulfilment of every vision shall soon come to pass. <sup>24</sup>No longer shall there be empty vision and flattering divination within the house of Israel. <sup>25</sup>For I the LORD will speak, and the word which I speak will come to pass; it will no longer be deferred; for in your own days, O rebellious house, I will speak the word and perform it, says the LORD God.

<sup>26</sup>The word of the LORD came to

g) He repeats with emphasis in vss. 3-7 the publicity of the king's escape.

h) Great walls of sun-dried mud were readily punctured by digging.

i) Such as sandals, knapsack, a drinking cup, bread, olives, etc.

j) His own hand did the arduous work, probably with a tool.

k) The "prince" pointed to Zedekiah, Judah's last king. The Babylonians never esteemed the rulers of Jerusalem as worthy of the title "king."

l) To vindicate My honor and My ways and let the world know that the fall of the Jewish state was due to Israel's sin and not the LORD's inability to protect His own.

m) Those left behind in the land of Israel.

n) The people were impatiently complaining that the prophets predict but disaster, and no disaster came. True prophets could not often be optimistic; yet, even their threats were in a sense implicit promises [cf. II Pet. 3:4-9].

me: <sup>27</sup>Son of man, see, the house of Israel keeps saying, "The vision he sees relates to the distant future; he is prophesying of times far off." <sup>28</sup>Therefore say to them, Thus says the LORD God: None of My words shall any longer be postponed; but when I speak a word, it shall be performed, says the LORD God.

**13** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, prophesy against the prophets of Israel who prophesy. Say to them that prophesy out of their own heart, Hear the word of the LORD. <sup>3</sup>Thus says the LORD God: Woe to the foolish<sup>o</sup> prophets who prophesy out of their own mind concerning things they never saw, <sup>4</sup>O Israel, your prophets are like foxes among ruins; <sup>5</sup>they have not stood in the breaches or built a wall for the house of Israel, that it might stand in battle in the day of the LORD. <sup>6</sup>They see deceitful visions and false divinations, saying, "The LORD says," when the LORD has not sent them; yet they expect to see their message fulfilled. <sup>7</sup>Have you not seen false visions and reported lying divinations, when you said, "The LORD says," when I have not spoken?

<sup>8</sup>Therefore thus says the LORD God: Because you have uttered empty words and have seen false visions, take note, I am against you, says the LORD God. <sup>9</sup>My hand shall be against prophets who see vain visions and who announce lying divinations; they shall not be in the congregation of My people, nor shall they be enrolled in the record of the house of Israel, nor shall they enter the land of Israel. You shall know that I am the LORD God. <sup>10</sup>Because, yes, because<sup>p</sup> they have seduced My people, saying, "Peace!" when there is no peace. When people have built a flimsy wall, these [prophets] daub it over with whitewash.<sup>q</sup> <sup>11</sup>Say to those who daub it

with whitewash that it shall fall. A deluge of rain is coming and great hailstones will fall; a violent gale shall crack it. <sup>12</sup>And lo, the wall will fall, and you will be asked, "Where is the coating you daubed it with?" <sup>13</sup>Therefore thus says the LORD God: I will cause a tempestuous wind to break out in My indignation, and there shall come a flooding deluge of rain in My anger and great hailstones to destroy it. <sup>14</sup>I will shatter the wall you daubed with whitewash and bring it down to the ground; its foundation shall be laid bare; it shall fall, and you will be crushed under it. Then you shall know that I am the LORD. <sup>15</sup>Thus will I spend My wrath upon the wall and upon those who daubed it with whitewash. I will say to you: Gone is the wall, and gone are those who daubed it, <sup>16</sup>the false prophets of Israel who prophesied about Jerusalem, seeing visions of peace for her when there is no peace, says the LORD God.

<sup>17</sup>And you, son of man, set your face against the daughters of your people, who prophesy from their own minds.<sup>r</sup> Prophesy against them <sup>18</sup>and say, Thus says the LORD God: Woe to the women who tie magic charms upon all wrists and wrap veils around the heads of persons great and small to catch souls! Will you hunt down the lives of My people to make a living for yourselves?<sup>s</sup> <sup>19</sup>You are profaning My name among My people for handfuls of barley and for crumbs of bread, thus putting to death those who should not die and saving alive persons who should not live, by lying to My people who listen to your lies.<sup>t</sup>

<sup>20</sup>Wherefore thus says the LORD God: See! I am against your magic stripes with which you hunt souls like birds; I will tear them from your arms and set free the souls of those for whom you hunt. <sup>21</sup>I will tear off your veils and rescue My people out of your hands, that they may no more be

o) Godless prophets were personally deceived, and they deceived others, being possessed of human wisdom only and preaching what the people wanted. p) "Because" is repeated for emphasis.

q) Adding nothing to its solidity. r) Women too were guilty of false prophesying.

s) Witchcraft was "hunting souls"; to gain a living by it for themselves.

t) Soothsayers and magicians were many [Jer. 14:15] and through bogus revelations many were deceived. The barley and the crumbs of bread [vs. 19] were prized as omens to reveal whether an offering was accepted and whether a sick patient was to recover.

hunted as prey; and you shall know that I am the LORD. <sup>22</sup>Because you have disheartened the righteous with your lies, although I have not discouraged them, and you have strengthened the hands of the wicked, that he should not turn from his wicked way and live; <sup>23</sup>therefore you shall no more see illusions nor practice divination.<sup>u</sup> I will rescue My people out of your hands, and you shall know that I am the LORD.

**14** THEN CERTAIN OF THE ELDERS of Israel came<sup>v</sup> and sat in front of me. <sup>2</sup>And the word of the LORD came to me: <sup>3</sup>Son of man, these men have set up idols in their hearts and have set temptations to sin before themselves; should I at all be inquired of by such men? <sup>4</sup>You talk with them and say to them, Thus says the LORD God: Everyone of the house of Israel who harbors idols in his heart and is bent upon the sin which trips him up, when he comes to a prophet, he will get an answer from Me according to the multitude of his idols, <sup>5</sup>so that I may grip the house of Israel in their own thoughts,<sup>w</sup> those who are estranged from Me through their idols.<sup>x</sup>

<sup>6</sup>Therefore say to the house of Israel, Thus says the LORD God: Repent and turn from your idols; and turn your face from all your abominations, <sup>7</sup>for everyone of the house of Israel and any alien resident in Israel who abandons Me, setting up idols in his heart and placing temptations to sin before himself, yet coming to the prophet to consult Me through him, I the LORD will answer him Myself. <sup>8</sup>I will set My face against that man; I will make him a sign and a byword and cut him off from the midst of My people; and you shall know that I am the LORD. <sup>9</sup>If that prophet is beguiled to speak a message, it is I, the LORD, who has

beguiled that prophet;<sup>y</sup> I will stretch out My hand against him and destroy him from the midst of My people Israel. <sup>10</sup>They shall both be punished alike — the prophet's punishment shall be like the punishment of the inquirer; <sup>11</sup>so that the house of Israel may no more go astray from Me nor defile themselves any more with all their transgressions; but that they may be My people and that I may be their God,<sup>z</sup> says the LORD God.

<sup>12</sup>The word of the LORD came to me: <sup>13</sup>Son of man, when a land sins against Me, sinning treacherously, and I stretch out My hand against it, break its staff of bread, send famine upon it, and cut off from it both man and beast, <sup>14</sup>even though these three men, Noah, Daniel, and Job, were in it, they would by their righteousness deliver only their own lives, says the LORD God.

<sup>15</sup>Were I to cause wild beasts to overrun the land and they should ravage it and leave it desolate so that no man would pass through it because of the beasts, <sup>16</sup>though these three men<sup>a</sup> were in it, as I live, says the LORD God, they would save no one, neither sons nor daughters, but only themselves; the land would be left desolate. <sup>17</sup>Or if I bring the sword upon that land and say, Sword, go through the land and cut off from it man and beast, <sup>18</sup>though these three men were in it, as I live, says the LORD God, they would deliver neither sons nor daughters; they would save but themselves alone. <sup>19</sup>Or if I send a pestilence into that land and pour out My wrath on it with bloodshed, cutting off from it man and beast, <sup>20</sup>even though Noah, Daniel, and Job were in it, as I live, says the LORD God, they would save neither son nor daughter; they, by their righteousness, would save but themselves.

u) Ezekiel saw evidences of false prophecy among the exiles in Babylon and knew that wicked divination was rife in Jerusalem.

v) The elders, as the leaders of the colony in exile, probably came often to visit the prophet. w) "Take them in their own heart," literally, because of their idolatrous prejudices. Sin carries its own retribution.

x) The prophets saw sin as related to God [cf. Amos 3:6; Isa. 45:7; I Kings 22:20-23]. The Arabs still attribute all that happens, good and bad alike, to God.

y) As He did to mislead King Abab [I Kings 22:19-23].

z) God's purpose in punishment on earth is always warning, in quest of peace and love.

a) Noah had saved his family, Daniel his companions, and Job his friends. But their righteousness could not have made up for the wickedness of Ezekiel's contemporaries in Jerusalem.

<sup>21</sup>For thus says the LORD God: How much more when I send upon Jerusalem My four deadly judgments, sword, famine, harmful beasts, and pestilence, to cut off from it man and beast! <sup>22</sup>Yet, if there are left in it any survivors, either sons or daughters who succeed in escaping, when they get out to you and you see their ways and doings, you will be convinced by all the wickedness which they have brought upon Jerusalem, even concerning all that I have brought upon it. <sup>23</sup>You will be comforted and know that I did, not without just cause, all that I brought about in it, says the LORD God.

**15** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, in what way does the wood of the vine<sup>b</sup> excel that of any other tree of the forest? <sup>3</sup>Is wood taken from it used to construct anything? Is even a peg cut from it and used to hang a vessel on? <sup>4</sup>Even when cast into the fire as fuel, only the two ends are burned and the middle is charred. Is it then useful for [making] anything? <sup>5</sup>Even when it was whole, nothing was made from it; how much less when the fire has consumed and charred it shall it yet be meet for any work!

<sup>6</sup>Therefore thus says the LORD God: As the wood of the vine among the trees of the forest, which I have given to feed the fire, so will I give up the inhabitants of Jerusalem; <sup>7</sup>I will set My face against them, and though they may have escaped from the fire, the fire will yet consume them; and they shall know that I am the LORD when I set My face against them. <sup>8</sup>I will make the land a desolation, because they have acted unfaithfully,<sup>c</sup> says the LORD God.

**16** <sup>d</sup>THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, make known to Jerusalem her abominations.

<sup>3</sup>Say, Thus speaks the LORD God to Jerusalem: By origin and by birth you belong to the land of Canaan. Your father was an Amorite and your mother a Hittite. <sup>4</sup>When you were born, your navel cord was not cut, nor were you washed with water to cleanse you, nor were you rubbed with salt<sup>e</sup> or swaddled with bands. <sup>5</sup>No eye had compassion or took pity on you to attend to any of those needs; but you were thrown out upon the open field with no appreciation for your life on the day you were born.

<sup>6</sup>But as I passed by you and saw you weltering in your blood, I said to you in your blood: Live! <sup>7</sup>Yes, I said, live and grow up like a plant in the field. You grew tall and strong, an ornament of ornaments; your breasts were formed, and your hair grew; yet you remained naked and nude.

<sup>8</sup>When I passed by you again, I observed that you were of age for courting; so I spread out the skirts of My robe over you and covered your nakedness. I plighted My troth to you and entered into a covenant with you, says the LORD God, and you became Mine! <sup>9</sup>Then I bathed you with water; yes, I thoroughly washed away your blood and anointed you with oil. <sup>10</sup>I clothed you with an embroidered dress, shod you with porpoise leather, wrapped you in fine linen, and covered you with silk. <sup>11</sup>I also adorned you with rich ornaments, putting bracelets on your arms and a chain around your neck. <sup>12</sup>I put a ring in your nostril,<sup>f</sup> earrings in your ears, and a beautiful crown upon your head. <sup>13</sup>Thus you were decked with gold and silver and clothed with fine linen, silk, and embroidered robes; and you ate fine flour with honey and oil. By these you grew to be a woman of surpassing beauty, fit to be a queen. <sup>14</sup>Your fame spread abroad among all the nations because of your beauty, which was perfect through the

b) A wild vine is good for nothing but wood; and as wood any vine is even poor fuel. The parable is a fitting prelude to ch. 16. c) Through their idolatry!

d) This long chapter has one theme — the Hebrew people from their beginning to their downfall [586 B.C.]. Certain statements are shocking to western tastes; but the Orientals in their poetry speak of physical details very frankly. There is a poetic rhythm in the chapter.

e) The custom of rubbing a newborn child with salt is still practiced in the East, to signify dedication to God.

f) Some married women in the Sudan and in other parts of the Near East today wear such an identification, a medium-sized ring in the right nostril.

splendor that I had bestowed upon you, says the LORD God.

<sup>16</sup>But you trusted in your beauty and played the harlot on your reputation;<sup>5</sup> you lavished your harlotries on everyone who passed by.

<sup>16</sup>You took of your costly garments of diverse colors in order to decorate and make more attractive your high places on which you played the harlot. The like has never been, or ever shall be. <sup>17</sup>You parted with your lovely jewels and splendid ornaments of gold and silver which I had given you, making for yourself images of men, and with those you played the harlot. <sup>18</sup>You took your own beautifully embroidered garments to dress them, setting before them oil and incense, which I had furnished you.<sup>1</sup> <sup>19</sup>My food that I gave you, fine flour, oil, and honey which I gave you to eat, you set before them as a soothing fragrance, says the LORD God. <sup>20</sup>You took your sons and your daughters, whom you had borne to Me, and offered them as sacrifices to be consumed. Was harlotry so exacting and so important a matter <sup>21</sup>that you had to slaughter My children and offer them as burnt offerings to your idols?<sup>1</sup> <sup>22</sup>And amid all your loathsomeness and harlotry, you did not remember the days of your youth when you were naked and nude and lay wallowing in your blood.

<sup>23</sup>And now to crown your wickedness — woe betide you! says the LORD God — <sup>24</sup>you have built vaulted chambers for yourself in every square <sup>25</sup>and at the head of every prominent street,<sup>1</sup> prostituting your beauty and offering your body to any passer-by and multiplying your harlotry. <sup>26</sup>You repeatedly went whoring to the sons of Egypt,<sup>k</sup> your lustful neighbors, to provoke Me to anger. <sup>27</sup>So I stretched out My hand against you, diminished your allowance of food, and handed you over to the preferences of your haters, the daugh-

ters of the Philistines, who grew ashamed of your lewd conduct. <sup>28</sup>With the Assyrians, too, you played the harlot because you were insatiable; you committed harlotry with them, and still you remained unsatisfied. <sup>29</sup>You multiplied your harlotry also with the Chaldeans in trade and exchange, and even so you were not sated.

<sup>30</sup>I how you are consumed by passion, says the LORD God, that you were doing all these things, the doings of a brazenfaced harlot, <sup>31</sup>having built your vaulted chambers on every street corner and erected lofty chambers in all the squares. Yet you were not like the harlot who received hire; you scorned hire! <sup>32</sup>You have been an adulterous wife, who welcomes strangers instead of her husband. <sup>33</sup>Men are accustomed to give gifts to all harlots; but you gave away your precious gifts to all your lovers, bribing them to come to you from every direction for your embraces. <sup>34</sup>You were in contrast to other women; in your whoredom you gave hire, while no hire was given you!<sup>1</sup> Therefore you were different.

<sup>35</sup>Wherefore, you harlot, hear the word of the LORD! <sup>36</sup>Thus says the LORD God: Because of your throwing away your virtue, your exposure of your nakedness to your lovers, because of your abhorrent idolatry, and because of the bloodshed of your children whom you sacrificed to your gods, <sup>37</sup>therefore, behold! I will gather all your paramours, whose embraces you enjoyed, those whom you loved as well as those whom you loathed, and I will assemble them against you from every side. I will expose your nakedness for them to gaze upon, <sup>38</sup>and I will judge you as women are punished who break wedlock and who shed blood.<sup>m</sup> I will bring upon you bloody wrath and jealousy. <sup>39</sup>I will give you into the hand of your lovers. They shall destroy your vaulted shrines and demolish your

g) Israel's entrance into Canaan under Joshua subjected them to the constant temptation of visiting the Canaanite sanctuaries. h) All these God-given luxuries they thus squandered.

i) The sacrifice of children was practiced under Ahaz and Manassah, kings of Judah; and in the desperate days before the capture of Jerusalem, a revival of this deep-seated superstition seems to have taken place [cf. 20:31; 23:37-39].

j) As in Athens, with "more gods than men"; or at Petra, in Mt. Seir, where evidences remain of "vaulted chambers" near the high places.

k) Seeking military assistance against threatening foes.

l) According to Hosea 8:9, Ephraim, too, hired Assyrian lovers.

m) Death was the penalty for fornication and for child murder [Gen. 9:6; Lev. 20:10; Deut. 22:22].

high places; they shall strip you of your clothing and take your fair jewels, leaving you naked and bare. <sup>40</sup>And they shall bring forces against you, too, who will stone you and slaughter you with their swords. <sup>41</sup>They shall burn your houses and execute judgments upon you in the sight of many women.<sup>n</sup> I will put a stop to your harlotry, and you shall cease paying hire. <sup>42</sup>So will I appease My fury on you,<sup>o</sup> and My jealousy shall pass from you; I will be pacified and no longer angry. <sup>43</sup>Because you did not remember the days of your youth, I am incensed with wrath to resent your doings; I will bring your behavior down on your own head, says the LORD God. Have you not added this shameful unchastity to all your abominations?

<sup>44</sup>Take note! Every one who quotes proverbs will use this proverb about you, "As the mother, so the daughter."<sup>p</sup> <sup>45</sup>You are the daughter of a mother who scorned her husband and her children; and you are the sister of your sisters who loathed their husbands and their children. Your mother was a Hittite and your father an Amorite. <sup>46</sup>Your elder sister was Samaria, who, with her daughters,<sup>q</sup> was located north of you; and your younger sister was Sodom who, with her daughters, lived south of you. <sup>47</sup>But you were not content merely to follow in their ways or to copy their abominations; that was too slight a thing for you, for you acted more corruptly in all your ways than they. <sup>48</sup>As I live, says the LORD God, your sister Sodom and her daughters have never gone the lengths in evil which you and your daughters have gone. <sup>49</sup>See! this was the iniquity of your sister Sodom: pride, fullness of bread, and careless ease were in her and in her daughters; neither did she strengthen the hand of the poor and needy.<sup>r</sup> <sup>50</sup>They were haughty and committed abominations before Me; I swept them away when I observed it.

<sup>51</sup>Samaria has not committed half your sins; you have committed more abominations than they; compared with your abominations, your sisters seemed innocent. <sup>52</sup>You must bear the shame of having your sister judged more favorably than yourself. In comparison with you and your abominations, she is adjudged less guilty than you; yes, be also confounded; you must bear your ignominy in justifying your sister.

<sup>53</sup>But I will restore their fortunes,<sup>s</sup> the fortune of Sodom and her daughters and the fortune of Samaria and her daughters; and I will restore your fortune along with theirs, <sup>54</sup>so that you may bear your disgrace and be ashamed of the little you have done in comforting them.<sup>t</sup> <sup>55</sup>Your sisters, Sodom and her daughters, will return to their former estate; Samaria and her daughters will return to their former estate; and you, too, and your daughters will return to your former estate. <sup>56</sup>As the name of your sister Sodom never passed your lips in the day of your pride, <sup>57</sup>before your own wickedness was uncovered, so now you have become an object of reproach to the daughters of Syria and all who are around them, and to the daughters of the Philistines — those all around who detest you. <sup>58</sup>Thus you will bear the consequences of your lewdness and abomination, says the word of the LORD.

<sup>59</sup>For thus says the LORD God: I will deal with you as you have done in despising the oath and breaking the covenant; <sup>60</sup>yet I will remember My covenant with you, which I made in the days of your youth, and I will establish an everlasting covenant with you.<sup>u</sup> <sup>61</sup>Then you will remember your ways and be ashamed when I take your sisters, both your elder and your younger sisters, and give them to you as your daughters, though not on account of your covenant with Me. <sup>62</sup>But I will establish My covenant with you;<sup>v</sup> and you will know that I

n) These will look on your punishment and take warning.

o) As in ch. 5:13, the LORD's emotions are portrayed very humanly. He is represented as finding relief when He has given full vent to them.

p) The Arab version is: "Look at the mother, and choose the daughter." q) Nearby villages.

r) This is Ezekiel's great text on sociology! s) Literally, "I will turn their captivity!"

t) Or spoken in irony?

u) This idea of an "everlasting covenant" is shared by Jeremiah [31:31], involving faithfulness on God's part. The conception of God and of His law dwelling in the hearts of the faithful marks the climax of the religion of the O.T. v) A compact of grace.



am the LORD, <sup>63</sup>so that you may remember and be confounded and never open your mouth again because of your disgrace, when I forgive<sup>w</sup> you for all you have done. The LORD God has spoken.

**17** THE WORD OF THE LORD CAME to me:<sup>x</sup> <sup>2</sup>Son of man, propound a riddle,<sup>y</sup> and utter a parable to the house of Israel. <sup>3</sup>Say, Thus says the LORD God: A great eagle<sup>z</sup> with mighty wings and a wide spread of pinions, full of plumage of various colors, came to Lebanon and snatched off the crest of a cedar, <sup>4</sup>cropping off its topmost twig and carrying it to a land of traders, laying it down in a city of merchants. <sup>5</sup>Then he took of the seed of the land and planted it in fertile soil, beside abundant waters, so that like a willow <sup>6</sup>it sprouted and became a low spreading vine with branches turned toward him and its roots under it. And so it became a vine; it sent out its boughs and put out foliage.

<sup>7</sup>But there was another great eagle with exceedingly widespread wings and heavy plumage; and see, this vine bent its roots to him<sup>a</sup> and sent out its tendrils for him to water, away from the bed where it was planted; <sup>8</sup>though it was planted in good soil where water was plentiful for it to yield foliage, bear fruit, and become a goodly vine. <sup>9</sup>Thus says the LORD God: Ask! Will it prosper? Will they not pluck up its roots and strip off its fruit that its leaves may wither? Neither a strong arm nor many hands are required to uproot it. <sup>10</sup>It is well planted, but will it thrive? When the blasting east wind strikes it, it shall wither; it shall wither in the furrows where it sprouted.

<sup>11</sup>Then the word of the LORD came to me, saying: <sup>12</sup>Say now to the re-

bellious house, Do you not know what these things signify? Tell them, See, the king of Babylon<sup>b</sup> came to Jerusalem, took its king<sup>c</sup> and its princes, and carried them home with him to Babylon. <sup>13</sup>He also took one<sup>d</sup> of the seed royal and made a covenant with him, putting him under oath. The chiefs of the land he removed, <sup>14</sup>to keep the realm in subjection without an uprising, continuing to exist under treaty obligations. <sup>15</sup>But he rebelled against him, sending messengers to Egypt<sup>e</sup> to grant him horses and a strong army. Will he prosper? Can one who so behaves escape? <sup>16</sup>Can he break his covenant promise and go free? As I live, says the LORD God, in Babylon shall he die, in the place where the king dwells who made him king, whose oath he despised and whose covenant he broke. <sup>17</sup>And Pharaoh with his mighty army and unnumbered resources will not sustain him in the day of battle when they cast up mounds and build siege walls to cut off escape. <sup>18</sup>Because he scorned the oath and broke the covenant, because he pledged his word and yet did all these things, he shall not escape. <sup>19</sup>Therefore thus says the LORD God: As I live, My oath which he despised and My covenant which he broke, I will turn down upon his own head. <sup>20</sup>I will spread My net over him, and he shall be caught in My snare. I will bring him to Babylon, and there I will conduct court with him for the treason which he has worked against Me. <sup>21</sup>All the choicest of his troops shall fall by the sword; any fugitives shall be scattered in every direction the wind blows; and you shall know that I, the LORD, have spoken it.

<sup>22</sup>Thus says the LORD God: I, too, will take a tender twig from the top of

w) Ezekiel's first mention of forgiveness.

x) In chapter 16, the prophet set forth Israel's history down to Jerusalem's fall; he now describes in a parable the political cause of her destruction — her attempt to secure Egypt's help and to throw off her allegiance to Babylon.

y) The Hebrew word rendered "riddle" conveys the idea of an ethical problem, and the word translated "parable" denotes, as in Prov. 10:1-3, a "sentence," based upon "ethical wisdom."

z) Pharaoh Hophra, king of Egypt [588-570 B.C.].

b) Nebuchadnezzar. c) Jehoiachin. II Kings 24:8, 11-15.

d) Zedekiah, whom Nebuchadnezzar had appointed as vassal in the place of Jehoiachin, already an exile.

e) Jeremiah warned Judah against dependence on Egypt [Jer. 37:7; II Kings 24:17; 25:1-7].

a high cedar<sup>f</sup> and put it in the ground; one of its top twigs I will plant on a lofty mountain height. <sup>23</sup>On the high mountain of Israel I will plant it, and it shall grow branches and bear fruit and become a noble cedar, in the shadow of whose branches the birds of every feather will nestle and find rest. <sup>24</sup>All the trees of the field shall know that I am the LORD; and that it is I who brings low the lofty tree and exalts the humble tree, who causes the green tree to wither and the dry tree to flourish. I, the LORD, have spoken, and I will do it.

**18** THE WORD OF THE LORD CAME to me: <sup>2</sup>What do you mean by quoting this proverb in the land of Israel, "The fathers have eaten sour grapes and the children's teeth are blunted"? <sup>3</sup>As I live, says the LORD God, this proverb shall no more be used by you in Israel. <sup>4</sup>Observe! All souls are Mine; the soul of the father as well as the soul of the son is Mine; it is the person that sins who shall die.

<sup>5</sup>If a man is righteous and does what is lawful and fair, <sup>6</sup>if he does not eat on the mountains nor lift up his eyes to the idols of the house of Israel, if he does not seduce his neighbor's wife or approach a woman in the period of her uncleanness, <sup>7</sup>if he oppresses no one but restores to a debtor his pledge, if he commits no robbery but shares his food with the hungry and clothes the naked with a robe, <sup>8</sup>if he does not lend money on usury<sup>i</sup> or take any increase; if he withholds his hand from crime, practices strict justice between man and man, <sup>9</sup>follows My statutes, and is careful to observe My ordinances to deal truly — such a man does what is right; he shall surely live, says the LORD God.

<sup>10</sup>But, if he begets a son who is a robber and a murderer, who keeps none of these requirements <sup>11</sup>but cats upon the mountains, defiles his neighbor's wife, <sup>12</sup>oppresses the poor and needy, steals, does not restore a pledge, lifts up his eyes to idols, commits abominations, <sup>13</sup>lends on interest and takes increase — shall such a man live? He shall not live. He has committed all these evils; he shall surely die, and his blood shall be upon himself.

<sup>14</sup>But note well: If a man begets a son, who, seeing all the sins his father has committed, has reverence and renounces his father's behavior — <sup>15</sup>he does not eat upon the mountains or does not lift up his eyes to the idols of the house of Israel, does not seduce his neighbor's wife, <sup>16</sup>does not wrong anyone, exacts no pledge, commits no robbery, shares his food with the hungry and covers the naked with a robe, <sup>17</sup>withholds his hand from wronging the poor, takes no usury or increase, observes My ordinances and walks according to My statutes — he shall not die for his father's iniquities, but shall surely live. <sup>18</sup>His father shall die for his own iniquity, having exploited his neighbor, having robbed his brother, and having done what was evil among his people.<sup>j</sup>

<sup>19</sup>Yet you say, "Why should not the son suffer for his father's iniquity?" If the son does what is lawful and fair and has been careful to observe all My statutes, he shall surely live. <sup>20</sup>The soul that sins shall die.<sup>k</sup> The son shall not be loaded with his father's iniquities nor a father with the iniquity of his son. The righteousness of the righteous shall be put to his own account, and the wickedness of the wicked shall be put to his own account.

<sup>21</sup>But if the wicked man turns away

f) In vss. 22-24 we have Ezekiel's first prediction of restoration through a Messiah, a Prince of the future, a descendant of the royal line of David; later, in 34:23 and 37:24, he unfolds his expectations.

h) Jeremiah also quotes this proverb [31:29-30]. "Unripe grapes, if eaten, cause blunted teeth." Ezekiel declares that this proverb does not morally apply. He solves objections by pointing to new life through union with God — a new heart and a new spirit [31:31-32].

i) The Hebrew word for "interest" was a portion "bitten off" the loan in advance. When a "charity loan" was made, it was a heinous sin to keep a portion of it.

j) The prophet, by three examples, shows that wickedness need be no more hereditary than righteousness: a righteous man [vss. 5-9]; a righteous man's son who does not follow his father's good example [vss. 10-13]; a son, who does not follow his father's wicked example [vss. 14-17].

k) Cf. Exod. 20:5 and Rom. 5:12 ff.

from all the sins which he has committed and keeps all My statutes and does what is lawful and fair, he shall surely live and not die. <sup>22</sup>None of the transgressions which he has committed shall be remembered against him; in the righteousness which he has practiced he shall live.<sup>1</sup> <sup>23</sup>Have I any pleasure in the death of the wicked, says the LORD God, and not rather that the sinner should turn from his wicked way and live?<sup>m</sup> <sup>24</sup>But when a righteous man turns from doing right and commits iniquity and does according to all the abominations that a wicked man does, shall he live? None of the righteous deeds which he has done shall be remembered because of the unfaithfulness and the sins which he has committed; in them he shall die.

<sup>25</sup>Yet you say, "The way of the LORD is not fair." Hear now, O house of Israel! Is My way not fair? Are not your ways unfair? <sup>26</sup>When a righteous man turns away from doing right and commits iniquity and dies because of it, in the iniquity which he has done he shall die. <sup>27</sup>Just so, when a wicked man turns away from his wickedness which he has done and does what is lawful and right, he shall save his life. <sup>28</sup>On reflecting, he gives up all his transgressions; he shall live, he shall not die. <sup>29</sup>But the house of Israel still says that the way of the LORD is not fair. O house of Israel, are not My ways fair? Is it not rather that your ways are unfair?

<sup>30</sup>Therefore, O house of Israel, I will judge each one of you according to his behavior, says the LORD God. Repent and turn from all your transgressions, lest your iniquity bring you to ruin. <sup>31</sup>Throw away from you all your transgressions which you have committed, and renew your heart and your spirit;<sup>n</sup>

for why should you die, O house of Israel? <sup>32</sup>For I have no pleasure in the death of anyone who dies, says the LORD God; so turn and live.

**19** AND AS FOR YOU, TAKE UP a dirge over the princes<sup>o</sup> of Israel <sup>2</sup>and say: What a lioness your mother was among lions! She couched between young lions, rearing her whelps. <sup>3</sup>One of her whelps she brought up—a young lion that learned to catch prey — devoured men. <sup>4</sup>The nations cried out against him; he was caught in their pit<sup>p</sup> and brought with hooks to the land of Egypt.

<sup>5</sup>When she<sup>q</sup> saw that she was baffled, that her hope was gone, she took another of her whelps, and of him she also made a young lion. <sup>6</sup>He prowled around among the lions of strength, became strong himself, and learned to catch prey, even devouring men. <sup>7</sup>He ravaged their palaces and laid waste their cities. The land and its people became appalled by him at the sound of his roaring. <sup>8</sup>Then the nations turned against him; from realms all around they spread a net over him, and he was captured in their pit. <sup>9</sup>With hooks they put him in a cage, brought him to the king of Babylon, and put him in a stronghold so that his voice should no more be heard on the mountains of Israel.

<sup>10</sup>Your mother was like a vine,<sup>r</sup> fruitful and full of branches, planted near plentiful waters. <sup>11</sup>She had one strong branch which became a royal scepter; it towered aloft among the forest foliage and was ever visible because of its height and its massive boughs. <sup>12</sup>But she was plucked up in fury and cast down to the ground, the east wind withering all her fruit; and her strong branch was broken off and consumed

l) As in ch. 33:16, penitence, demonstrated by change of conduct, cancels past sin and secures life.

m) The time had come when the prophet had to go behind the covenant to the unchanging nature of God, which was the basis of the covenant, the mercy which endures forever!

n) The prophet recognized that man's yielding and God's grace both have a place in the process of conversion.

o) The elegy is about Prince Jehohaz, who reigned three months over Judah and was carried to Egypt; also about Prince Jehoiachin, who reigned three months and was taken to Babylon. It is written in lamentation rhythm, each line falling into two unequal parts, one long and the other short, like the poetry of Lamentations.

p) The ancient Orientals trapped wild animals in deep pits, so covered that they were not detected. q) "She" seems to refer to Judah and specially to Jerusalem [the lioness].

r) Verses 10-14 are an allegory of the vine and her branches; in it Zedekiah, the last "prince" of Judah, is referred to.

in the fire. <sup>13</sup>Now she is transplanted in the wilderness in a dry and thirsty land. <sup>14</sup>Fire has spread from the branch, devouring her shoots and fruit, so that there remains in her no strong scion, no scepter for a ruler. This is a dirge; a dirge it has become.

**20** IN THE SEVENTH YEAR, IN THE fifth month, on the tenth day of the month, certain of Israel's elders came to inquire of the LORD, and they sat before me. <sup>2</sup>Then the word of the LORD came to me: <sup>3</sup>Son of man, speak to the elders of Israel. Tell them, Thus says the LORD God, Is it to inquire of Me that you have come? As I live, says the LORD God, I will not be inquired of by you. <sup>4</sup>Will you judge them? Then arraign them, son of man, and tell them of the abominations of their fathers. <sup>5</sup>Say to them, Thus says the LORD God: On the day when I chose Israel, <sup>1</sup>I swore with uplifted hand to the descendants of the household of Jacob, making Myself known to them in the land of Egypt. I swore to them, saying, I am the LORD your God. <sup>6</sup>On that day I swore to them that I would bring them out of the land of Egypt into a land which I had selected for them, a land flowing with milk and honey, <sup>u</sup>the gem of all countries. <sup>7</sup>I told them: Every one of you shall throw away the detestable things you love; do not defile yourselves with the idols of Egypt; I am the LORD your God.

<sup>8</sup>But they rebelled against Me and would not listen to Me; they did not every one cast away the detestable things which they loved, nor did they forsake the idols of Egypt. <sup>v</sup>So I resolved that I would pour out My wrath upon them and vent My fury against them while they were still in Egypt. <sup>9</sup>But I was ever careful to maintain the honor of My name, <sup>w</sup>that it should not be profaned in the eyes of the

nations among whom they sojourned, in whose sight I had revealed Myself to them in bringing them out of the land of Egypt.

<sup>10</sup>So from the land of Egypt I brought them and led them into the desert. <sup>11</sup>I gave them My statutes and taught them My judgments, by obedience to which man shall live. <sup>12</sup>I gave them also My Sabbaths as a sign between Me and them, that they might know that I am the LORD, who consecrates them. <sup>13</sup>But the house of Israel rebelled against Me in the desert; they did not walk according to My statutes, and they scorned My ordinances, by which, if a man observes them, he shall live; and My Sabbaths <sup>x</sup>they grossly profaned. Then I resolved I would pour out My indignation upon them in the desert to annihilate them. <sup>14</sup>But in dealing with them, I had regard for My honor, that it might not be sullied before the nations, in whose sight I had brought them out. <sup>15</sup>However, I did swear to them in the desert, with My hand uplifted, that I would not bring them to the land which I had given them, a land flowing with milk and honey, a land which is the gem of all lands, <sup>16</sup>because they had scorned My ordinances, did not walk in My statutes, and had profaned My Sabbaths; for their heart went after their idols. <sup>17</sup>Nevertheless, My eye spared them, and I did not destroy them or make a complete end of them in the desert. <sup>18</sup>Then I said to their children in the desert, Do not walk by the rules of your fathers nor observe their ordinances, nor pollute yourselves with their idols. <sup>19</sup>I the LORD am your God; walk in My statutes, and be careful to observe My ordinances. <sup>20</sup>Hallow My Sabbaths, and they shall be a sign between Me and you, that you may know that I am the LORD your God. <sup>21</sup>But those children rebelled against Me;

s) Here only is Ezekiel called on to judge his countrymen.

t) This is the single mention in Ezekiel of God's choice of Israel.

u) These words, "a land flowing with milk and honey," occur also in vs. 15, and in Jer. 11:5, 32:22, and nowhere else in the O.T. outside the Pentateuch. Goats, camels, and cows supplied the milk, and Palestine's flowers gave the bees their honey.

v) There is but one other mention in the O.T. [Josh. 24:14] that Israel practiced idolatry in Egypt.

w) The LORD could vindicate His moral character by punishing His people for their rebellion and preserve His honor in the eyes of the nations [cf. Num. 14:13-18].

x) Two instances of Sabbath-breaking are recorded in the Pentateuch [Exod. 16:26-30; Num. 15:32-36]. In this chapter Ezekiel places great emphasis on keeping the Sabbath [vss. 12, 13, 16, 20, 21, 24]. Its importance as a religious institution would be increased in the exile. To profane the LORD's Sabbaths meant oblivion of the covenant promise [cf. Exod. 24:3; Amos 8:5].

they did not walk in My statutes and were not careful to observe My ordinances, by obeying which a person shall live. They profaned My Sabbaths, and I resolved that I would pour My indignation on them and apply My anger against them in the desert.

<sup>22</sup>But I withdrew My hand<sup>y</sup> and acted on behalf of My name, that it might not be profaned before the nations in whose sight I had brought them out. <sup>23</sup>Yet I swore to them in the desert that I would scatter them among the nations and disperse them among foreign lands,<sup>z</sup> <sup>24</sup>because they had not obeyed My ordinances, but had scorned My statutes and profaned My Sabbaths and set their eyes on their fathers' idols.

<sup>25</sup>Moreover I gave them statutes that were not good and ordinances by which they should not live,<sup>a</sup> <sup>26</sup>and I defiled them through their own gifts, as they passed all their first-born children through the fire that I might confound them, and that they might know that I am the LORD.

<sup>27</sup>Therefore, son of man, speak to the house of Israel. Say to them, Thus says the LORD God: Your fathers further blasphemed Me, dealing unfaithfully with Me. <sup>28</sup>When I had brought them into the land which I had sworn to give them, they looked for any high hill or any lofty tree,<sup>b</sup> and there they offered their sacrifices; there they presented their offensive oblations; and there they set their soothing odors and poured out their libations. <sup>29</sup>I said to them: What means this high place to which you go up? So it is still called High Place to this day. <sup>30</sup>Therefore, say to the house of Israel, Thus says the LORD God: Will you still defile yourselves after the manner of your fathers and run wantonly after their

detestable things? <sup>31</sup>You offer your gifts, causing your sons to pass through the fire, and you defile yourselves with all your idols to this day! Shall I then be inquired of by you, O house of Israel? As I live, says the LORD God, I will not be inquired of by you. <sup>32</sup>Your whim of adopting heathen practices and becoming pagan like other nations, worshiping blocks of wood and stone, will never be realized.

<sup>33</sup>As I live, says the LORD God, I will rule over you with a strong hand and an outstretched arm and with indignation poured out. <sup>34</sup>I will lead you out from the peoples and gather you from among the lands where you are scattered, with a mighty hand and an outstretched arm and with indignation poured out. <sup>35</sup>I will bring you into the desert of peoples<sup>c</sup> and will plead with you there face to face; <sup>36</sup>as I pleaded with your fathers in the desert of the land of Egypt, so will I plead with you, says the LORD God. <sup>37</sup>I will make you pass under the rod<sup>d</sup> and bring you into the bond of the covenant.<sup>e</sup> <sup>38</sup>I will purge from among you the rebels and the transgressors of My law. I will bring them out of the land where they stay, but they shall not enter the land of Israel; and you will know that I am the LORD.

<sup>39</sup>As for you, O house of Israel, thus says the LORD God: Go, serve everyone his idols, now and hereafter, if you will not listen to me; but My holy name you shall no more profane with your gifts and your idols. <sup>40</sup>For on My holy mountain, the mountain height of Israel, says the LORD God,<sup>f</sup> all the house of Israel, all of them,<sup>g</sup> shall serve Me in the land; there I will accept them, and there I will require your contributions and the choicest of your

y) Already outstretched to smite.

z) The exile resulted from sins of long standing, culminating in recent acts of disloyalty; their disposition was one of rebellion.

a) His reference here is probably to God's special claim on every first-born, in view of the pagan child-sacrifices, which Israelites were tempted to imitate, a dastardly malpractice of God's benevolent claim.

b) High places, so often rebuked in the O.T. None of outstanding dimensions have been found in Palestine, due probably to the reformation of King Josiah. A great high place was found in 1900 at Petra, fifty miles almost directly south of the Dead Sea, in Mt. Seir.

c) Referring probably to the great desert between Palestine and Babylonia.

d) As a shepherd counts his sheep when bringing them home at nightfall, making them pass under his staff. e) The yoke of God's mercy and of man's duty.

f) Ezekiel uses the twofold name, LORD God, 217 times; and the name, LORD, alone, 218 times.

g) Ezekiel emphasizes that all Israel, including the tribes of the northern kingdom, shall return [cf. 11:15, 36:10].

gifts, with all your sacred offerings.<sup>h</sup>

<sup>41</sup>As a pleasant fragrance will I accept you, when I bring you out from among the peoples and gather you out of the countries wherein you have been scattered; and through you I will be sanctified<sup>i</sup> in the sight of the nations. <sup>42</sup>You will recognize that I am the LORD when I bring you back into the land of Israel, the land I swore to give your fathers. <sup>43</sup>There you shall remember your ways and all your actions by which you have polluted yourselves, and you will loathe yourselves for all the evils you have practiced. <sup>44</sup>You shall know that I am the LORD when I have dealt with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O house of Israel, says the LORD God.

<sup>45</sup>The word of the LORD came to me:<sup>j</sup> <sup>46</sup>Son of man, set your face toward the south;<sup>k</sup> speak against the south, prophesying also against the shrubbery of the southland, <sup>47</sup>saying, Hear the word of the LORD, Thus says the LORD God: See! I will kindle a fire in you, and it shall devour every green shrub and every dry tree in you; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it. <sup>48</sup>All flesh shall see that I, the LORD, have kindled it; it shall not be quenched. <sup>49</sup>Then I said, "Ah, LORD God!" But of me they are saying, "Is he not an inventor of allegories?"

**21** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, turn your face toward Jerusalem, denounce her sanctuaries, and prophesy against the land of Israel. <sup>3</sup>Say to the land of Israel, Thus says the LORD: See, I am against you; I will draw My sword<sup>l</sup>

from its sheath and will cut off from you the righteous and the wicked.

<sup>4</sup>And because I cut off from you the good and the bad alike, My sword shall be unsheathed against all that lives from south to north; <sup>5</sup>and everything living shall know that I the LORD have drawn My sword out of its sheath to return it no more. <sup>6</sup>Sigh therefore, you son of man; sigh with a broken heart and with bitter grief in their presence. <sup>7</sup>When they ask you, "Why do you sigh?" say, "Because of the tidings at the coming of which every heart shall melt and every hand be limp; every spirit shall faint and every knee become weak as water." See, it comes, and it shall take place, says the LORD God.

<sup>8</sup>Again the word of the LORD came to me, saying, <sup>9</sup>Son of man, prophesy, say, Thus says the LORD:<sup>m</sup> A sword, a sword is sharpened and whetted; <sup>10</sup>it is sharpened for slaughter and whetted to flash like lightning. Shall we then make mirth? You have despised the rod, my son, with everything of wood. <sup>11</sup>But the sword is polished to be handled; His sword is sharpened and brightened to be given into the hand of the killer.<sup>n</sup> <sup>12</sup>Shriek and lament, son of man, for [judgment] has fallen upon My people and on all the princes of Israel; they have all been handed over to the sword; so, strike your thigh.<sup>o</sup> <sup>13</sup>For there is a trial ahead for you. Who would despise the rod? says the LORD God.

<sup>14</sup>Prophesy therefore, son of man! Strike your hands together, and let the sword come down twice, yes, thrice, the sword of the slain, the sword of great slaughter that hems them in. <sup>15</sup>I have set the sword of slaughter against all their gates, so their hearts may melt and many go down; it flashes like light-

h) Offerings become sacred through sacrifice.

i) Recognized by the Gentiles and justified through the LORD's willingness to restore the exiles.

j) These verses, [45-49] are in the Hebrew text the introduction of chap. 21 and are attached to it.

k) Three different words in the Hebrew of vs. 45 are employed and translated "south": the first two referring to the southern part of Judah and the region of Edom to the southeast; and the third to Negebe, or southland, to the desert stretch south of Judah, extending toward Egypt.

l) The trees of these parts were never great forests.

m) The figure of Jehovah drawing His sword was in keeping with the conception of Jehovah as "a Man of war" [Exod. 15:3]. His sword is to be the sword of His servant, the king of Babylon [vs. 18 ff.].

n) The song which follows [vs. 9-17] expresses the agitation of the prophet at the thought of the coming judgment and destruction of Jerusalem.

o) Compare the Song of Lamech [Gen. 4:23-24].

p) "Striking the thigh" is still an Oriental gesture of despair, often used upon receiving heart-rending news [cf. Jer. 31:19].

ning and is sharpened for slaughter. <sup>16</sup>Turn, O sword, to the right or to the left, whichever way your edge is directed. <sup>17</sup>I, too, will strike My hands together and give vent to My indignation. I, the LORD, have spoken.

<sup>18</sup>The word of the LORD came to me again, saying: <sup>19</sup>Son of man, trace<sup>p</sup> two ways by which the sword of the king of Babylon may come, both ways coming out of the same country. And place a signpost at the fork of the road to the city. <sup>20</sup>Point out the way for the sword to come to Rabbah<sup>q</sup> of the Ammonites, and to Judah, to fortified Jerusalem. <sup>21</sup>For the king of Babylon stands at the parting of the ways, at the fork of the two roads, practicing divination. He shakes the arrows;<sup>r</sup> he consults the teraphim;<sup>s</sup> he inspects the liver.<sup>t</sup> <sup>22</sup>Into his right hand falls the lot marked "for Jerusalem," calling for slaughter and the shout of battle, the planting of battering rams against the gates, the casting up of mounds, and the building of forts. <sup>23</sup>But to them<sup>u</sup> it will seem like a false divination, because solemn oaths<sup>v</sup> have been made to defend the city; but their iniquity is soon to be revealed. So they shall be taken.

<sup>24</sup>Therefore, thus says the LORD God: Because you keep Me mindful of your guilt through your transgressions, which are flagrant and uncovered, and your sins, which are manifest in your deeds, and through them you are kept in remembrance, therefore you shall be apprehended. <sup>25</sup>And as for you,<sup>w</sup> the prince of Israel, you wicked knave, your hour will come on the final day of reckoning. <sup>26</sup>Thus says the LORD God: Remove the turban, and take off

the crown; change is in process.\* Let the low be exalted and the lofty abased. <sup>27</sup>Ruin, ruin I will make it; only ruin will remain; there shall not be a trace left of it until He comes,<sup>7</sup> whose right it is; to Him will I give it.

<sup>28</sup>And you, Son of man, prophesy and say, Thus says the LORD God concerning the Ammonites<sup>2</sup> and concerning their reproach: say, A sword, a sword is drawn for slaughter, whetted to flash like lightning and to devour — <sup>29</sup>while they see for you false visions and while they divine for you lies — to lay you on the necks of those who are mortally wounded, the wicked whose day is coming at the time of final reckoning. <sup>30</sup>Sheathe your sword, therefore, for I will judge you where you were created, in your native land. <sup>31</sup>I will pour out My indignation upon you; I will blow on you with the fire of My wrath, and I will deliver you into the hand of brutal men, skilful to destroy. <sup>32</sup>You shall be fuel for the fire; your blood shall flow in the midst of the land, and you shall be no more remembered; for I, the LORD, have spoken.

**22** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, would you judge, are you willing to judge the city of blood?<sup>a</sup> Then declare openly to her all her abominable deeds. <sup>3</sup>Say, Thus says the LORD God: O city that sheds blood in the midst of her so that her doom will come, which has made idols and has defiled herself, <sup>4</sup>you are guilty because of the blood you have shed, and you are defiled because of the idols you have made; you have brought your day near, and you have reached the limit

p) Literally, "place for yourself," as if the prophet drew a map on the ground with the point of his sword.

q) The capital of Ammon, known as Amman today, about 25 mi. n.e. of the Dead Sea.

r) Arrows, with names on them, were used, as sometimes today, to guide decisions. Shaking arrows in a quiver, known as "bellomancy," was a lottery; the first one falling out gave the decision!

s) Images of household gods, regarded as bringers of good luck [Gen. 31:19, 34].

t) Inspection of the liver is nowhere else mentioned in the Bible. The Greeks and the Babylonians employed it, the liver being regarded as the seat of life. u) To those of Jerusalem.

v) Zedekiah, the last king of Judah, had been placed under oath by the king of Babylon [17:13-19].

w) Referring to Zedekiah, who had appealed to Pharaoh Hophra of Egypt for help to rebel against Nebuchadnezzar. x) Literally, "this is not this."

y) A strong hint of a coming one, the Messiah, as in Gen. 49:10, where "Shiloh" is predicted.

z) Though Ammon had been passed by in order that Jerusalem might first be punished, their turn has now come; they too had listened to their false prophets, who inspired them to hope, seizing portions of Israel's territory after Jerusalem's fall [cf. Ezek. 25:4, 10].

a) The two great sins of Jerusalem were cruel bloodshed and gross idolatry. This chapter falls naturally into three divisions: [1] The city's crimes [vss. 1-16]; [2] The Lord's smelting fires [vss. 17-22]; and [3] The fall of the city [vss. 23-31].

of your years. Therefore I have made you a reproach to the nations and a ridicule to all lands. <sup>6</sup>Both those near you and those far from you will mock you, you infamous one, abounding in rioting.

<sup>6</sup>Observe! The princes<sup>b</sup> of Israel among you are every one bent on shedding blood. <sup>7</sup>Father and mother are treated with contempt by their children; the foreigner suffers extortion among you; the orphan and the widow are oppressed. <sup>8</sup>My holy things you have despised, and My Sabbaths you have profaned.<sup>c</sup> <sup>9</sup>There are those among you who accuse falsely to shed blood, and those who eat upon the high places,<sup>d</sup> those who commit lewdness in your midst. <sup>10</sup>Among you there are those who uncover their father's nakedness and those who humble women unclean from their impurity. <sup>11</sup>One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; another humbles his own sister, the father's daughter.<sup>e</sup> <sup>12</sup>Among you men take bribes to shed blood. You exact usury and interest and make gain of your neighbors through extortion; and you have forgotten Me,<sup>f</sup> says the LORD God.

<sup>13</sup>See! I strike My hands together in anger at the extortion which you practice and at the blood that has been shed in your midst. <sup>14</sup>Can your heart hold out with courage, and can your hands remain strong when I come to deal with you? I the LORD have spoken, and I will do it. <sup>15</sup>I will scatter you among the nations and disperse you over the countries, and I will purge you of the moral foulness within you. <sup>16</sup>You shall be personally profaned before the nations,<sup>g</sup> and you shall know that I am the LORD.

<sup>17</sup>The word of the LORD came to me, saying: <sup>18</sup>Son of man, the house of Israel has become dross to Me; all of them are but brass, tin, iron, and lead in the furnace, dross like that of silver.<sup>h</sup>

<sup>19</sup>Therefore thus says the LORD God: Because you have all become dross, see, I will assemble you in the midst of Jerusalem. <sup>20</sup>As men collect silver, bronze, iron, lead, and tin into a furnace, and fire is blown upon it in order to melt it, so I will gather you in My anger and in My indignation, and I will throw you in and melt you. <sup>21</sup>I will gather you and blow upon you with the fire of My wrath, and you will be melted in the midst of it. <sup>22</sup>As silver is melted in a furnace, so shall you be melted in the midst of it; and you will know that I the LORD have poured out My indignation upon you.

<sup>23</sup>The word of the LORD came to me, saying: <sup>24</sup>Son of man, say to her, You are a land not cleansed or rained upon in the day of My indignation.<sup>i</sup> <sup>25</sup>There is a conspiracy among her princes; like roaring lions they are tearing their prey; they devour men's lives, seizing treasures and wealth and multiplying the number of widows in her midst. <sup>26</sup>Her priests violate My law and profane My holy things, making no distinction between sacred and secular, teaching no difference between unclean and clean, and disregarding My Sabbaths, so that I am profaned among them. <sup>27</sup>Her princes in her midst are like wolves that rend the prey, shedding blood and destroying lives to obtain personal benefit. <sup>28</sup>Her prophets daub with whitewash their empty visions and their divinations for them, saying, "Thus says the LORD God," when the LORD has not spoken.

<sup>29</sup>As for the people of the land, they too have practiced extortion and committed robbery; they have oppressed the poor and needy and cruelly extorted the foreigners without redress. <sup>30</sup>I have looked for a man among them who would build up the wall and hold the breach before Me in defense of the land, that I should not destroy it; but I did not find him. <sup>31</sup>Therefore I pour out My indignation upon them; with

b) Zedekiah and his predecessors, including Manasseh [II Kings 24:4].

c) Both were sins of the priesthood in particular [cf. vs. 26]. d) Cf. Ezek. 18:6.

e) Alluding to marriage with a step-daughter.

f) Social morality depends upon remembrance of God.

g) Saying that he was unable to protect his own.

h) Israel is the raw material in the furnace of Jerusalem. Pure silver was obtained through heating ore in a crucible of bone-ash, which absorbed the baser elements until only pure silver remained. i) Nature must share the guilt of Israel.



the fire of My indignation I have consumed them; their own ways have I repaid upon their own heads,<sup>j</sup> says the LORD God.

**23** THE WORD OF THE LORD CAME to me, saying: <sup>2</sup>Son of man, there were two women, daughters of one mother,<sup>k</sup> <sup>3</sup>who, when they were young, played the harlot in Egypt. There their bosoms were pressed, and there their virgin nipples were stroked.<sup>l</sup> <sup>4</sup>Their names were Oholah, the elder, and Oholibah, her sister.<sup>m</sup> They became Minc, and they bore sons and daughters; Oholah signifies Samaria, and Oholibah Jerusalem.

<sup>5</sup>Oholah played the harlot while she was My wife; and she doted on her lovers, the Assyrians, <sup>6</sup>her neighbors, courtiers clothed in purple; captains and commanders, all of them attractive young men, horsemen mounted on horses. <sup>7</sup>On all of them, the choicest men of Assyria, she bestowed her harlotries; and she defiled herself, worshiping the idols of those on whom she doted. <sup>8</sup>She never gave up her harlotry since her Egyptian period when, in her girlhood, men lay with her and pressed her girlish bosom and lavished their lust upon her. <sup>9</sup>So I delivered her into the hand of her lovers, into the hand of the Assyrians<sup>n</sup> on whom she doted. <sup>10</sup>They uncovered her nakedness; they seized her sons and her daughters, and her they slew with the sword; and she became notorious among women when final judgment was executed on her.

<sup>11</sup>Although her sister Oholibah saw this, yet she carried on more corruptly in her lusting and her harlotries and became more wanton than her sister. <sup>12</sup>She doted on the Assyrians, governors and high officers, cavaliers clad in pur-

ple, riding on horses, all of them attractive young men. <sup>13</sup>I saw she was defiling herself, both going the same way, <sup>14</sup>but she went still further in her harlotries. She saw portraits of men upon the wall, figures like those of the Chaldeans,<sup>o</sup> painted in vermillion, <sup>15</sup>with girdles about their loins and tasselled turbans upon their heads, princes to look upon, all of them looking like Babylonians of Chaldea, the land of their nativity. <sup>16</sup>When she saw them, she longed for them and sent messengers to them in Chaldea. <sup>17</sup>The Babylonians came to her into the bed of amours, and they defiled her with their lust, and when she had been polluted by them, she turned from them in disgust. <sup>18</sup>And because she flaunted her harlotries and exposed her nakedness, I also became disgusted with her, as I had become disgusted with her sister. <sup>19</sup>Yet she increased her harlotries, remembering the days of her girlhood when she played the harlot in the land of Egypt.<sup>p</sup> <sup>20</sup>She longed for her paramours, who were lustful as donkeys and impetuous as stallions. <sup>21</sup>You repeated the lewdness of your youth when the Egyptians handled your breasts and pressed your girlish bosom.

<sup>22</sup>Therefore, Oholibah, thus says the LORD God: Take notice! I will raise up against you your paramours from whom you turned in disgust. I am about to bring them against you from every side — <sup>23</sup>the Babylonians and all the Chaldeans, the men of Pekod, Shoa, and Koa,<sup>q</sup> together with all the Assyrians, desirable young men, all of them governors and rulers, counselors and men of renown, all of them riding on horses. <sup>24</sup>They shall come against you with chariots and wagons and a host of infantry; they shall array themselves against you on every side with buckler, shield, and helmet. I will commit to them the

j) Zephaniah corroborates Ezekiel [3:3-5]; Jerusalem had become morally and religiously paralyzed. The Lord could find no "Saviour of society" [cf. Isa. 63:5].

k) Oholah, "her tent," is Samaria; Oholibah, "My tent is in her," is Jerusalem. Samaria sought alliance with the Assyrians, Jerusalem with the Babylonians. The prophet considers the period of schism under Jeroboam [c. 940 B.C.] down to the fall of Samaria [720 B.C.] and on to the fall of Jerusalem [586 B.C.]. They both played the harlot in religion through their foreign alliances.

l) In Egypt they did not wholly give up their Hebrew faith.

m) The Arabs today frequently give names of similar rhythm to their children; e.g., Ali named his two sons Hasan and Hussein! n) Tiglath-pileser III, Shalmaneser IV, and Sargon of Assyria.

o) Carved bas-reliefs, and colored.

p) The gross lasciviousness of the Egyptians was especially abhorrent to godly Hebrews.

q) All different peoples belonging to the Babylonian empire at that time, on the south, on the east of the Tigris, and in the more northern parts.

judging, and they will judge you according to their customs.<sup>r</sup> <sup>25</sup>I will set My jealousy against you, and they will deal with you in fury, cutting off your noses and your ears;<sup>s</sup> your survivors shall fall by the sword. They will take away your sons and daughters, and what remains of you shall be burned up. <sup>26</sup>They shall strip you of your clothes and take away your fine jewels. <sup>27</sup>Thus will I put an end to your lewdness and cause your harlotry, brought from the land of Egypt, to cease, so that you shall not lift up your eyes to Egypt or have your mind on them any more.

<sup>28</sup>For thus says the LORD God:<sup>t</sup> Note! I am delivering you into the hand of those you hate, into the hand of those with whom you became disgusted. <sup>29</sup>They will treat you hatefully; they will rob you of all your earnings and leave you naked and nude. The nakedness of your harlotry shall be uncovered, both your lewdness and your whoredom. <sup>30</sup>This will be done to you because you played the harlot with the nations and polluted yourself with their idols. <sup>31</sup>You have gone the way of your sister; therefore I will give her cup into your hand.<sup>u</sup>

<sup>32</sup>Thus says the LORD God: You shall drink of your sister's cup, which is deep, large, and brimful; you shall be laughed at and held in derision, for it contains much; <sup>33</sup>you will be filled up on drunkenness and sorrow, a cup of horror and terror, the cup of your sister Samaria. <sup>34</sup>You shall drink it, drain it to the dregs, chew on it, and tear your breasts; for I the LORD your God have spoken. <sup>35</sup>Therefore, thus says the LORD God: Because you have forgotten Me and have cast Me behind your back, you must suffer for your lewdness and your harlotry.

<sup>36</sup>The LORD<sup>v</sup> said to me: Son of

man, will you judge Oholah and Oholibah? Then declare to them their abominations, <sup>37</sup>for they have committed adultery, and blood clings to their hands; with their idols they have committed adultery, offering up to idols for food the sons they had borne to Me. <sup>38</sup>Moreover, this they have done to Me: they have made My sanctuary unclean, in the same day, and they have profaned My Sabbaths. <sup>39</sup>For when they had done slaughtering their children in sacrifice to their idols, on the same day they came into My sanctuary, so that they profaned it;<sup>w</sup> they did so in My house. <sup>40</sup>They even sent for men to come from afar, dispatching special messengers to bring them;<sup>x</sup> and they came, those for whom you bathed yourself, painted your eyes,<sup>y</sup> and adorned yourself with ornaments. <sup>41</sup>And together you sat on a stately divan, with a table spread before you on which you had placed My incense and My oil. <sup>42</sup>Sounds of a careless crowd were heard; men of the commonest sort, including drunkards, were brought from the desert, who had placed bracelets on their hands and gorgeous crowns upon their heads. <sup>43</sup>I said: Will they at their fading age commit adultery and play the harlot with men like them? <sup>44</sup>Yet they went in to them as men of lust go in to harlots, to Oholah and Oholibah, those shameful women. <sup>45</sup>But righteous men shall condemn them to the punishment due to adulterous women, to women who shed blood; for they are wantons, and blood clings to their hands.

<sup>46</sup>For thus says the LORD God: Bring up an assembly against them, and hand them over to be maltreated and robbed. <sup>47</sup>This host will stone them and dispatch them with their swords;<sup>z</sup> they will slay their sons and their daughters and burn their houses. <sup>48</sup>Thus will I make lewdness to cease in the land;

<sup>r</sup>) The Gentiles will be trusted to judge them, and Israel will be treated savagely, the natural result of their faithlessness to God.

<sup>s</sup>) Among the ancient Egyptians an adulteress was punished by having her nose cut off.

<sup>t</sup>) This is the prophet's introduction to the second of the LORD's four threats of punishment [vs. 22, 28, 32, 35], each one being spoken by *Adonai Yahweh*.

<sup>u</sup>) In this threat the prophet sums up the three threats which have gone before.

<sup>v</sup>) This exact form, *Yahweh* by itself, "the LORD" is found here only in Ezekiel.

<sup>w</sup>) Their mere presence was a desecration.

<sup>x</sup>) Jeremiah speaks of messengers from different nations coming to Jerusalem to organize a revolt against Babylon [27:3].

<sup>y</sup>) With a black pigment, usually made from powdered antimony and painted around the eyes to increase brilliancy. <sup>z</sup>) Cf. Ezek. 16:40 and Deut. 21:21.

all women shall take warning<sup>a</sup> and not commit lewdness as you have done. <sup>49</sup>Thus your lewdness shall be turned back upon you; you shall suffer the penalty for your sinful idolatry, and you shall acknowledge that I am the LORD God.

Early 588 B.C.

**24** IN THE NINTH YEAR, IN THE tenth month, on the tenth day of the month, the word of the LORD came to me, saying: <sup>2</sup>Son of man, write down the date of this day, for on this day the king of Babylon has besieged Jerusalem.<sup>b</sup> <sup>3</sup>Propound also an allegory to the rebellious house. Say to them, Thus says the LORD God: Set on the caldron; set it on, pour water into it, <sup>4</sup>and put into it all the best pieces of meat, the thigh and the shoulder, filling it up with the choicest bones. <sup>5</sup>Besides, take the best of the flock, pile wood under them, and boil them all together, seething well the bones.

<sup>6</sup>For this is the word of the LORD God: Woe to the city of bloodshed, a pot whose rust is in her and whose rust never leaves her! Take it out piece by piece, without a lot falling on them. <sup>7</sup>For she has shed blood in every quarter of the city and poured it out on the bare rocks instead of on the ground where dust might cover it. <sup>8</sup>To arouse wrath and to apply retribution, I have smeared her blood on the bare rock, so that it could not be covered.<sup>c</sup>

<sup>9</sup>Therefore thus says the LORD God: Woe to the bloody city! I will pile the city's firewood still bigger. <sup>10</sup>Heap on the logs, kindle the fire to boil the meat well; pour off the broth, and let the bones be burned up. <sup>11</sup>Then place the empty caldron on the coals to make it hot, so that the pot itself may glow and all its impurities be burned up, that the rust of it be consumed. <sup>12</sup>To no avail have I wearied Myself; its thick filth will not leave it. To the fire its impuri-

ties! <sup>13</sup>Therefore, you filthy one, because I sought to cleanse you but you refused to be cleansed, you will not be purified till I have spent My indignation upon you. <sup>14</sup>I, the LORD, have spoken, and I will do it. I will neither relent nor show pity; I will punish you according to your doings, and I will judge you, says the LORD God.

<sup>15</sup>The word of the LORD also came to me: <sup>16</sup>Son of man, I am about to take from you by a stroke the desire of your eyes,<sup>d</sup> yet you shall not lament or weep or shed tears; <sup>17</sup>you may quietly sigh, but make no mourning for the dead.<sup>e</sup> Bind on your turban, and put your sandals on your feet; do not cover your lips nor eat the bread of mourners. <sup>18</sup>So I spoke to the people in the morning, and at eventide my wife died. Next morning I did as I was ordered.

<sup>19</sup>The people said to me, "Will you not tell us what these things mean to us; why you are acting thus?" <sup>20</sup>Then I said to them, "The word of the LORD came to me: <sup>21</sup>Say to the house of Israel, Thus says the LORD God: Look! I am about to desecrate My sanctuary, the pride of your strength, the delight of your eyes, and the desire of your heart; and your sons and daughters, whom you leave behind, shall fall by the sword. <sup>22</sup>Then you shall do as I have done; you shall not cover your lip<sup>f</sup> nor eat the bread of mourners. <sup>23</sup>Your turbans shall remain wrapped about your head,<sup>g</sup> and your sandals shall be on your feet; you shall not lament or weep, but you shall pine away in your sins and moan and groan together. <sup>24</sup>Thus shall Ezekiel be a sign for you; for according to all that he has done, you shall do.<sup>h</sup> When the time comes, then you will know that I am the LORD God."

<sup>25</sup>As for you, son of man, on the day when I take from Israel their

a) The LORD's judgment is to be a public example.

b) Early in 588 B.C., Nebuchadnezzar began to besiege Jerusalem; his siege lasted about 1½ years. God's judgments on Israel through all the years had produced no visible effect.

c) Blood violently shed, if left uncovered, was said to cry out from the ground [cf. Gen. 4:10].

d) Two momentous incidents are here associated with the fall of Jerusalem — the death of Ezekiel's wife from a stroke and the end of his own silence as a prophet.

e) Ezekiel being a priest as well as a prophet, the law forbade him mourning for the dead [cf. Lev. 10:6; 21:1-5]. f) The upper lip.

g) Orientals let their long hair hang down loose in times of grief, cover the shaven upper lip, and eat "funeral food."

h) Not have their private tragedies interfere with their public responsibilities.

stronghold,<sup>1</sup> their joy and glory, the delight of their eyes and their heart's chief desire, and also take their sons and daughters,<sup>26</sup> on that day a fugitive shall come to you to report it.<sup>27</sup> On that same day your mouth shall be opened; you shall again preach and be no longer dumb. So shall you be a sign to them; and they shall know that I am the LORD.

**25** THE WORD<sup>1</sup> OF THE LORD CAME to me: <sup>2</sup>“Son of man, set your face toward the Ammonites, and prophesy against them. <sup>3</sup>Say to the children of Ammon,<sup>k</sup> Hear the word of the LORD God: Thus says the LORD God, Because you shouted “Aha!” when My sanctuary was profaned and rejoiced when the land of Israel was made desolate and when the house of Judah went into exile, <sup>4</sup>therefore, see, I am handing you over to the children of the East for a possession; they shall pitch their tents in your midst and select their camp sites among you, eat your fruit and drink your milk. <sup>5</sup>I will permit camels to pasture in Rabbah<sup>1</sup> and flocks to have folds in the cities of Ammon, and you shall know that I am the LORD. <sup>6</sup>For thus says the LORD God: Because you have clapped your hands, stamped your feet, and rejoiced with all the malice within you against the land of Israel, <sup>7</sup>therefore I have stretched out My hand against you and will hand you over as a booty to the nations; I will cut you off from the peoples and eliminate you from the countries, I will destroy you; and you will know that I am the LORD.

<sup>8</sup>Thus says the LORD God: Because Moab and Seir said, “See, the house of Judah has become like all the Gentiles,”<sup>m</sup> <sup>9</sup>behold, I am laying open Moab's flank, the cities of its frontier,

Beth-jeshimoth, Baal-meon, and Kiriathaim,<sup>n</sup> the glory of the land. <sup>10</sup>I will give Moab along with Ammon as a possession to the Easterners, so that the Ammonites may be remembered no more among the nations. <sup>11</sup>I will execute judgments on Moab, and they will know that I am the LORD.<sup>o</sup>

<sup>12</sup>Thus says the LORD God: Because Edom acted revengefully against the house of Judah and has assumed great guilt practicing revenge, <sup>13</sup>therefore, so says the LORD God: I will stretch out My hand against Edom,<sup>p</sup> destroying man and beast, and I will make it desolate from Teman to Dedan;<sup>q</sup> they shall fall by the sword. <sup>14</sup>I will execute My retribution on Edom by the hand of My people Israel; and they shall deal with Edom according to My anger and according to My indignation; and they shall know My repayment, says the LORD God.

<sup>15</sup>Thus says the LORD God: Because the Philistines acted revengefully, wreaking malicious revenge upon them, seeking to destroy [Israel] by a never-ending enmity, <sup>16</sup>therefore thus says the LORD God: See, I am stretching out My hand against the Philistines; I will cut off those Cherethites<sup>r</sup> and destroy the remainder of the seacoast. <sup>17</sup>I will execute on them sore retribution by acts of furious chastisement, and they shall know that I am the LORD, when I carry out My punishment upon them.

**26** SO IT WAS IN THE ELEVENTH year, on the first day of the month, that the word of the LORD came to me: <sup>2</sup>“Son of man, because Tyre<sup>s</sup> has said about Jerusalem, “Aha, the gate of the peoples is broken; it stands open toward me. Now that she is ruined, I shall get abundance,”

i) Jerusalem.

j) In the list Babylon, the chief aggressor, is not included, she being the LORD's instrument of justice to punish Israel.

k) Bible writers nearly always speak, as Ezekiel does here, not of “Ammon,” but of the “children of Ammon,” even when referring to the land.

l) The chief city of Ammon and its only city mentioned in the Bible.

m) Judah had long enjoyed pre-eminence among the nations.

n) These towns were north of the Arnon river, northeast of the Dead Sea.

o) Moab and Ammon were also subjugated by Nebuchadnezzar soon after Jerusalem's fall.

p) Edom's hatred of Judah was bitter; Jacob and Esau were twin brothers.

q) Teman, modern Shobek; Dedan, s.e. of Akabah. Shobek is a walled city on a high hill, supplied with water through a shaft sunk from its center some 200 feet straight down to a spring.

r) The Cherethites were Philistines and once part of David's bodyguard.

s) Tyre was the Venice of antiquity, the most famous port of Phoenicia and of the east coast of the Mediterranean. She enjoyed security from attack, being almost impregnable.

<sup>3</sup>therefore thus says the LORD God: Surely I am against you, Tyre, and I will bring up as many nations against you as the sea brings up waves. <sup>4</sup>They shall destroy the walls of Tyre and tear down her towers. I will scrape away her very dust and will make her a bare rock.<sup>t</sup> <sup>5</sup>She shall be a place fit for the spreading of nets in the midst of the sea; for I have spoken, says the LORD God, and she shall become a pillage to the nations. <sup>6</sup>Her daughters<sup>u</sup> on the mainland shall be conquered by the sword, and they shall know that I am the LORD.

<sup>7</sup>For thus says the LORD God: See! I am about to bring upon Tyre from the north Nebuchadrezzar<sup>v</sup> king of Babylon, king of kings, with horses, chariots, and cavalry, beside a host of infantry. <sup>8</sup>Your daughters on the mainland he shall put to the sword. He will build forts against you, throw up against you a mound, and build a shield-formed roof against you.<sup>w</sup> <sup>9</sup>His battering rams he shall pound against your walls, and with his crowbars he shall break down your towers. <sup>10</sup>His countless horses will cover you with the dust they raise. At the noise of the horsemen<sup>x</sup> and of the wheels of the chariots, your walls will quake as he enters your gates as one enters a breached city. <sup>11</sup>With the hoofs of his horses he will trample all your streets; your people he will slay with the sword, and your strong pillars shall topple to the ground. <sup>12</sup>They will plunder your wealth and make a prey of your merchandise; they will tear down your walls and destroy your pleasant houses, casting your stones, your timbers, and your garden soil into the sea. <sup>13</sup>I will cause the sound of your songs to cease, and the music of your harps shall be

heard no more. <sup>14</sup>I will make you a bare rock, a place for the spreading of nets. You shall never be rebuilt;<sup>y</sup> for I the LORD have spoken it, says the LORD God.

<sup>15</sup>Thus says the LORD God to Tyre: Shall not the coastlands<sup>z</sup> shake at the sound of your fall when the wounded groan and murder is rampant among you? <sup>16</sup>Then all the princes of the sea shall descend from their thrones, lay aside their robes, take off their embroidered garments, and clothe themselves with trembling, crouching upon the ground, continuously trembling, and be astonished at you. <sup>17</sup>They will raise a lamentation over you and say to you, "How you have vanished from the seas, O city of renown; you that once were so mighty on the sea, you and your inhabitants, who struck terror into everyone around! <sup>18</sup>How the coastlands will tremble on the day you fall; yes, the isles in the sea will be dismayed because you are gone!"

<sup>19</sup>For thus says the LORD God: When I make you a desolate city, like cities that are depopulated, when I bring up the deep over you and the mighty waters cover you, <sup>20</sup>then I will thrust you down with those who descend into the pit,<sup>a</sup> to the people of ancient times. I will make you dwell in the nether world amid primeval wastes, with those who go down to the pit, so that you<sup>b</sup> will remain uninhabited and no more arise in the land of the living. <sup>21</sup>I will make you a terror, and you shall be no more; though you will be sought, you shall nevermore be found, says the LORD God.

**27** THE WORD OF THE LORD CAME to me:<sup>c</sup> <sup>2</sup>You, Son of man, raise a lamentation over Tyre; <sup>3</sup>say concern-

t) The island on which Tyre was situated was high and rocky, some 140 acres in size and half a mile from the mainland. u) Suburbs and nearby villages.

v) The name is correctly spelled with an "r." In Babylonian it is spelled *Nabu-kudurri-usur*, that is "May Nebo protect my boundary." In Dan 2:37 Nebuchadrezzar is called "king of kings."

w) A large screen was often built by the enemy in taking a city, under which the walls of a city could be undermined. x) Horses would be strange in Tyre.

y) Tyre had suffered similar devastations when Esarhaddon in 673 B.C., and Asshurbanipal of Assyria had besieged the city in 668 B.C. Josephus reports that Nebuchadrezzar besieged Tyre 13 years.

z) The coastlands were the inhabited centers on the shores of the eastern Mediterranean, including islands, with which the merchants of Tyre were accustomed to trade.

a) By the ancients the pit was conceived of as a vast subterranean cave, with a narrow opening like that of a well. It is here regarded as the home of departed nations as well as of individuals [cf. 32:17-32]. b) Tyre.

c) Tyre is pictured as a gallant ship, sailing proudly on the high seas, when it is overtaken by a storm and wrecked.

ing Tyre, which is situated at the entrances<sup>d</sup> of the sea, the market city of the people of many coasts, thus says the Lord God: Tyre, you have said, "I am perfect in beauty."<sup>e</sup> <sup>4</sup>Your domain was in the heart of the seas; your builders made you perfect in beauty. <sup>5</sup>They fashioned all your planks<sup>f</sup> from fir trees of Senir;<sup>f</sup> they took a cedar from Lebanon to make you a mast; <sup>6</sup>of oaks from Bashan they carved your oars; from the pines of Cyprus they made your deck and inlaid it with ivory. <sup>7</sup>Linen with embroidered work from Egypt served for your sail; your ensign and awning were blue and purple, and came from the coastlands of Elishah.<sup>g</sup> <sup>8</sup>Bold seamen of Sidon and Arvad<sup>h</sup> were your oarsmen; your skilled men, O Tyre, were your pilots. <sup>9</sup>The ancients of Gebal<sup>i</sup> and their wise men repaired your leaks and caulked your seams; all the ships of the sea with their mariners came to handle your wares. <sup>10</sup>Warriors from Persia, Lud, and Put<sup>j</sup> served in your army as soldiers. They hung on you their shields and helmets, displaying the glory of your equipment. <sup>11</sup>The men of Arvad and Helech manned your walls round about, and the men of Gammad<sup>k</sup> were in your towers; they hung their shields on your walls all around and made your beauty perfect.

<sup>12</sup>Tarshish<sup>l</sup> traded with you because of your great wealth of every kind — silver, iron, tin, and lead. These they exchanged for your wares. <sup>13</sup>Javan,<sup>m</sup> Tubal, and Meshech traded with you; they exchanged for your goods, slaves

and vessels of bronze. <sup>14</sup>They of the house of Togarmah<sup>n</sup> traded for your wares, horses, war horses, and mules. <sup>15</sup>The men of Dedan<sup>o</sup> traded with you; many islands were your customers; ivory tusks and ebony they brought you in payment. <sup>16</sup>Syria trafficked with you because of your many products; she bartered with you garnets, purple dyes, embroidered work, fine linen, coral, and rubies in exchange for your merchandise. <sup>17</sup>Judah and the land of Israel traded with you, exchanging for your wares wheat from Minnith,<sup>p</sup> early figs, honey, oil, and balm. <sup>18</sup>Damascus traded with you because of your abundant supplies and your immense wealth of every kind. Wine of Helbon<sup>q</sup> and white wool, <sup>19</sup>wine also from Uzal<sup>r</sup> they exchanged for your wrought iron, cinnamon, and sugar cane. <sup>20</sup>Dedan<sup>s</sup> sold you saddle trappings for riding. <sup>21</sup>Arabians and all the princes of Kedar<sup>t</sup> were your favored dealers in lambs, rams, and goats; in these they bartered with you. <sup>22</sup>The merchants of Sheba<sup>u</sup> and Raamah<sup>v</sup> traded with you, supplying you with the choicest spices and also with jewels and gold. <sup>23</sup>Haran,<sup>w</sup> Canneh, Eden, Assyria, and all the Medes traded with you. <sup>24</sup>They sold you choice fabrics, mantles of blue and embroidered work and carpets of colored goods bound with cords and made secure; in all these ways they trafficked with you. <sup>25</sup>Tarshish ships carried your merchandise, swelling your caravan and together making you an imposing fleet on the high seas. <sup>26</sup>By many waters your oarsmen conveyed

d) Tyre's two harbors, one on the north toward Sidon, the other on the south toward Egypt.

e) To build their ships. f) Senir was the Amorite name for Hermon.

g) Elishah is sometimes identified with Italy. h) Arvad was 25 miles north of Tyre.

i) Gebel was halfway between Beirut and Tripoli.

l) Tarshish, usually identified with Tartessus in Spain, was the center of a mini

m) Javan is Ionia of Asia Minor; Tubal and Meshech, also, in the eastern portion.

n) Togarmah was Armenia.

o) Rhodes was probably meant in the original, as the Greek translation reads.

p) An Ammonite town [Judg. 11:33].

q) Helbon is a village still inhabited on the eastern slopes of Anti-Lebanon, 9 miles south of Damascus. r) Uzal was a small oasis in Arabia.

s) Dedan was a district on the northeast of the Red Sea.

t) The inhabitants of Kedar were a nomad race in the Arabian desert, renowned for their archers and flocks.

u) Sheba was in South Arabia, 1200 miles south of Jerusalem, famous for its gold, frankincense, and precious stones. v) Raamah was probably on the Persian Gulf.

w) Haran, named, it seems, for Abraham's brother [Gen. 11:31], was an ancient city in n.w. Mesopotamia, 60 miles east of Carchemish on the Euphrates; the name probably means "way" or "caravan." Canneh and Eden were centers of trade in the same general region; likewise Asshur, on the Tigris River.

you;<sup>x</sup> but a wind from the east has wrecked you on the high seas! <sup>27</sup>Your wealth and your wares, your goods, your mariners and your sailors, your caulkers, your experts in bargaining, all your men of war, and the entire crew on board with you, shall sink into the depths of the sea on your day of ruin. <sup>28</sup>At the wailing cries of your pilots, the pasture lands shake. <sup>29</sup>All the oarsmen and sailors and the pilots of the sea come down from their ships, stand on shore, <sup>30</sup>and raise their voices in bitter agony over you, casting dust on their heads, wallowing in ashes, <sup>31</sup>making themselves bald for your sake, girding themselves with sackcloth, and weeping over you in bitter-hearted lamentation. <sup>32</sup>In their wailing they raise a dirge for you and lament over you, "Who is destroyed like Tyre in the midst of the sea!" <sup>33</sup>When your wares went out by sea, you satisfied many peoples with your abundant wealth and your attractive wares, making kings rich. <sup>34</sup>Now you are wrecked by the seas; in the depths of the waters your merchandise and all your crew have sunk with you. <sup>35</sup>All the dwellers of the coastlands are appalled at you; their kings are aghast with horror, their faces are convulsed. <sup>36</sup>The merchants among the nations hiss at you. You have become a horror. You have forever ceased to be.

**28** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, say to the prince of Tyre, Thus says the LORD God: Because you are puffed up with pride, and have said, "I am a god,<sup>y</sup> and I sit in the seat of the gods in the heart of the sea," yet you are only human and no god, though you boast yourself to be like a god, <sup>3</sup>yes, wiser than Daniel, no secret thing being hidden from you! <sup>4</sup>By your shrewdness and your skill you have won for yourself great wealth and have gathered gold and silver into your treasuries.

<sup>5</sup>By your sharpness in trade you have increased your wealth and because of your great riches you have become proud in heart. <sup>6</sup>Therefore thus says the LORD God: Because you count yourself wise as a god, <sup>7</sup>behold, I am bringing aliens against you, the most ruthless of nations; they shall draw their sword against your subtle wisdom and defile your brightness. <sup>8</sup>They shall thrust you down into the pit, and you shall die the death of the slain in the heart of the seas. <sup>9</sup>Will you venture to claim, "I am a god," when you face those who slay you when you are but human, and no god, in the hand of those wounding you? <sup>10</sup>You shall die the death of the uncircumcised<sup>z</sup> at the hand of foreigners; for I have spoken it, says the LORD God.

<sup>11</sup>This word of the LORD came to me: <sup>12</sup>Son of man, intone a dirge over the king<sup>a</sup> of Tyre. Say to him, Thus says the LORD God: You complete the sum, full of wisdom and perfect in beauty. <sup>13</sup>You lived in Eden,<sup>b</sup> the garden of God; you were adorned with every kind of precious stone, the ruby, topaz, and emerald, the beryl, onyx, and jasper, the sapphire, garnet, chrysolite, and gold, all in a wealthy setting of fine gold; they were prepared on the day when you were created. <sup>14</sup>You were the anointed cherub with overshadowing [wings]. I placed you so that you were on the sacred hill of God, and you walked amidst flaming stones.<sup>c</sup> <sup>15</sup>You were perfect in your ways from the day you were created till you were discovered doing wrong. <sup>16</sup>Through the abundance of your trade your inner self was filled with violence, and you sinned; so I am casting you out as a profane thing from the hill of God, and I will destroy you, O overshadowing cherub, from the midst of the flaming stones. <sup>17</sup>You became puffed up with pride because of your beauty, and your wisdom became corrupted by reason of your splendor. I have cast you to the

x) The second half of vs. 25 resumes the poem from vs. 9 and continues the description of Tyre as a great ship. y) Ithobaal II of Tyre and Alexander the Great regarded themselves as divinities; so later did most of the Roman emperors.

z) The Phoenicians practiced circumcision and looked upon the uncircumcised as barbarians. a) The title, "king," is not found in Phoenician inscriptions, but Herodotus and Josephus both mention kings of Tyre in the 6th and 5th centuries B.C.

b) The prophet shows acquaintance with the account of Eden in Gen. 2 and 3; cf. also Isa. 14:4-21. c) Due to the brilliance of your gems.

ground and exposed you for kings to gaze at you. <sup>18</sup>Through your many iniquities and the intrigues of your trade, you profaned your sanctuaries; so I brought forth fire from your midst to burn you up, and I reduced you to ashes upon the ground in the sight of all who saw you. <sup>19</sup>All who know you among the nations are appalled at your fate; for you have become a horror; you shall be no more forever.

<sup>20</sup>The word of the LORD came to me: <sup>21</sup>Son of man, turn your face toward Sidon;<sup>d</sup> prophesy against her. <sup>22</sup>Say, Thus says the LORD God: See! I am against you, Sidon, and I will reveal My glory in the midst of you. They shall know that I am the LORD when I execute judgments in her and reveal My holiness to her;<sup>e</sup> <sup>23</sup>for I will send her pestilence and bloodshed in her streets; the wounded shall fall in her midst by the sword, coming down on her from every side. Then you shall know that I am the LORD. <sup>24</sup>Then the house of Israel shall no more be subjected to pricking thorns and painful briars among their neighbors who treat them with contempt. Then they will know that I am the LORD God.

<sup>25</sup>Thus says the LORD God: When I have gathered the house of Israel from the nations among whom they are scattered and have revealed My holiness through them in the sight of the Gentiles, then they shall dwell in their land, which I gave My servant Jacob; <sup>26</sup>they shall live securely in it and build houses and plant vineyards. In safety and security they shall dwell in it after I have executed judgments on all their neighbors, who have treated them with contempt; and they shall know that I am the LORD their God.

**29** IN THE TENTH YEAR, IN THE tenth month, on the twelfth day

of the month,<sup>f</sup> the word of the LORD came to me: <sup>2</sup>Son of man, set your face against Pharaoh,<sup>g</sup> king of Egypt. Prophesy against him and against all Egypt; <sup>3</sup>speak, and say, Thus says the LORD God: Look! I am against you, Pharaoh, king of Egypt. You are a big crocodile lying in the midst of the streams, that says, "The Nile is my own; I made it for myself." <sup>4</sup>I will put hooks in your jaws and will make the fish<sup>h</sup> of your streams to stick to your scales; then I will pull you out of your streams with all the fish of your streams that stick to your scales. <sup>5</sup>I will throw you into the desert, you and all the little fish of your streams; and I will leave you on the open desert; you shall be neither picked up nor buried,<sup>i</sup> but given as food to the beasts of the earth and the birds of heaven. <sup>6</sup>Then all the dwellers of Egypt shall know that I am the LORD; for they have been a staff of reeds to the house of Israel, <sup>7</sup>breaking when they grasped you by the hand and tearing their shoulders; and when they leaned on you, you broke and caused the loins of all to stagger. <sup>8</sup>Therefore thus says the LORD God: See! I will bring a sword upon you and will cut off from you man and beast. <sup>9</sup>The land of Egypt shall become a desolation and a waste, and they shall know that I am the LORD; for you boasted, "The Nile is mine; I made it." <sup>10</sup>Therefore, behold, I am against you and against your streams, and I will make the land of Egypt an utter waste, a desolation from Migdol<sup>j</sup> to Syene, as far as the borders of Ethiopia. <sup>11</sup>No foot of man or beast shall cross it; for forty years<sup>k</sup> it shall remain uninhabited. <sup>12</sup>I will make the land of Egypt a desolation among desolated lands,<sup>l</sup> and for forty years her cities shall remain a desolation among cities that are already wasted. I will scatter the Eyp-

d) Sidon was the first-born of Canaan [Gen. 10:15]. The city he founded was larger than Tyre and located 20 miles north of it on the coast. After Tyre's siege, Sidon became the leading city of Phoenicia. This brief oracle of warning fittingly concludes Ezekiel's prophecies against Phoenicia.

e) God will be sanctified through just chastisements of those who harass Israel; "holiness" in the O.T. implies uniqueness and separation in moral character and justice.

f) Egypt had always been an unreliable ally of Israel, and Hebrew religion detested the gross idolatry of Egypt. g) Hophra was then Egypt's king [588-569 B.C.].

h) The "fish" are the officers of Pharaoh's court, who are destined to share his fate.

i) To forfeit the rights of burial was the last indignity.

j) Migdol, "tower," located probably on the n.e. side of the Delta, near Pelusium. Syene was the modern Aswan near the Nile's First Cataract on the south.

k) Persia's occupation and domination over Egypt lasted well-nigh 40 years [525-487 B.C.]

l) The fertile Nile valley like the deserts, Arabian on the east and Libyan on the west.



tians among the nations and disperse them over the countries.

<sup>13</sup>For thus says the LORD God: At the end of forty years I will gather the Egyptians from the people among whom they were scattered; <sup>14</sup>I will turn the captivity of Egypt and bring them back to the land of Pathros,<sup>m</sup> into the land of their birth, and there they shall abide, an insignificant kingdom. <sup>15</sup>It shall be the weakest of all kingdoms and shall no more rise above other nations; and I will diminish them, that they shall no more rule over the nations. <sup>16</sup>It shall never again be the confidence of the house of Israel, who will recall their sin when they turn to look at them. And they shall know that I am the LORD God.

<sup>17</sup>It was so in the twenty-seventh year, in the first month, on the first day of the month, that the word of the LORD came to me, saying:<sup>n</sup> <sup>18</sup>Son of man, Nebuchadrezzar, king of Babylon, made his army render heavy service in fighting Tyre. Every soldier's head was peeled bald, and every shoulder was blistered; yet neither he nor his army gained any returns<sup>o</sup> from the long campaign which he directed against Tyre. <sup>19</sup>Therefore thus says the LORD God: See, I am giving the land of Egypt to Nebuchadrezzar, king of Babylon, and he shall carry away her wealth, despoil, and plunder her; it shall be the wages for his army. <sup>20</sup>I am giving the land as his recompense for which he labored, because they worked for Me, says the LORD God.

<sup>21</sup>In that day I will cause a horn<sup>p</sup> to bud for the house of Israel, and to you I will give open lips in their midst, and they will know that I am the LORD.

**30** THE WORD OF THE LORD CAME again to me: <sup>2</sup>Son of man, prophesy, and say, Thus says the LORD

God: Wail! Alas for the day! <sup>3</sup>For the day is near.<sup>q</sup> The day of the LORD is near, a day of clouds; it is the hour for the nations. <sup>4</sup>A sword shall descend on Egypt, and there shall be anguish in Ethiopia, when Egypt's slain shall fall, her wealth be carried away, and her foundations demolished. <sup>5</sup>Ethiopia, Put, and Lud,<sup>r</sup> all the Arabians, the Libyans, and the people of the land in league with them, shall fall by the sword. <sup>6</sup>Thus says the LORD: Those who sustain Egypt shall fall; her vaunted strength shall come down; from Migdol to Syene<sup>s</sup> those within her shall fall by the sword, says the LORD God. <sup>7</sup>She shall be desolate in the midst of desolate lands, her cities among cities already wasted. <sup>8</sup>They shall know that I am the LORD when I kindle a fire in Egypt and all her helpers are crushed. <sup>9</sup>On that day messengers shall go forth from Me in ships to terrify the unsuspecting Ethiopians, and anguish shall seize them on the day of Egypt's doom; for, observe, it is coming.

<sup>10</sup>Thus says the LORD God: I will bring Egypt's masses to an end by the hand of Nebuchadrezzar, king of Babylon. <sup>11</sup>Ic and his people with him, the most violent of nations, shall be brought in to destroy the land; they shall draw their swords against Egypt and shall fill the land with the slain. <sup>12</sup>I will make Nile streams dry ground and sell the land into the hand of villains. I will make the land and all that is in it a desolation by the hand of aliens; I, the LORD, have spoken it.

<sup>13</sup>Thus says the LORD God: I will also annihilate the idols and make the images disappear from Memphis.<sup>t</sup> There shall no longer be a prince in the land of Egypt, and I will make fear reign in Egypt. <sup>14</sup>I will make Pathros<sup>u</sup> a ruin. I will kindle a fire in Zoan<sup>v</sup>

m) Pathros was upper Egypt; the mother section of the whole land, between Oxyrhynchus and Syene.

n) These verses bear the latest date in the book and were probably composed about 571 B.C. Nebuchadrezzar set out to invade Egypt 567 B.C.

o) Soldiers were paid from the spoils of captured cities. Nebuchadrezzar could pay his troops out of the booty taken from Egypt.

p) The word "horn" implies power and prosperity. In Ps. 132:17 it is used to describe the revival of the Davidic dynasty. The vision of a Coming One may be back of it, a Messianic hope.

q) A day of judgment, as in Amos, Joel, Obadiah, and Nahum. r) See 25:16; 27:10.

s) See 29:10.

t) Noph is Memphis, the principal city of lower Egypt at that time, ten miles south of modern Cairo. u) Pathros was the name originally of Upper Egypt [cf. 29:14].

v) Zoan is the modern San, in the eastern Delta.

and execute judgment on No.<sup>w</sup> <sup>16</sup>I will pour out My fury on Sin,<sup>x</sup> the stronghold of Egypt, and I will cut off the crowds of Thebes. <sup>16</sup>I will kindle a fire in Egypt, and Sin shall tremble in anguish; Thebes shall be split up and Memphis reduced to ruins. <sup>17</sup>The young men of On and of Pibeseth<sup>y</sup> shall fall by the sword, and the [women] shall go into captivity. <sup>18</sup>At Telaphehes<sup>z</sup> the day will become dark when I break there the yoke of Egypt and when the pride of her power ceases. She shall be covered by a cloud, and her daughters shall go into captivity. <sup>19</sup>Thus will I execute My judgments on Egypt, and they shall know that I am the LORD.

<sup>20</sup>In the eleventh year, in the first month, on the seventh day of the month,<sup>a</sup> the word of the LORD came to me: <sup>21</sup>Son of man, I have broken the arm of Pharaoh, king of Egypt; and see, it has not been bound up, nor have healing medicines been applied that it might become strong again to wield the sword. <sup>22</sup>Therefore, thus says the LORD God: See! I am against Pharaoh, king of Egypt, and I will break his arms, both the sound one and the broken one, and I will make the sword fall out of his hand. <sup>23</sup>I will scatter the Egyptians among the nations and disperse them throughout the lands. <sup>24</sup>I will strengthen the arms of the king of Babylon and will put My sword in his hand; but I will break the arms of Pharaoh, making him groan before him<sup>b</sup> like a man mortally wounded. <sup>25</sup>I will hold up the arms of the king of Babylon, but the arms of Pharaoh shall slump. They shall know that I am the LORD when I put My sword into the hand of the king of Babylon, and he swings it over the land of Egypt. <sup>26</sup>I will scatter the Egyptians among the nations and disperse them

throughout the countries. Then they will know that I am the LORD.

**31** IN THE ELEVENTH YEAR, IN THE third month, on the first day of the month,<sup>c</sup> the word of the LORD came to me: <sup>2</sup>Son of man, say to Pharaoh, king of Egypt, and to his teeming crowd: Whom are you like in your greatness? <sup>3</sup>Behold! Assyria was a cedar in Lebanon with graceful branches and forest shade, lofty in height with its head among the clouds, <sup>4</sup>waters nourishing it, deep waters supplying its roots, sending out channels and streamlets of refreshment to all the trees around. <sup>5</sup>So it towered aloft above all the trees of the field. Its boughs multiplied, and its branches lengthened through the wealth of water at its roots. <sup>6</sup>Among its boughs all the birds of the air made their nests, and under its branches all the beasts of the field bore their young, while in its shadows many nations dwelt. <sup>7</sup>It was beautiful in its size and the length of its branches, for its roots reached abundant water; <sup>8</sup>the cedars in the garden of God could not conceal it; no cypress had branches like it; no plane tree had boughs to compare with it; no tree in God's garden equalled it in beauty. <sup>9</sup>Because of its boughs and the beauty of its foliage, all of Eden's trees that were in the garden of God, envied it. <sup>10</sup>Therefore, thus says the LORD God: Because it towered high, carrying its head in the clouds and priding itself on its height, <sup>11</sup>I gave it into the hand of a mighty one among the nations, who dealt with it as its wickedness deserved; I, Myself, have cast it off.<sup>d</sup> <sup>12</sup>Strangers, the most ruthless of peoples, cut it down and left it lying upon the mountains, its branches forsaken in the valleys, and all the people of the earth left its shade and let it lie.

w) No is modern Thebes, the seat of Ammon worship, 400 miles south of Cairo, and the capital of Upper Egypt. x) Sin was one of the chief fortresses of the Delta.

y) On and Pibeseth are in Lower Egypt; On, center of "cat" worship, is modern Heliopolis, 7 miles n.e. of Cairo. A cat cemetery is still extant.

z) Telaphehes is probably the modern Tel Defenneh, 3 miles west of El Kantara on the Suez Canal.

a) This independent section [vss. 20-26] is dated three months later than 29:1 and only four months before the fall of Jerusalem; it refers to a defeat of Pharaoh Hophra.

b) Pharaoh before Nebuchadnezzar. c) Two months before Jerusalem's fall.

d) The allegorical figure of the cedar and the literal description of the Pharaoh, run into each other in these verses [vss. 11-17].

<sup>13</sup>Upon its fallen trunk all the birds of the heavens gathered, and among its branches and thick boughs all the beasts of the field rested; <sup>14</sup>so that no trees beside the waters may exalt themselves because of their height or lift their heads into the clouds, and no water-fed tree may show off its height; for all are delivered to death, to the nether parts of earth, and with the children of men, with those who go down to the pit.

<sup>15</sup>Thus says the LORD God: On the day when he<sup>e</sup> went down to the realm of the dead, I made the deep mourn for him and restrained its floods; the great waters were held back, and I caused Lebanon to mourn for him; and all the trees of the field fainted because of him. <sup>16</sup>I made the nations quake at the sound of his fall when I cast him down to Sheol with those who go down to the pit; and all the trees of Eden, the choicest and best of Lebanon, all that thrive on water, were comforted in the underworld. <sup>17</sup>Those slain by the sword also went down with him into the realm of the dead, his helpers, who had lived under his shadow among the nations. <sup>18</sup>To whom, then, are you really like in glory and in greatness among the trees of Eden? You, with them,<sup>f</sup> shall be brought down to the underworld with the trees of Eden and die there among the uncircumcised,<sup>g</sup> slain by the sword. Such shall be the fate of Pharaoh and of all his teeming masses, says the LORD God.

**32** IN THE TWELFTH YEAR, IN THE twelfth month, on the first day of the month,<sup>h</sup> the word of the LORD came to me: <sup>2</sup>Son of man, intone a dirge over Pharaoh, king of Egypt. Say to him: You compared yourself to a young lion among the nations, whereas you are a crocodile in the seas, making water bubble, troubling the waters with your feet, and befouling their streams. <sup>3</sup>Thus says the LORD God: I will spread out My net over you with a

host of many peoples; I will haul you up in My net; <sup>4</sup>and I will leave you upon the land, and hurl you out on the open field. I will make the birds of the air settle on you and will glut the animals of all the earth with you. <sup>5</sup>I will strew your flesh upon the hills and fill the valleys with your bones, <sup>6</sup>drenching with your gushing blood the whole earth to the tops of the mountains, so that the ravines will be filled with you. <sup>7</sup>And when I have extinguished you, I will veil the heavens and darken the stars, covering the sun with a cloud, and the moon shall cease giving her light. <sup>8</sup>All the beaming lights of heaven I will darken over you, bringing darkness on your land, says the LORD God.

<sup>9</sup>I will cause dismay in the hearts of many peoples when I announce your downfall to the nations, to countries which you never knew. <sup>10</sup>I will make many peoples astonished at you; their kings will shudder with terror when I brandish My sword before them. They shall tremble every moment, each for his own life, on the day of your downfall. <sup>11</sup>For thus says the LORD God: The sword of the king of Babylon shall come upon you. <sup>12</sup>By the sword of the mighty, the most terrible of the nations, I will make your host fall; they shall humble the pomp of Egypt, and all its multitudes shall perish. <sup>13</sup>I will destroy all your cattle from beside many waters which no foot of man shall roil any more, nor shall the hoofs of beasts trouble them. <sup>14</sup>Then I will make their waters clear and cause their rivers to flow like oil, says the LORD God. <sup>15</sup>When I have made the land of Egypt a ruin and a waste, when I have stripped the land of all its fulness, and when I have smitten all who dwell in it, then they shall know that I am the LORD. <sup>16</sup>This is the dirge which shall be chanted by the daughters of all the nations, lamenting for Egypt and her teeming masses, says the LORD God.

<sup>17</sup>Also in the twelfth year, on the

e) The pronoun is masculine and refers to Pharaoh. [The Hebrew language has no neuter form]. In these vss. 15-18, both cedar and Pharaoh are described in semi-allegorical language.

f) The doom of Pharaoh is to be shared by his allies; Ezekiel often uses the "prophetic perfect"! g) The Egyptians practiced circumcision and considered those uncircumcised as outside the pale of civilization [cf. Josh. 5:8, 9]. To be buried among the uncircumcised was to them the last indignity. h) Dated some 19 months after 586 B.C., the date of Jerusalem's fall.

fifteenth day of the month,<sup>1</sup> the word of the LORD came to me: <sup>18</sup>Son of man, wail over the masses of Egypt, and send them down, her and the daughters of famous nations to the nether world, with those who have gone down to the pit. <sup>19</sup>Whom do you surpass in loveliness? Go down, and be laid with the uncircumcised; <sup>20</sup>they shall fall among those who were slain by the sword. Lie down, you and all your vast multitude. <sup>21</sup>The mighty warriors of Sheol will welcome you and your helpers.<sup>j</sup> They have all gone down and lie still with the uncircumcised in the midst of those who have been slain by the sword. <sup>22</sup>Assyria<sup>k</sup> is there and all her multitude; their graves are around her, all of them slain, fallen by the sword, <sup>23</sup>whose graves are made in the sides of the pit, her company around her grave, all of them slain, fallen by the sword, who caused terror in the land of the living. <sup>24</sup>There is Elam,<sup>l</sup> with all her multitude around her grave; all of them slain, fallen by the sword, and gone down to the underworld uncircumcised, who in the land of the living had caused terror; they have borne their shame with them that go down to the pit. <sup>25</sup>Among the slain they have made for her a bed and for the many in numberless graves around her, all of them uncircumcised, slain by the sword, for the terror they caused in the land of the living; hence they bear their shame with those who go down to the pit and are placed among the slain.

<sup>26</sup>Meshech and Tubal<sup>m</sup> are there, with all their crowds, their graves surrounding them, all of them uncircumcised, slain by the sword, because they struck terror in the land of the living. <sup>27</sup>But the fallen of the uncircumcised

do not lie with the mighty men who went down to Sheol with their weapons of war, whose swords were laid under their heads, and their wickedness upon their bones, because their terror was mighty in the land of the living. <sup>28</sup>So you too shall lie broken among the uncircumcised, with those who were slain by the sword.

<sup>29</sup>There also is Edom, whose king and princes, in spite of all their might, are laid with those who were slain by the sword;<sup>n</sup> they shall lie among the uncircumcised, with those who go down to the pit.

<sup>30</sup>The princes of the north, including the Sidonians, all of them, who have gone down in shame with the slain, in spite of the terror because of their might, they shall be in the pit among the uncircumcised, slain by the sword, and they shall bear their disgrace.

<sup>31</sup>When Pharaoh sees them, he will be consoled that all his multitude, Pharaoh and all his army, who were slain by the sword, are with him in Sheol,<sup>o</sup> says the LORD God. <sup>32</sup>For I spread My terror in the land of the living among all the victims of the sword, uncircumcised, Pharaoh and his multitude, says the LORD God.

**33** THE WORD OF THE LORD CAME to me:<sup>p</sup> <sup>2</sup>Son of man, speak to your countrymen. Say to them: When I bring the sword upon a land and the people of that land take one of their number and make him their watchman, <sup>3</sup>if he sees the sword coming on the land and blows the trumpet to warn the people, <sup>4</sup>then whoever hears the sound of the trumpet but does not take warning, if the sword come, and take him away, his blood shall be on his own head. <sup>5</sup>He heard the sound of the

i) Though the month is here not specified, the twelfth may be assumed from vs. 1; hence vs. 17-32 may be dated about two weeks after vs. 1-16. j) Cf. Isa. 14:9.

k) Assyria had been conquered by Babylon in 612 B.C.

l) After Assyria, Elam was the next most formidable warrior state. Originally they were sons of Shem, but they got mixed and spoke a different language from all other Semites. They inhabited the region east of the Tigris and joined the Assyrian army against Jerusalem in Isaiah's time [Isa. 22:6].

m) Meshech and Tubal were remnants of the old Hittite population, sons of Japheth, and therefore Arian.

n) The Edomites were circumcised, but they are destined to share Sheol with those who were not.

o) In Isa. 14, and here in vs. 18-32 are the most vivid descriptions in the Bible concerning Sheol. p) Ezekiel turns from divine judgment to divine restoration. The future, he sees, lies with the exiles: they must form a new Israel. For seven years he had preached the coming of judgment and the certainty of doom; now, in chaps. 33-39, he proclaims the forgiveness of sin. In these chapters there is but one date [33:21], 586 B.C., the date of Jerusalem's fall.

trumpet and did not take warning; his blood shall be upon himself; had he taken warning, he would have saved his life. <sup>6</sup>But if the watchman sees the sword approaching and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, that man is taken in his iniquity; but his blood will I require at the watchman's hand.

<sup>7</sup>So you, son of man, I appoint you a watchman to the house of Israel; when you hear the word from My mouth, warn them from Me. <sup>8</sup>When I say to the wicked, Sinner, you shall surely die; but you say nothing to warn that sinner to turn from his way, that sinner shall die in his sins; but his blood I will require at your hand. <sup>9</sup>But if you warn the sinner to turn from his way and he does not turn from it, he shall die in his iniquity, but you have saved your soul.

<sup>10</sup>Therefore, son of man, say to the house of Israel: <sup>a</sup>You have said, "Our sins are heavy upon us," and under them you are wasting away and are crying, "How then can we live?" <sup>11</sup>Say to them: As I live, says the LORD God, I have no pleasure in the death of the wicked; but rather in this, that he turns from his way and lives. Turn you, oh, turn you, from your evil ways; for why should you die,<sup>r</sup> house of Israel? <sup>12</sup>And you, son of man, say to the children of your people, The righteousness of the righteous shall not save him when he transgresses; and as for the wickedness of the wicked, it shall not be his downfall<sup>s</sup> in the day that he turns from his wickedness; neither shall the righteous be able to live by his righteousness in the day he does the sinning. <sup>13</sup>Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and commits sin, none of his righteous deeds will be remembered; but in the sin he commits he shall die. <sup>14</sup>Again, when I say to the wicked, you shall surely die; yet

if he turns from his sin, and does what is lawful and fair — <sup>15</sup>he restores the pledge and gives back what he had robbed, follows the statutes of life, and does no wrong — he shall surely live; he shall not die. <sup>16</sup>None of his sins which he has committed shall be remembered<sup>t</sup> against him; he has done what is lawful and fair; he shall surely live.

<sup>17</sup>Yet, the children of your people say, "The way of the LORD is not consistent"; rather, it is their way which is not consistent. <sup>18</sup>When the righteous turns from his righteousness and does wrong, he shall die for it; <sup>19</sup>and when the wicked turns away from his wickedness and does what is lawful and right, he shall live by it. <sup>20</sup>Yet you say, "The way of the LORD is not consistent." O house of Israel, I will judge each one of you according to his ways.

<sup>21</sup>It happened in the twelfth year of our captivity, in the tenth month, on the fifth day of the month that a fugitive from Jerusalem came to me and announced, "The city is smitten!" <sup>22</sup>Now the hand of the LORD had been upon me the evening before the fugitive arrived, and in the morning about the time when the fugitive came, my mouth was opened and I could speak; I was no longer dumb.

<sup>23</sup>Then the word of the LORD came to me: <sup>24</sup>Son of man, those who inhabit these wastes of the land of Israel are saying, "Abraham was but one man, yet he received possession of the land; now we are many, to us therefore the land should be given as a possession."<sup>u</sup> <sup>25</sup>Therefore say to them, Thus says the LORD God: You eat [flesh] with the blood in it; you lift up your eyes to your idols, and you shed blood; should you then possess the land?<sup>v</sup> <sup>26</sup>You depend on your sword; you commit abominations, each one of you defiling his neighbor's wife; should you then possess the land? <sup>27</sup>Tell them this, too, Thus says the LORD God: As

q) Ezekiel speaks in these verses as a pastor, not as a speculative theologian.

r) A man's past may not necessarily determine his possible future. A man is morally free to repent [cf. 18:21-29]. The apostles carried this doctrine even higher [cf. Rom. 7:6; I John 3:9].

s) Wickedness leads to stumbling [cf. Prov. 4:19]; repentance will arrest the fall.

t) How such forgiveness becomes possible, through Christ, and how the old sinful personality ceases to be, is taught clearly in the N.T. u) It is character, not numbers, that counts with God.

v) With the better elements of the people carried into exile, there was no future for those left behind. The land had become desolate.

I live, those among the wastes shall be taken by the sword; those in the open country I will give to the beasts for nourishment; those in strongholds and in the caves shall die of pestilence. <sup>28</sup>I will make the land a desolation and a waste; the pomp of its strength shall come to an end, and the mountains of Israel shall become so deserted that none will pass through them. <sup>29</sup>They<sup>w</sup> will know that I am the LORD, when, because of all the abominations they have committed, I have made the land a desolation and an astonishment.

<sup>30</sup>As for you, son of man, your fellow countrymen are talking about you by the walls and the doors of houses. They say to one another, each to his brother, "Please come, and hear what is the word from the LORD." <sup>31</sup>They will come to you as My people used to come, and they will sit before you as My congregation; they will listen to your words but they will not obey them; for with their lips they make a show of love, but their hearts are set on their own selfish gain.<sup>x</sup> <sup>32</sup>See! You are to them like a lovely song, sung with a beautiful voice and played well on an instrument; they hear your words, but they will not obey them. <sup>33</sup>But when the hour comes — and it is coming — will they recognize that a prophet has been among them?<sup>y</sup>

**34** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, prophesy against the shepherds<sup>z</sup> of Israel. Prophesy; say to them, Thus says the LORD God to the shepherds: Ah! You shepherds of Israel, who have been tending yourselves; should not shepherds tend the sheep? <sup>3</sup>You eat the fat and dress yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. <sup>4</sup>The weak you have not strength-

ened; nor have you healed the sick or bound up the wounded; nor have you brought back the straying or sought after the lost; only with force and with rigor have you ruled over them. <sup>5</sup>They were scattered because there was no shepherd, and they became food for all the beasts of the field when they were scattered. <sup>6</sup>My sheep wandered all over the mountains and on every high hill, yes, My flock was scattered on the whole face of the earth, with no one to seek or search for them.

<sup>7</sup>Therefore, you shepherds, hear the word of the LORD: <sup>8</sup>As I live,<sup>a</sup> says the LORD God, because My sheep<sup>b</sup> have become a prey and My flock have become food for all the wild beasts for want of a shepherd, because the shepherds did not care for My flock but fed themselves, not having fed My sheep; <sup>9</sup>therefore, you shepherds, hear the word of the LORD. <sup>10</sup>Thus says the LORD God:<sup>c</sup> Observe! I am against the shepherds; I will require My sheep at their hand and put a stop to their feeding the flock; neither shall the shepherds feed themselves any more. I will rescue My flock from their mouths, so that they may not be food for them any longer. <sup>11</sup>For thus says the LORD God: Lo! I, even I, will search for My flock and seek them out. <sup>12</sup>As a shepherd seeks out his sheep when he is among those who are scattered, so will I seek out My sheep and rescue them from all the places where they have been scattered in the day of cloud and darkness.<sup>d</sup> <sup>13</sup>I will bring them out from among the peoples and gather them from the countries and bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses and in all the habitable portions of the country. <sup>14</sup>In good pastures will I feed them; upon the

w) As a rule, the Gentiles will learn from His judgments that the LORD is God; but through Israel's tragic discipline, the Jews too may learn this vital fact.

x) They show enthusiasm, but their inclinations are not Godward [cf. Isa. 29:13].

y) A prophet's true function is to interpret history in the light of God's purpose to redeem His people.

z) The shepherds are their native kings, rulers, and priests [Moses, Isa. 63:11, 12; David, Ps. 78:70-72; Cyrus, Isa. 44:28].

a) "As I live, says the LORD God" finds a corresponding equivalent in "I assure you" in the N.T. as spoken by Jesus.

b) The phrase "My sheep," is repeated often in these verses: four times in verse 8 alone.

c) Repetition is for emphasis.

d) The LORD here shows what a good shepherd would do [cf. Luke 19:10]. The kings of Israel were responsible for the morals of the nation, and the prophets shared the responsibility. Jeremiah had warned Israel that a better brand of pastors was needed [23:1-8].

mountain heights of Israel shall be their fold; there they will lie down in a good fold, and in rich pastures they shall graze on the mountains of Israel. <sup>15</sup>I Myself will feed My flock, <sup>16</sup>and I will cause them to lie down, says the LORD God.<sup>e</sup> I will seek the lost and bring back the strayed; I will bind up the wounded; I will strengthen the sick; and the fat and the strong I will guard, tending them all with judgment.<sup>f</sup>

<sup>17</sup>As for you, my flock, thus says the LORD God: See! I judge between lambs and kids, between rams and he-goats.<sup>g</sup>

<sup>18</sup>Is it not enough for you to graze in the good pasture, that you must trample down with your feet the rest of the pasture; and to drink of the clear waters yourselves, that you must befoul the rest with your feet? <sup>19</sup>Must My flock graze on what you have trampled upon and drink what you have befouled with your feet?

<sup>20</sup>Therefore, thus says the LORD God to them: Behold! I Myself will judge between the fat sheep and the lean sheep. <sup>21</sup>Because you push with your side and shoulder and thrust at all the weak with your horns till you have driven them out, <sup>22</sup>I will save<sup>h</sup> My sheep, so that they may no longer be your prey, and I will judge between sheep and sheep. <sup>23</sup>I will appoint over them one shepherd,<sup>i</sup> even My servant David; he shall feed them and be a shepherd to them; <sup>24</sup>I, the LORD, will be their God, and My servant David shall be a prince among them. I, the LORD, have spoken it. <sup>25</sup>I will make with them a covenant of peace<sup>j</sup> and will banish the wild animals from the land, so that they may live securely in

the plains and sleep in the woods. <sup>26</sup>I will make them and the places around My hill a blessing, sending rains to come down in their season; there shall be showers of blessing.<sup>k</sup> <sup>27</sup>The trees of the field shall yield their fruit, and the land shall yield her produce; they shall be secure in their land! They shall know that I am the LORD, when I have broken the bars of their yoke<sup>l</sup> and have rescued them from the hands of those who enslaved them. <sup>28</sup>They shall no more be a prey to the nations, neither shall the wild beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. <sup>29</sup>I will provide them with vegetation renowned for its growth. No more will they be subjected to famine, and no longer shall they bear the reproach of the nations. <sup>30</sup>Thus they shall know that I, the LORD their God, am with them, and that they, the house of Israel, are My people, says the LORD God. <sup>31</sup>You are My flock, the sheep of My pasture, and I am your God,<sup>m</sup> says the LORD God.

**35** THE WORD OF THE LORD CAME to me: <sup>2</sup>Son of man, set your face against Mount Seir<sup>n</sup> and prophesy against it. <sup>3</sup>Say to it, Thus says the LORD God: Look! I am against you, Mount Seir; I will stretch out My hand against you, and I will make you a desolation and a waste. <sup>4</sup>Your cities<sup>o</sup> I will destroy, and you shall become a desolation. You shall know that I am the LORD, <sup>5</sup>for you have perpetuated enmity toward the children of Israel and have handed them over to the violence of the sword at the time of their calamity, the time of their final

c) To gather and restore Israel is repeatedly emphasized in Ezekiel's later chapters [36:24; 37:22; 38:8; 39:27]. That the LORD Himself will act as the Shepherd of His people leads directly to the N.T. f) The divine Shepherd tempers His treatment of His flock with mercy and discernment.

g) The he-goats are the strong, leading men of the community, who ignore the rights of common people.

h) To Ezekiel salvation meant largely restoration of Israel; Jesus saves from sin [Matt. 1:21], for the new life.

i) The "one shepherd" implies a single flock, such as David and Solomon had before the schism between Israel and Judah. j) Ensured by the extermination of hurtful beasts.

k) Not only the former rains which fall in Oct. and Nov., but also the winter rains [Dec. to Mar.] and the latter rains of April.

l) The oriental yoke consists of four crosspieces around the neck of an ox.

m) The ideal relation between the LORD and His people will be re-established in the blessed future. n) Mt. Seir, a mountainous region stretching south from the Dead Sea to the Gulf of Akabah, 100 miles on the east of the Arabah, was the home of the Edomites, the sons of Esau.

o) Only a few small villages remain today in Edom, the chief of which from north to south are Bozrah, Shobek, Elgi, Maan, Ezion-geber, and Petra, once the capital, but empty now of all settled inhabitants.

doom. <sup>6</sup>Therefore, as I live, says the LORD God, because you are guilty of blood, blood shall pursue you; since you have not hated blood, blood will pursue you. <sup>7</sup>Thus I will make Mount Seir a waste and a ruin. I will cut off from it him who arrives and him who leaves. <sup>8</sup>I will cover its mountains with the slain; those slain by the sword shall fall, in your hills, in your valleys and in your creek-beds. <sup>9</sup>I will make you a perpetual desolation, and your cities shall remain uninhabited.<sup>p</sup> You shall know that I am the LORD.

<sup>10</sup>Because you have said, "These two nations and these two lands<sup>q</sup> shall become mine, and we will take possession of them," — although the LORD was there — <sup>11</sup>therefore, as I live, says the LORD God, I will do to you according to your anger and your envy which you have shown in your hatred for them. I will make Myself known among them when I judge you. <sup>12</sup>And you shall know that I, the LORD, have heard all your revilings which you have uttered against the mountains of Israel, saying, "They are a desolation! They are given us to devour!" <sup>13</sup>You spoke boastfully with your big words against Me; I heard them all. <sup>14</sup>Thus says the LORD God: The whole world will rejoice when I make you desolate. <sup>15</sup>As you rejoiced over the heritage of the house of Israel because it was ruined, so will I deal with you; you shall become desolate, Mount Seir, and all Edom, all of it. So shall they know that I am the LORD.

**36** AND YOU, SON OF MAN,<sup>r</sup> PROPHECY to the mountains of Israel. Say, You mountains of Israel, hear the word of the LORD. <sup>2</sup>Thus says the LORD God: Because the enemy<sup>s</sup> has exulted over you, saying, "Aha! The ancient heights have become ours," <sup>3</sup>therefore prophesy, Thus says the

LORD God: Because, yes, because<sup>t</sup> you were crushed and were trampled on every side to become the possession of the remaining nations, and you became the talk and slanderous gossip of the people; <sup>4</sup>therefore, you mountains of Israel, hear the word of the LORD God: Thus says the LORD God to the mountains and to the hills, to the ravines and to the valleys, to the desolate wastes and to the deserted cities, which have become a spoil and a mockery to the nations remaining all around, <sup>5</sup>thus says the LORD God: Surely I will speak in the heat of My zeal against the remainder of the surrounding nations, especially against all Edom, who allotted My land to themselves with the utmost joy and with utter contempt, so that they might hold it as booty. <sup>6</sup>Therefore prophesy concerning the land of Israel, and say to the mountains and to the hills, to the ravines and to the valleys, Thus says the LORD God: Behold, I will speak in my wrathful jealousy, because you have suffered the reproach of the nations. <sup>7</sup>Therefore, thus says the LORD God: I swear with My uplifted hand<sup>u</sup> that the nations which are around you shall themselves bear their reproach.

<sup>8</sup>But you, mountains of Israel, shall put forth your branches and yield your fruit for My people Israel; for they shall soon be coming home.<sup>v</sup> <sup>9</sup>For see, I am for you, and I will turn to you, and you shall be tilled and sown; <sup>10</sup>I will multiply you into a large population, the whole house of Israel, all of it;<sup>w</sup> Your cities shall be inhabited and the ruins rebuilt. <sup>11</sup>I will multiply in the land both man and beast; they shall increase and be fruitful; and I will populate you as of old, and I will do even better to you than during your early days.<sup>x</sup> Then you shall know that I am the LORD. <sup>12</sup>Yes, I will allow men to travel over you;<sup>y</sup> My people Israel shall possess

p) The Edomites of Mt. Seir probably hoped, in Israel's humiliation, to seize some of their territory. q) Mt. Seir and Canaan.

r) Ch. 36 follows ch. 35 naturally; as Edom is weakened, Israel will prosper.

s) In particular, the Edomites. t) "Because" is repeated for emphasis, as in 13:10.

u) An established custom when making covenants.

v) Israel's return from Babylon was imminent. Jeremiah had named 70 years as the length of their captivity [Jer. 29:10]; Jerusalem was without a temple 70 years [586-516 B.C.].

w) Including both Judah and northern Israel [cf. 11:15; 20:40]; the unity of the whole nation is emphasized by Ezekiel.

x) The land is implicitly depicted here as bereaved by their historic losses.

y) Over the land, doing business.



you; you shall be their inheritance, and no longer shall you make them childless.<sup>13</sup> Thus says the LORD God: Because men taunt you, declaring that you are a land which devours its population,<sup>2</sup> you shall no longer diminish the number of men and no longer bereave your nation [of children], says the LORD God.<sup>15</sup> I will no longer make you hear the sneer of the nations, and you shall no more bear the reproach of peoples, and no longer shall you make your people stumble,<sup>a</sup> says the LORD God.

<sup>16</sup>The word of the LORD came to me:<sup>b</sup> <sup>17</sup>Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings, their worship being to Me as the uncleanness of a woman in her impurity.<sup>c</sup> <sup>18</sup>So I poured out My fury on them because of the blood which they had shed in the land and for the defilement, which they had brought upon it through their idols.<sup>d</sup> <sup>19</sup>I scattered them among the nations, and they were dispersed over the countries; for according to their ways and their doings, I judged them.<sup>20</sup> When they came to the nations whither they went, they profaned My holy name, for men said of them, "These are the people of the LORD, yet they had to leave His land!" <sup>21</sup>But I had concern for My holy name, which the house of Israel had profaned among the nations whither they went.

<sup>22</sup>Therefore say to the house of Israel, Thus says the LORD God: It is not for your sakes, house of Israel, that I am about to act, but for My holy name,<sup>e</sup> which you have profaned among the nations to which you came. <sup>23</sup>I will vindicate My great name, which has been profaned among the nations, and which you have profaned

among them; and the nations shall know that I am the LORD, says the LORD God, when, through you, I vindicate My holiness<sup>f</sup> before their eyes. <sup>24</sup>For I will lead you from among the nations, gather you from all the countries, and bring you into your own land. <sup>25</sup>I will sprinkle clean water upon you, and you will be cleansed from all your impurities; from all your idols I will purify you. <sup>26</sup>A new heart,<sup>g</sup> too, I will give you, and a new spirit I will put within you. I will take the heart of stone out of your flesh, and I will give you a heart of flesh. <sup>27</sup>I will put My Spirit within you and cause you to walk in My statutes, and you shall observe My ordinances and do them. <sup>28</sup>You shall live in the land which I gave your fathers; you shall be My people, and I will be your God; <sup>29</sup>I will also save you from all your impurities. I will command the grain, to make it abundant, allowing no famine to overtake you. <sup>30</sup>I will multiply the fruit of the tree and the produce of the field, that you may no more be reproached by the nations for famine.<sup>h</sup> <sup>31</sup>Then you will remember your evil ways and your doings which were not good, and you will loathe yourselves in your own sight because of your iniquities and your abominations.<sup>i</sup> <sup>32</sup>It is not for your sake that I do this, says the LORD God. Be that known to you. Be ashamed and confounded for your ways, O house of Israel!

<sup>33</sup>Thus says the LORD God: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places to be rebuilt. <sup>34</sup>The acreage that was left desolate shall once more be cultivated in the sight of all those who pass by. <sup>35</sup>They shall say, "This soil that was

2) The land of Israel has always had thin soil and is subject to droughts, blasting mildew, and locusts [cf. Jer. 14]. The land itself is being addressed. a) Offering their children to idols.

b) Vss. 16-34 are read by the Jews as the prophetic lesson in the worship of Sabbaths, in the synagogues. He who has power to punish has power also to restore. c) A figure for idolatry.

d) Though Israel must be punished, yet they must also be restored and sanctified, that the Lord's name may be held in honor.

e) Israel's exile was, to the nations, a reflection upon Israel's God, detracting from His power and majesty. Vss. 22-32 are among the most spiritual in the O.T.; implicitly they point to a promised Messiah. f) "Holiness" in the O.T. means uniqueness, separation from all other gods.

g) A "new heart" implies a new nature or attitude spiritually, inspired by the Lord's active energy [cf. Isa. 42:1; 59:21].

h) Ezekiel, here and in 34:27, makes the noteworthy fertility of the soil and fruit trees one of the tokens of the coming age.

i) Repeated from 20:43. In the doctrine of the "new birth," Jesus explained how obedience to His ordinances becomes possible.

sembled your forces to take prey, to carry away silver and gold, to drive away cattle, and to seize goods?"

<sup>14</sup>Therefore, son of man, prophesy. Say to Gog, Thus says the LORD God: On that day, when My people Israel are dwelling in security, you will bestir yourself <sup>15</sup>and come from your place out of the far north, you and the many peoples with you, all of them riding on horses, a great host and a mighty army; <sup>16</sup>and you will come against My people Israel like a cloud covering the land. It shall be in the latter days that I will bring you against My land, so that the nations may recognize Me, when through you, Gog, I vindicate My holiness before their eyes.<sup>b</sup>

<sup>17</sup>Thus says the LORD God: You are those of whom I spoke in former days by My servants, the prophets of Israel, who prophesied for years in those days, through whom I threatened to bring you against them.<sup>c</sup> <sup>18</sup>And on that day, the day when Gog shall come against the land of Israel, says the LORD God, My anger shall come up into My nostrils. <sup>19</sup>For in My jealousy and in the fire of My indignation, I have spoken: Surely in that day there shall be a great shaking in the land of Israel; <sup>20</sup>the fish of the sea, the birds of the air, the beasts of the field, all creatures that creep upon the ground, and all people that live on the face of the earth, shall quake at My presence. The mountains shall be thrown down; cliffs shall fall, and walls shall tumble to the ground.<sup>d</sup> <sup>21</sup>I will then summon the sword against him<sup>e</sup> on all My mountains, says the LORD God; every man's sword shall be against his brother. <sup>22</sup>With pestilence and with blood I will enter into judgment with him, and I will pour upon him, upon his hordes, and upon all the nations in his train, floods of rain accompanied by hailstones, fire, and brimstone. <sup>23</sup>Thus I will manifest My greatness and My

holiness and make Myself known in the eyes of many nations; they will know that I am the LORD.<sup>f</sup>

**39** SON OF MAN, PROPHECY AGAINST Gog. Say, Thus says the LORD God: Look! I am against you, Gog, chief prince of Meshech and Tubal. <sup>2</sup>I will turn you around and drive you on to leave the extreme north, so as to bring you to the mountains of Israel: <sup>3</sup>then I will strike your bow from your left hand and will make your arrows drop out of your right hand. <sup>4</sup>You shall fall upon the mountains of Israel, you and all your hordes and your many allies, and I will give you to the birds of prey of every sort and to the beasts of the field to be devoured. <sup>5</sup>You shall fall in the open field; for I have said it, says the LORD God. <sup>6</sup>I will send fire on Magog<sup>g</sup> and on those who dwell securely in the coastlands; and they shall know that I am the LORD. <sup>7</sup>I will make known My holy name in the midst of My people Israel, and I will no longer allow My holy name to be profaned. So shall the nations<sup>h</sup> know that I am the LORD, the Holy One of Israel. <sup>8</sup>Behold, it comes! It shall be done, says the LORD; this is the day I predicted.

<sup>9</sup>Then shall those who live in the cities of Israel go out and make fires of their weapons, the shields and bucklers, bows and arrows, the handpikes and the spears. For seven years they shall make fires of them; <sup>10</sup>they shall not gather wood from the fields or cut it in the forests, but they shall make fuel of the weapons; thus they shall despoil those who despoiled them and plunder those who plundered them, says the LORD God.

<sup>11</sup>On that day I will give Gog a place for burial in Israel, the valley of the travelers, east of the sea. It will block the road for all who travel that way; for there Gog and his whole army will

b) Gog comes up of his own accord; at the same time the LORD says, "I will bring you up against My land." Thus the divine purpose overrides Gog's base motives and uses them.

c) Note Isa. 17:12; Jer. 4:6 ff.; Joel 2:2; Zeph. 1:14, 15; 3:8.

d) Zech. 12:2 ff. describes similar apocalyptic accompaniments; both animate and inanimate nature are involved. e) Gog [vs. 14; ch. 39:1].

f) The LORD reveals Himself in destruction and in blessing [cf. 37:28].

g) Magog here seems to be the name of a people; the prophet probably intended to include those also of the nations that made up Gog's great army.

h) The destruction of Gog and Magog will be a revelation to the Gentiles of the LORD's holiness, as well as to Israel.

be buried; it will be called, "the Valley of Gog's Host."<sup>12</sup>For seven months the house of Israel will be burying them, so that the land may be thoroughly cleansed.<sup>13</sup>All the people of the land will be burying them; it will bring them renown on the day that I show My glory, says the LORD God.<sup>14</sup>They will set apart certain men, definitely commissioned to traverse the whole land searching for those who remained on top of the ground unburied, to bury them and to cleanse the land; they will begin their search at the end of seven months.<sup>15</sup>As they pass through the land and one notices human bones, he shall set up a marker<sup>1</sup> beside it, till the gravediggers bury it in the Valley of Gog's Host.<sup>16</sup>A city named "Multitude" is there. Thus they shall cleanse the land.

<sup>17</sup>And for you, son of man, thus says the LORD God: Speak to the birds of every feather and to all the beasts of the field. Say, Assemble yourselves and come, gather from every quarter to the great sacrificial feast<sup>1</sup> that I am preparing for you upon the mountains of Israel, at which you shall eat flesh and drink blood.<sup>18</sup>You shall eat the flesh of warriors and drink the blood of princes of the earth — of rams, of lambs, of goats, and of bulls, all of them fatlings of Bashan.<sup>19</sup>You shall eat fat<sup>k</sup> until you are glutted and drink blood<sup>k</sup> until you are drunk, at the sacrificial feast which I am preparing for you;<sup>20</sup> you shall be sated at My table with horses and riders, warriors and soldiers of every sort, says the LORD God.

<sup>21</sup>Thus I will manifest My glory among the nations; all the nations shall see the judgments that I execute and the hand which I have laid on them.<sup>22</sup>From that day onwards the house of Israel shall know that I am the LORD their God.<sup>23</sup>And the nations shall

know that the house of Israel went into captivity for their iniquity, because they dealt treacherously toward Me; for which reason I hid My face from them and gave them into the hand of their adversaries; and they fell, all of them, by the sword.<sup>24</sup>According to their uncleanness and transgressions I dealt thus with them and hid My face from them.

<sup>25</sup>Therefore,<sup>1</sup> says the LORD God: I will reverse the captivity of Jacob<sup>m</sup> and have mercy on the whole house of Israel; I will be jealous for My holy name.<sup>26</sup>They shall forget their shame<sup>n</sup> and all the treachery they have practiced against Me, when they are settled and undisturbed in their own land,<sup>27</sup> when I have brought them back from the peoples and gathered them from the lands of their enemies and through them I have vindicated My holiness in the sight of many nations.<sup>28</sup>They shall know that I am the LORD their God<sup>o</sup> in that I have caused them to go into exile among the nations and have now gathered them into their own land. I will never leave any of them alone again,<sup>29</sup> nor any longer hide My face from them, for on the house of Israel I have poured out My Spirit, says the LORD God.

**40** IN THE TWENTY-FIFTH YEAR OF our exile, in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city had been smitten, on that very day the hand of the LORD was upon me,<sup>2</sup> and in visions of God He brought me into the land of Israel. He set me down on a very high mountain, on the south side of which there was laid out something like a city.<sup>p</sup> <sup>3</sup>When He brought me to it, behold, there was a man, whose appearance was like shining bronze, with a linen tape and a measuring reed in his hand, standing

i) Probably an upturned stone, or cairn.

j) Not merely a sacrifice, but a sacrificial meal; based probably on Isa. 34:6, and influencing the writer in Rev. 19:17-21.

k) The "fat" and "blood" of sacrifices were regarded as most holy, because they were the seat of life, the choicest physical gift of God [cf. 44:15].

l) The prophet concludes with a profound sense of the LORD's Deity.

m) Ezekiel seldom uses the name "Jacob" [20:5], but then as a parallel with Israel, including the whole nation. n) With self-reproach [16:63].

o) This is the major truth taught by Ezekiel through the whole book.

p) Having portrayed in chs. 34-37 his ideal of the coming age, the prophet as a priest shows his deep concern for a place of worship.

in the gateway. <sup>4</sup>The man<sup>q</sup> said to me, "Son of man, look with your eyes, hear with your ears, and take to heart all that I shall show you; for you were brought here so that I might show it to you; then go and tell the house of Israel all that you see." <sup>5</sup>Observe, a wall ran all around the outside of the building,<sup>r</sup> and in the hand of the man standing there was a measuring reed, 10½ feet long by the longer measure;<sup>s</sup> so he measured the thickness of the wall, one reed in breadth, and the height one reed.

<sup>6</sup>Then he brought me to the gateway looking east.<sup>t</sup> Going up its steps, he measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. <sup>7</sup>Each guard room was one reed long and one reed broad; and the space between the guard rooms, 8¾ feet; and the threshold of the gate by the vestibule of the gate at the inner end, one reed. <sup>8</sup>He also measured the vestibule of the gateway leading into the building, one reed; then the vestibule, 14 feet; <sup>9</sup>the jambs<sup>u</sup> on either side of the gateway porch being 3½ feet wide, and the porch of the gate was inside. <sup>10</sup>The three guard rooms of the east gate were on each side, all of the same dimensions; and the jambs between them were all of the same size. <sup>11</sup>Then he measured the breadth of the gateway, 17½ feet, and the length of the gateway, 22¾ feet. <sup>12</sup>In front of each guard room there was a platform, 1¾ feet square; the guard rooms themselves being 10½ feet square. <sup>13</sup>Then he measured the gate from roof to roof of the guard rooms, a breadth of 43¾ feet from door to door. <sup>14</sup>He measured the vestibule, too, which was 35 feet in length; and

around the vestibule was the inner court. <sup>15</sup>From the front of the gateway at the entrance to the inner front was 87½ feet.<sup>v</sup> <sup>16</sup>The gateway had latticed windows all around, which were beveled inward toward the jambs between the guard rooms; the vestibule, too, had windows all around, and on the jambs were palm-tree<sup>w</sup> decorations.

<sup>17</sup>Then he brought me into the outer court; and see, there were chambers and a pavement around the court, thirty chambers fronting on the pavement.<sup>x</sup> <sup>18</sup>The lower pavement, which was on a different level from that around the temple, ran along before the gates, as broad as they were long. <sup>19</sup>Then he measured the breadth of the court from the inner front of the lower gate to the outer front of the inner court, 175 feet, on the east side and the north side.

<sup>20</sup>He also brought me to the north gate of the outer court and measured its length and its breadth. <sup>21</sup>This gate had three guard rooms on each side, with jambs and vestibule of the same size as that of the first gate; it was 87½ feet in length and 43¾ feet in breadth. <sup>22</sup>And it had windows, a vestibule, and palm trees, of the same size as those of the east gate. It was reached by a stairway of seven steps, and its vestibule was on the inside. <sup>23</sup>Opposite the gate on the north, as on the east, was a gate to the inner court; and he measured from gate to gate, 175 feet.

<sup>24</sup>Then he led me southward; and look, there was a gate facing south. He measured its jambs and its vestibule and found they were the same size as the others. <sup>25</sup>There were windows too about the gate and its vestibule, of the same size as the others. It was 87½

q) The prophet Zechariah, too, had an interpreting angel [Zech. 1:9 ff.; cf. Rev. 21:15].

r) The whole temple area with its courts and chambers.

s) The Hebrew standard of measurement was the cubit, the length from the elbow to the end of the middle finger, which equals 1½ feet. But Ezekiel refers to the longer cubit, a hand-breadth [¼ foot more], so that six such cubits are six times 1¾ feet, or 10½ feet. These longer cubits are applied in these temple measurements. We express our measurements in inches and feet — 21 inches to Ezekiel's cubit.

t) The east gate was a most important entrance to the temple area, for the Holy of Holies faced east.

u) From French *jambe*, "leg," corresponding to our "post," but usually large, of column type.

v) The total length of the gateway, from east to west, was 87½ feet; the building was thus twice as long as broad.

w) The palm was especially sacred to the Oriental in the decoration of temples; Solomon's temple was adorned with palms [1 Kings 7:36].

x) Thus creating a colonnade around the court. These chambers were used as storerooms, the four corner rooms being kitchens or "boiling places," used on festival occasions.

feet long and  $43\frac{3}{4}$  feet wide. <sup>26</sup>It too had a stairway of seven steps; its vestibule was on the inside, and it had palm trees on its jambs, one on each side. <sup>27</sup>The inner court had a gateway on its south side, corresponding to the south gate of the outer court. He measured from gate to gate, 175 feet.

<sup>28</sup>He further brought me to the inner court<sup>3</sup> by the south gate, and he measured the south gate. It was of the same size as the others <sup>29</sup>and its guard rooms, its jambs, and its vestibule were of the same size as the others; and there were windows all around in it and in its vestibule; its length was  $87\frac{1}{2}$  feet and its breadth  $43\frac{3}{4}$  feet. <sup>30</sup>There were vestibules round about, and its vestibule was  $43\frac{3}{4}$  feet long and  $8\frac{3}{4}$  feet broad. <sup>31</sup>The vestibule faced the outer court. It had palm trees on its jambs, and its stairway had eight steps.

<sup>32</sup>Then he took me to the inner court<sup>4</sup> on the east side; and he measured the gate, which was the same size as the others. <sup>33</sup>Its guard rooms, jambs, and vestibule were of the same size as the others. The gate and its vestibule had windows all around; it was  $87\frac{1}{2}$  feet long and  $43\frac{3}{4}$  feet broad. <sup>34</sup>Its vestibule faced the outer court and palm trees were on its posts, both sides; and its stairway had eight steps.

<sup>35</sup>Then he led me to the north gate and measured it <sup>36</sup>with its guard rooms, jambs, and vestibule of the same size as the others. It also had windows all around and was  $87\frac{1}{2}$  feet long by  $43\frac{3}{4}$  feet broad. <sup>37</sup>Its vestibule faced the outer court; it had palm trees on its posts, one on either side; and its stairway had eight steps.

<sup>38</sup>There was one chamber with its door opening into the vestibule of the gate, where the victims of the burnt offerings were washed. <sup>39</sup>In the vestibule of the gate there were two tables on each side, on which the burnt offerings,

the sin offerings, and the guilt offerings were slaughtered.<sup>a</sup> <sup>40</sup>On the outside of the vestibule at the entrance of the north gate were two tables, and on the other side of the vestibule of the gate were two tables. <sup>41</sup>Four tables were on the inside, and four tables were on the outside of the gateway, in all eight tables, on which the sacrifices were cut up and made ready. <sup>42</sup>There were also four tables of hewn stone for the burnt offering,  $2\frac{5}{8}$  feet long, and  $2\frac{5}{8}$  feet broad, and  $1\frac{3}{4}$  feet high, on which the instruments, used in the preparation of the sacrifices, could be laid. <sup>43</sup>Hooks, 3 inches long, were fastened all around on the inside of the vestibule, on which to hang the flesh of the sacrifices.

<sup>44</sup>Outside the gate to the inner court, there were two chambers in the inner court, one by the north gate, facing south, and the other by the south gate, facing north. <sup>45</sup>He said to me, "This chamber, facing south, is for the priests who have charge of the house; <sup>46</sup>the other chamber, facing north, is for the priests, the sons of Zadok, who have charge of the altar; they among the sons of Levi may approach the LORD to minister to Him."<sup>b</sup> <sup>47</sup>Then he measured the court, a perfect square, 175 feet long and 175 feet broad; and the altar was in front of the temple.

<sup>48</sup>He then brought me to the vestibule of the temple and measured the jambs of the vestibule, which were  $8\frac{3}{4}$  feet thick on each side. The breadth of the gate was  $24\frac{1}{2}$  feet and the breadth of its sides, each  $5\frac{1}{4}$  feet. <sup>49</sup>The length of the vestibule was 35 feet, and the breadth  $19\frac{1}{4}$  feet. Ten steps led up to it, and there were two pillars beside the jambs one on each side.<sup>c</sup>

**41** HE THEN TOOK ME INTO THE nave of the temple, and he measured the jambs on each side,

y) Solomon's temple had only one court, but one court was not enough [Ezek. 43:7-9]; in this temple there must be one for the use of the laity and an inner one for the priests [Ezek. 44:7 ff; 46:3].

z) The inner court stood on a higher level than the outer one, to express, probably, an ascending scale of holiness and separation.

a) The Hebrew word, translated "slaughtered" here, refers to the care and manipulation of the flesh of these offerings rather than to the actual killing, which took place outside.

b) The distinction in ranks of the priesthood seems to have arisen in the days of Josiah [II Kings 23:8, 9].

c) In Solomon's temple there were two pillars, Jachin and Boaz [I Kings 7:21]. Two great pillars still stand at the entrance to the "Great High Place" of Petra in Edom of Mt. Seir.

which were  $10\frac{1}{2}$  feet thick. <sup>2</sup>The breadth of the entrance was  $17\frac{1}{2}$  feet, the leaves of each door being  $8\frac{3}{4}$  feet. Then he measured the nave, which was 70 feet long and 35 feet broad. <sup>3</sup>He then entered the inner room and measured the jambs of the door, which were  $3\frac{1}{2}$  feet thick, while the width of the entrance was  $10\frac{1}{2}$  feet; and the sidewalls of the entrance were  $12\frac{3}{4}$  feet on each side. <sup>4</sup>Then he measured the [inner] room,<sup>d</sup> which was 35 feet long and 35 feet broad at the front of the nave. He said to me, "This is the Holy of Holies."<sup>e</sup>

<sup>5</sup>Then he measured the wall of the temple,  $10\frac{1}{2}$  feet thick, with side chambers 7 feet broad all around the house. <sup>6</sup>These side chambers were three stories high, one over another, thirty in each story. They were attached to the wall of the temple on joints that were not inserted in the wall of the house.<sup>f</sup> <sup>7</sup>These side chambers increased in width as they rose upward; so in ascending, one went up from the lowest chamber to the highest by the middle chamber. <sup>8</sup>I noticed a raised platform surrounding the temple on which the foundations of the chambers also rested, full  $10\frac{1}{2}$  feet high. <sup>9</sup>The thickness of the wall for the side chambers on the outside was  $8\frac{3}{4}$  feet, and the part of the platform left free was  $8\frac{3}{4}$  feet, <sup>10</sup>leaving a 35-foot space between the side rooms and the service rooms on every side. <sup>11</sup>The doors of the side chambers opened on a free space, one door to the north and another to the south; and the open space was  $8\frac{3}{4}$  feet broad all around the temple.

<sup>12</sup>The building<sup>g</sup> which faced the temple yard on the west side was  $122\frac{1}{2}$  feet broad; the wall of the building was  $8\frac{3}{4}$  feet thick round about and its length  $157\frac{1}{2}$  feet.

<sup>13</sup>Then he measured the temple, 175 feet long, including the yard with its building and walls, 175 feet long;

<sup>14</sup>and the east front of the house with the yard was 175 feet broad. <sup>15</sup>Then he measured the building on the west side of the yard with its walls on either side, 175 feet long. The nave, the inner temple, and the vestibule <sup>16</sup>were roofed over, and all three had latticed windows all around. The inside walls of the temple were paneled with wood from the floor to the windows and from the windows to the roof, <sup>17</sup>including the space over the door leading to the inner room, inside and out. And on all the walls round about and on the nave there were carved likenesses <sup>18</sup>of cherubs and of palm trees,<sup>h</sup> a palm tree alternating with every cherub. Each cherub had two faces, <sup>19</sup>a man's face looking to the palm tree on one side, and a lion's face looking to the palm tree on the other side. They were carved all around the temple. <sup>20</sup>From the floor to the roof there were carved cherubim and palm trees on all walls.

<sup>21</sup>As for the temple, the doorposts were squared, and in front of the holy place was something resembling <sup>22</sup>an altar of wood;<sup>i</sup> it was  $5\frac{1}{4}$  feet high and  $3\frac{1}{2}$  feet long, its corners, its base, and its sides being all of wood. He said to me, "This is the altar-like table which stands before the Lord."<sup>j</sup> <sup>23</sup>Both the nave and the holy place had double doors, <sup>24</sup>each door having two swinging leaves. <sup>25</sup>On the doors of the nave were carved cherubs and palm trees, such as were carved on the walls; and there was a canopy of wood over the front of the vestibule outside. <sup>26</sup>There also were recessed windows with palm trees on either sidewall of the vestibule. Thus were the side chambers of the house, and the thresholds.

**42** THEN HE LED ME OUT INTO THE outer court northward to the chambers extending along the side of the temple, facing its yard and the

d) Ezekiel, a priest as well as a prophet, does not enter the most holy place with his guide; the angel alone enters.

e) To express the superlative degree, the Hebrews often repeated the same word, thus "Holy of Holies," "Lord of lords," "Song of songs," "heaven of heavens."

f) These were not an integral portion of the temple building [cf. I Kings 6:6].

g) The purpose of this building is not stated; possibly it was an open summerhouse.

h) Solomon's temple was so decorated [I Kings 6:29], the cherubim symbolizing the guardians of God's dwelling place.

i) This was the only piece of furniture inside the temple; it is called an altar in I Kings 6:20 [in the Septuagint].

structure to the north. <sup>2</sup>The length of the building on the north side was 175 feet and its breadth 87½ feet. <sup>3</sup>Adjoining the 35 feet which belonged to the inner court and facing the pavement which belonged to the outer court, rose the chambers with galleries<sup>j</sup> three stories high. <sup>4</sup>Before the chambers was a passageway 17½ feet wide and 175 feet long, their doors opening to the north. <sup>5</sup>The upper chambers were narrower because the gangways took from them more than from those of the lower and the middle stories, <sup>6</sup>and the three stories had no pillars like the rooms in the outer court; hence the upper chambers were set back more than those on the ground floor. <sup>7</sup>There was a wall outside, parallel to the chambers in the outer court, 87½ feet long; <sup>8</sup>for the chambers in the outer court were 87½ feet, while those opposite the temple were 175 feet long. <sup>9</sup>From under these chambers, as one approached them from the outer court, was the entrance on the east side.

<sup>10</sup>On the south side, in front of the yard and the outer wall of its building, there was another row of chambers, <sup>11</sup>with a passage in front of them, similar to the chambers facing north, of the same length and breadth, with like exits, arrangements, and doors, <sup>12</sup>facing the south. There was a door too at the head of the passage in front of the outer wall as one approached it from the east.

<sup>13</sup>He said to me, "The north chambers and the south chambers facing the yard are the holy chambers, where the priests who approach the LORD shall eat the most holy offerings and where they may deposit the most holy offerings, the cereal offerings, the sin offerings, and the guilt offerings; for the place is holy. <sup>14</sup>When the priests enter in, they shall not go out of the holy place into the outer court, without laying off the clothes there in which they have been ministering, for

these are holy; they shall put on other clothes, in which they shall approach the part of the building open to the people."<sup>k</sup>

<sup>15</sup>When he had finished measuring the interior of the temple, he led me out by the gate facing east and measured the whole building all around. <sup>16</sup>First he measured the east side, 875 feet by the measuring reed. <sup>17</sup>Then he turned and measured the north side, 875 feet by the measuring reed. <sup>18</sup>Then he turned and measured the south side, 875 feet by the measuring reed. <sup>19</sup>Then he turned and measured the west side, 875 feet by the measuring reed. <sup>20</sup>On the four sides he measured it. There was a wall about it on all four sides, 875 feet long and 875 feet broad,<sup>l</sup> to separate the sacred from the secular.

**43** AFTERWARD HE BROUGHT ME to the gate looking east, <sup>2</sup>and behold, the glory of the God<sup>m</sup> of Israel came from the east. The sound of His coming was like the sound of many waters, and the earth beamed with His glory. <sup>3</sup>The vision which I saw was like the appearance I had seen when He came to destroy the city and like the vision which I saw by the river Chebar; and I fell face downward. <sup>4</sup>The glory of the LORD entered the temple by the gate facing east; <sup>5</sup>then the Spirit caught me up and brought me into the inner court, and the glory of the LORD filled the temple.

<sup>6</sup>I heard Him speaking to me out of the temple, while the man stood by me. <sup>7</sup>He said to me: Son of man, this is the place of My throne, the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. The house of Israel shall no more defile My holy name, neither they nor their kings, by their harlotry or by the corpses of their wicked kings. <sup>8</sup>By putting their threshold next to My threshold and their doorposts next to My doorposts with only a wall between

j) There was a gallery on the top story of each block of the chambers facing inward, and the rooms in that story were open in the front without pillars.

k) Holiness was regarded as contagious [cf. Hag. 2:12]. The Hebrew prophets distinguished sharply between the sacred and the common.

l) The heavenly Jerusalem is represented also in Rev. 21:15, 16 as foursquare and surrounded by a wall; but much larger.

m) The prophet had seen the glory of the LORD abandon His former sanctuary [10:19]; now he beholds Him return.

them,<sup>n</sup> they sullied My holy name by their abominable practices; so I consumed them in My anger. <sup>9</sup>Now let them remove their whoredoms and the corpses of their kings far from Me, and I will dwell in the midst of them forever.

<sup>10</sup>And you, son of man, picture to the house of Israel the temple, its plan and design, that they may be ashamed of their iniquities. <sup>11</sup>And if they are ashamed of their doings, explain to them the construction of the temple, its arrangements, its exits and its entrances, its ordinances, all its arrangements, and all its laws; and write them down in their sight that they may observe the whole constitution and its regulations and do them. <sup>12</sup>This is the law of the temple: the whole area around the top of the mount is sacred ground.<sup>o</sup> Such is the law of the temple.

<sup>13</sup>Here are the special measurements of the altar<sup>p</sup> by 21-inch yards: the gutter 21 inches deep and 21 inches wide and along on the outside a ridge 9 inches high. <sup>14</sup>And this shall be the height of the altar; from the top of its base to the lower ledge, 3½ feet and the width, 21 inches; and from the lower ledge to the upper ledge, seven feet, and the width, 21 inches; <sup>15</sup>from this upper ledge to the top of the altar hearth, 7 feet and the width, 21 inches. So the altar shall be 7 feet, and from the altar hearth four horns<sup>q</sup> shall project. <sup>16</sup>The altar hearth shall be 21 feet square; <sup>17</sup>the block beneath it 24½ feet square, with a channel about each block of 10½ inches broad and its base 21 inches broad all around. The steps of the altar shall face east.<sup>r</sup>

<sup>18</sup>Then I he said to me, Son of man, thus says the LORD God: These are the regulations for the altar, on the day it is erected to offer burnt offerings and

to sprinkle blood against you. <sup>19</sup>You shall give the Levitical priests of the Zadok family, who draw near to minister to Me, says the LORD God, a bullock for a sin offering. <sup>20</sup>You shall take some of its blood and put it on the four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse the altar and make atonement for it.<sup>s</sup> <sup>21</sup>Take the bullock for the sin offering, and have it burned at the proper place in the temple area outside the sanctuary. <sup>22</sup>Then on the second day you shall offer a he-goat without blemish for a sin offering; thus the altar shall be cleansed as it was cleansed by the bullock. <sup>23</sup>When you have finished the cleansing, you shall offer a bullock without blemish and a ram from the flock without blemish. <sup>24</sup>You shall present them before the LORD, and the priests shall sprinkle salt<sup>t</sup> on them and offer them up as a burnt offering to the LORD. <sup>25</sup>For seven days you shall provide daily a he-goat as a sin offering; also a bullock and a ram from the flock without blemish shall be provided. <sup>26</sup>For seven days you shall continue to make atonement for the altar, to purify and cleanse it, thus consecrating<sup>u</sup> it. <sup>27</sup>At the end of these days, from the eighth day onward, the priests shall offer your burnt offerings and peace offerings on the altar; and I will accept you, says the LORD God.

**44** THEN HE BROUGHT ME BACK TO the outer gate of the sanctuary, which faces east, and it was shut. <sup>2</sup>The LORD said to me: This gate shall remain shut; it shall never be opened, and no man shall enter by it; for the LORD, the God of Israel, entered by it; therefore it shall remain closed.<sup>v</sup> <sup>3</sup>Only the prince, because he is prince, may

n) Solomon's temple had only a wall between it and his palace [cf. I Kings 7:7, 8].

o) Sacred, because the abode of God's presence.

p) The altar was composed of four square stones, one above another, decreasing in breadth and increasing in thickness; the highest being 39 feet square. q) Horns, symbolizing oxen strength.

r) The altars at the Great High Place, at Petra, face east.

s) The blood of the sin offering, applied to the essential parts of the altar, was to expiate and remove the inherent sinfulness of it; for sin infects even material things.

t) Salt signified covenant keeping. "There is salt between us," says the Arab, after eating with another. Therefore they are friends as long as, supposedly, the food they have shared remains in their system — three days!

u) Literally, "filling its hand," a common Hebrew phrase to denote "installing" or "setting apart," applied here metaphorically to the altar.

v) The LORD would not forsake His sanctuary again [43:6]. The Mohammedans have held this east gate of the Temple Area, the Gate Beautiful, closed for centuries.



sit in it, to eat bread before the LORD, entering always by the vestibule and departing the same way.<sup>w</sup>

<sup>4</sup>Then He brought me by way of the north gate to the front of the temple; and when I looked, there was the glory of the LORD filling the LORD's temple, and I fell face downward. <sup>5</sup>The LORD said to me: Son of man, note carefully; see with your eyes, and hear with your ears all that I shall tell you concerning the ordinances of the house of the LORD and all its laws, and mark well those who may be admitted to the sanctuary and who are to be excluded. <sup>6</sup>Say to the rebellious, to the house of Israel, Thus says the LORD God: O house of Israel, you have committed more than enough abominations <sup>7</sup>in admitting aliens, uncircumcised in heart and uncircumcised in flesh, to enter My sanctuary, profaning it, when you offer to Me My food, the fat and the blood. You have thus broken My covenant with all your abominations. <sup>8</sup>You have not kept proper charge of My holy things, but you have appointed for yourselves keepers to take charge of My sanctuary.

<sup>9</sup>Therefore, thus says the LORD God: No alien,<sup>x</sup> uncircumcised in heart and uncircumcised in flesh, shall enter My sanctuary of all the aliens that are among the children of Israel. <sup>10</sup>But the Levites, who went far from Me when Israel went astray—who strayed from Me after their idols—they shall bear their punishment. <sup>11</sup>They may minister in My temple as guards by My temple gates and as temple servants in slaughtering the burnt offerings for the people and standing before the people to serve them. <sup>12</sup>But because the Levites ministered to the people before their gods and thereby became a stumbling block of iniquity to the house of Israel, therefore I have sworn with uplifted hand concerning them, says the LORD God,

that they shall bear their punishment. <sup>13</sup>They shall not come near Me to minister as priests to Me or to touch any of My sacred things, but they shall bear their shame because of the abominations which they have committed. <sup>14</sup>Yet I will make them keepers of My house to do all the work and all the service that is to be done in it.

<sup>15</sup>But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me,<sup>y</sup> and they shall stand before Me to offer to Me the fat and the blood, says the LORD God; <sup>16</sup>they shall enter My sanctuary, and they shall come near to My table to minister to Me, and they shall keep My charge.

<sup>17</sup>It shall be when they enter the gates of the inner court, they shall wear linen garments; they must not wear anything woollen when they are on duty within the gates of the inner court or within the house. <sup>18</sup>They shall have linen turbans on their heads and linen breeches on their loins; they shall not gird themselves with anything that causes sweat. <sup>19</sup>On going out into the outer court to join the people, they shall take off the clothes in which they ministered and deposit them in the sacred chambers; they shall put on other clothes, lest by contact with the people they render them and their clothes consecrated. <sup>20</sup>They shall neither shave their heads, nor let their hair grow long;<sup>z</sup> they shall trim the hair of their heads. <sup>21</sup>No priest shall drink wine<sup>a</sup> when he enters the inner court. <sup>22</sup>Nor shall he marry a widow or a woman who has been divorced; only a virgin of the house of Israel or the widow of a priest.

<sup>23</sup>They shall teach My people the difference between the sacred and the secular and show them how to distin-

w) The prince is to enjoy no priestly rights in the temple.

x) The aliens, in many cases, may have been prisoners of war, who were presented by the kings of Judah to the temple as slaves [cf. Zech. 14:21]. On a tablet, found in the ruins of Herod's temple, death is threatened as a penalty for any alien entering within the balustrade of the building.

y) Setting out the showbread, burning incense, dressing lamps, etc. Zadok and Abiathar, in David's time, represented the two leading families of priests [II Sam. 8:17; 20:25].

z) To let the hair grow long marked a person as under a vow, such as a warrior, or a Nazarite.

a) Ezekiel excludes wine from all the sacred offerings.

guish between the unclean and the clean. <sup>24</sup>In cases of legal controversy,<sup>b</sup> they shall serve as judges, who shall decide all cases according to My laws. They shall observe My rules and regulations at all My festivals, and they shall maintain the sacredness of My Sabbaths. <sup>25</sup>No priest shall contaminate himself by touching the body of a dead person,<sup>c</sup> except for a father or mother, for a son or a daughter, for a brother or a sister who has no husband; for them they may defile themselves. <sup>26</sup>After defilement he shall reckon for himself seven days, and then he shall be clean. <sup>27</sup>On the day that he goes into the holy place, into the inner court to minister in the sanctuary, he shall offer a sin offering for himself, says the LORD God.

<sup>28</sup>This shall be their heritage; I am their heritage, and you shall give them no possession in Israel, for I am their possession. <sup>29</sup>They shall eat the cereal offerings, the sin offerings, and the guilt offerings; and everything devoted to the LORD in Israel shall be theirs. <sup>30</sup>The first of all the first-ripe fruits and all the gifts which you give as an oblation shall go to the priests; the first batch of your bakings, too, you shall give the priests, that a blessing may rest on your homes.<sup>d</sup> <sup>31</sup>But of nothing, whether bird or animal, that dies a natural death or has been torn by wild beasts, shall the priests eat.

**45** WHEN YOU ALLOT THE LAND as an inheritance, you shall set apart for the LORD a district, lifted up from the whole, as a sacred portion,<sup>e</sup> approximately 8-1/3 miles long and 6-2/3 miles broad, which shall be sacred throughout its whole extent. <sup>2</sup>Of this whole allotment, 875 feet square shall be for the sanctuary, with 87½

feet for an open space around it. <sup>3</sup>And in this sacred allotment you shall measure off a section approximately 8-1/3 miles long by 3-1/3 miles broad, in which shall be the sanctuary, the most holy place. <sup>4</sup>There shall be the holy portions in the land for the priests, who minister in the sanctuary and approach the LORD in ministering to Him; it will furnish room for their houses as well as a holy place for the sanctuary.<sup>f</sup> <sup>5</sup>Another section, about 8-1/3 miles long and 3-1/3 miles broad, shall be for the Levites who serve in the temple, and it shall be their possession for their houses in which to live.<sup>g</sup>

<sup>6</sup>Alongside this portion set apart as the holy district, you shall assign as the possession of the city an area about 8-1/3 miles long and 1-2/3 miles broad, which shall belong to the whole house of Israel. <sup>7</sup>To the prince shall belong the land on both sides of the holy district and of the assignment to the city, on the west and on the east, corresponding in length to one of the tribal portions and extending from the western to the eastern boundary of the land; <sup>8</sup>this shall be his property in Israel. For My princes shall no longer oppress My people but shall assign the land to the house of Israel according to their tribes.

<sup>9</sup>Thus says the LORD God: Enough, you princes<sup>h</sup> of Israel! Have done with violence and oppression; practice justice and righteousness; cease evicting My people from their homes, says the LORD God.

<sup>10</sup>You shall have honest scales, an honest bushel and an honest gallon.<sup>i</sup>

<sup>11</sup>The dry and the liquid measures shall be of like standard, the bath containing one tenth of the ten-bushel homer; the homer shall be the standard measure. <sup>12</sup>The shekel<sup>j</sup> shall be twenty

b) In the administration of justice, the officials of the sanctuary were regarded as well possessed of moral knowledge and legal equity.

c) This natural repugnance was due to the bodily corruption which follows death; but among the Babylonians from fear of demons. d) Mal. 3:10 confirms this promise!

e) As a spiritual center in the Palestine of the future. f) Literally, "a sanctuary for a sanctuary."

g) Aid for the domestic life of the priests was thus provided.

h) The title "king" gives place to "prince" [cf. Ezra 1:8]. Some day the Messiah will be their King.

i) The "ephah" was a dry measure about equal to our bushel; and the "bath" a corresponding liquid measure of approximately nine gallons.

j) The silver shekel was the ordinary unit of weight, a little more than half an ounce, the gerah being one twenty fourth of a shekel, about 4 cents.

gerahs; five shekels shall be five shekels, and ten shekels shall be ten shekels, and your mina shall be fifty shekels.

<sup>13</sup>This is the contribution which you shall make: one sixth of a bushel from every ten bushels of wheat and a sixth of a bushel from every ten bushels of barley; <sup>14</sup>and as a fixed portion of oil, one percent of the standard measure (the cor, like the homer, containing about ten bushels); <sup>15</sup>one sheep from every flock of two hundred, from all the families of Israel, these to provide for the cereal offering, the burnt offering, and the thank offerings, in order that atonement may be made for them,<sup>k</sup> says the LORD God. <sup>16</sup>All the people of the land shall give this offering for the prince in Israel, <sup>17</sup>and it shall be the prince's part to furnish the burnt offerings, the cereal offerings, and the libations at the various festivals — the new moons, the Sabbaths, and all the appointed feasts of the house of Israel. He shall provide the sin offering, the cereal offering, the burnt offering, and the peace offering, to make atonement for the house of Israel.<sup>l</sup>

<sup>18</sup>Thus says the LORD God: In the first month, on the first day of the month,<sup>m</sup> you shall take a bullock without blemish and purify the sanctuary. <sup>19</sup>The priest shall take some of the blood of the sin offering and apply it to the doorposts of the temple, the four corners of the altar ledge and the posts of the gate of the inner court. <sup>20</sup>So shall you do, also, in the seventh month, on the first day of the month for anyone who has sinned through error or ignorance, and you shall thus make atonement for the house. <sup>21</sup>In the first month, on the fourteenth day of the month, you shall hold the feast of the Passover, and during the feast of

seven days unleavened bread shall be eaten. <sup>22</sup>On that day the prince shall provide for himself and for all the people of the land a bullock as a sin offering, <sup>23</sup>and during the seven days of the feast he shall provide as a burnt offering to the LORD, seven bullocks and seven rams without blemish, on each of the seven days, and a he-goat daily for a sin offering. <sup>24</sup>For a cereal offering he shall provide a bushel for each bullock, and a bushel for each ram, with  $1\frac{1}{2}$  gallons of oil<sup>n</sup> for each bushel. <sup>25</sup>In the seventh month, on the fifteenth day of the month and during the days of the feast,<sup>o</sup> he shall make the same provision for the sin offering, the burnt offering, the cereal offering, and the oil.<sup>p</sup>

**46** <sup>1</sup>THUS SAYS THE LORD GOD: THE gate of the inner court that faces east shall be closed on the six working days; but it shall be opened on the Sabbath and on the day of the new moon. <sup>2</sup>The prince<sup>q</sup> shall enter the vestibule of the gate by the porch which is on the outside, pass through the gate and stand by the post of the gate, while the priests offer his burnt offering and his peace offering, worshipping on the inner threshold of the gate and then going out through the gate, which shall not be closed till evening. <sup>3</sup>The people of the land likewise shall worship before the LORD at the entrance<sup>r</sup> of the same gate on the Sabbaths and at the new moons. <sup>4</sup>The burnt offering which the prince shall offer to the LORD on the Sabbath day shall be six lambs without blemish and a ram without blemish. <sup>5</sup>The cereal offering with the ram shall be a bushel and with the lambs as much as each worshiper can afford, with one and

k) For those who brought them.

l) As the ritual act was carried out by the priests, probably the taxes were paid to them.

m) The year was halved, each half beginning with a rite of purification to remove any contamination which might have defiled the sanctuary during the previous six months. The first month was Nisan [March/April]; Tishri that of Sept.-Oct.

n) The cereal offering might consist of crushed grain or meal or cakes. Olive oil was needed to make this flour edible. o) The autumn feast of ingathering.

p) Emphasis was placed on the festivals of April and October. To avoid all tendency to sun-worship, the opening of the east gate of the Temple Area, in spring and autumn for a time, that the rays of the rising sun might penetrate into the heart of the Temple, was discontinued [cf. Ezek. 8:16].

q) The prince, that is the king, is assigned a much humbler position in the temple than what Solomon assumed [I Kings 8:22].

r) Unlike the prince, the common people are to remain outside the inner eastern gateway. They were allowed only a glimpse through the gateway at the altar and the priests.

## EZEKIEL 46

a half gallons of oil for each bushel. <sup>6</sup>On the day of the new moon, he shall offer a bullock without blemish and six lambs and a ram, all of which shall be without blemish. <sup>7</sup>As a cereal offering he shall provide a bushel for the bullock, a bushel for the ram, and as much as the worshiper can afford for the lambs, with one and a half gallons of oil for each bushel. <sup>8</sup>When the prince enters, it shall be by way of the vestibule of the gate; and he shall leave by the same way. <sup>9</sup>But when the people of the land come before the LORD at the appointed feasts, <sup>a</sup> he who enters by the north gate to worship shall leave by the south gate, and he who enters by the south gate shall leave by the north gate; no one shall return by the same gate by which he entered, but each shall go out straight ahead. <sup>10</sup>The prince shall go in among them; and when they leave, he shall go out with them.<sup>t</sup>

<sup>11</sup>At the feasts and at appointed festivals the cereal offering shall be a bushel for the bullock, a bushel for the ram, and as much as the individual can afford for the lambs, with one and a half gallons of oil for each bushel.

<sup>12</sup>When the prince offers a freewill offering to the LORD, be it a burnt offering or a peace offering, the gate facing the east shall be opened for him, and he shall offer his burnt offering or his peace offering as he does on the Sabbath day. Then he shall go out, and the gate shall be shut after him.

<sup>13</sup>You shall provide a lamb a year old for a daily burnt offering to the LORD, morning by morning you shall provide it; <sup>14</sup>you shall also provide a cereal offering morning by morning, the sixth<sup>u</sup> part of a bushel and half a gallon of oil to besprinkle<sup>v</sup> the fine flour, as a cereal offering to the LORD; this is the ordinance for the continual burnt offering. This shall be the standing requirement for

## *Worship on Sabbaths and Special Days*

the continual burnt offering. <sup>15</sup>Thus the lamb, the cereal offering, and the oil shall be provided, morning by morning, for a continual burnt offering.

<sup>16</sup>Thus says the LORD God: When a prince makes a gift to one of his sons, it becomes the son's inheritance; it is his property by right of inheritance. <sup>17</sup>But when the prince makes a gift of part of his inheritance to one of his servants, it shall remain in his possession till the year of release, when it shall return to the prince;<sup>w</sup> only his sons may keep a gift from his inheritance. <sup>18</sup>However, the prince shall not wrest from any of his people the property which belongs to them, thrusting them out of their possession; out of his own property shall he endow his sons; so that My people shall not be evicted every man from his possession.

<sup>19</sup>He then took me through the entrance beside the gateway, to the sacred chambers for the priests facing north, and there I saw a place at the extreme westward end of them. <sup>20</sup>He said to me: "This is the place where the priests shall boil the guilt offering and the sin offering and where they shall bake the cereal offering, to prevent the necessity of their bringing them into the outer court and rendering the people dedicated."

<sup>21</sup>He then brought me out into the outer court and led me past the four corners of the court; and look, at each corner of the court there was another small court; <sup>22</sup>in the four corners of the court were courts enclosed, all four courts being of the same size, 70 feet long by 52½ feet broad. <sup>23</sup>Around each of the four courts, on the inside, ran a line of masonry with ranges for boiling built into the masonry, under each of the rows all around. <sup>24</sup>He said to me, "These are the kitchens, where the ministering Levites of the temple shall boil the sacrifices for the people."<sup>x</sup>

s) Passover, Pentecost or Feast of Weeks, and Feast of Booths, with Thanksgiving.

t) On the Sabbaths and the new moon festivals the prince enters and stands by himself; but on the great feasts he goes in and out with the common people.

u) The amount of the cereal offering is here fixed; but the amount required for the Sabbaths and new moons is left optional.

v) The verb in Hebrew rendered here "besprinkle" is usually translated "moisten"; it occurs nowhere else in the O.T.

w) According to Deut. 15, every seven years debts and slaves were released; also, according to Lev. 25:10, every fifty years — the year of jubilee — a release of the land took place, and it returned to the original owner.

x) There were two sets of kitchens connected with the holy area; one for the priests near the temple proper; and another for the people in the four corners of the outer court.

**47** HE THEN TOOK ME BACK<sup>y</sup> TO the door of the temple,<sup>z</sup> and behold, water was issuing from under the threshold of the temple eastward, for the temple faced east; and the water came down from under the right side of the house on the south side of the altar. <sup>2</sup>He then brought me out by way of the north gate<sup>a</sup> and led me round on the outside of the outer gate that faces east; and see! the water was trickling out on the south side. <sup>3</sup>Passing eastward with the measuring line in his hand, the man measured about a third of a mile and made me cross the stream; and the water was ankle-deep. <sup>4</sup>Again he measured about a third of a mile and made me pass through the water and it was knee-deep. <sup>5</sup>Again he measured about a third of a mile and made me cross the water, and it was up to the hips. Again he measured about a third of a mile, and it was a flood which I could not cross, for the water had become a river deep enough to swim in, too deep to be crossed on foot.

<sup>6</sup>He said to me, "Have you seen this, son of man?" Then he led me back along the bank of the stream, and as I went back, look, on the bank of the stream, along both sides of it, I saw many, many trees. <sup>8</sup>Then he said to me, "These waters are flowing toward the region of the east, descending into the Arabah,<sup>b</sup> and when they enter the saline waters of the Dead Sea, those will become fresh. <sup>9</sup>For wherever the river goes, every swarming creature shall live; fish in great numbers will be there, for as this water reaches there, it makes those [of the Dead Sea] wholesome; everything will live wherever the river goes. <sup>10</sup>Fisher-

men shall stand on the shores; all the way from Engedi to Eneglain,<sup>c</sup> these will be places to spread their nets; and the varieties of fish shall be many, like the fish of the Great Sea, untold many. <sup>11</sup>But its marshes and pools will not become fresh; they shall continue to be given over to salt. <sup>12</sup>On both sides of the river, there will grow all kinds of trees for food, the leaves of which shall not wither, nor their fruit fail, but they will bear fresh fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for healing."<sup>d</sup>

<sup>13</sup>Thus says the LORD God: These are the tribal boundaries according to which the land shall be divided among the twelve tribes of Israel for their inheritance. Joseph shall have two portions. <sup>14</sup>It shall be divided equally; for, as I swore with uplifted hand to give this land to your fathers, so shall it fall to you as your inheritance. <sup>15</sup>These, then, are the boundaries of the land: On the north side, from the Great Sea, by way of Hethlon,<sup>e</sup> where the road turns to go to Hamath<sup>f</sup> and on to Zedad,<sup>g</sup> <sup>16</sup>to Berothah, Sibram (on the border between Damascus and Hamath); and Hazarenon,<sup>h</sup> on the border of Hauran.<sup>i</sup> <sup>17</sup>So the boundary shall run from the sea<sup>j</sup> to Hazarenon on the northern border of Damascus and Hamath. This is the northern border.

<sup>18</sup>On the east side, the boundary shall run from Hazarenon between Hauran and Damascus, along the Jordan between Gilead and the land of Israel, to the eastern sea,<sup>k</sup> and as far as to Tamar.<sup>l</sup> This shall be the eastern frontier.

<sup>19</sup>The southern frontier shall run from Tamar as far as the waters of

y) The new sanctuary has been rebuilt; the Lord has returned to Jerusalem; His glory has filled the house; it is to become the center of Israel's national life and a source of blessing to the whole country. Even the most arid portions of the land will be transformed.

z) In the inner court. a) The east gate was closed.

b) Today the Arabah is called El-Ghor, "the Depression," applied to the deep Jordan Valley, especially the portion between the Sea of Galilee and the Dead Sea.

c) Engedi is identified with the modern fishing point known as Ain Tidi, and Eneglain as another fishing station with Ain Hailah, both on the north and northwest shores of the Dead Sea.

d) This verse is echoed in Rev. 22:2.

e) The exact location of Hethlon is not known, but probably it was some 25 miles south of Hamath. f) Hamath was on the Orontes River about 115 miles north of Damascus.

g) Zedad toward Damascus. h) Hazarenon was probably near the chief source of the Jordan.

i) Hauran is the great Basaltic region, south of Damascus, generally known as Bashan.

j) Mediterranean. k) Dead Sea. l) Tamar was about 25 miles s.w. of the Dead Sea.

Meribath-kadesh; thence along the Brook of Egypt<sup>m</sup> to the Great Sea.<sup>1</sup> This is the southern frontier.

<sup>20</sup>On the west side, the Great Sea shall be the boundary, from the southern frontier to the point at which the northern boundary begins. This is the western frontier.

<sup>21</sup>Thus you shall divide the land among you according to the tribes of Israel. <sup>22</sup>You shall allot<sup>n</sup> it as an inheritance for yourselves and for the immigrants who permanently reside among you, who have begotten children among you. Such children shall be regarded as native-born children of Israel and shall be allotted an inheritance along with you among the tribes of Israel. <sup>23</sup>In whatever tribe the immigrant<sup>o</sup> homes, there you shall assign him his inheritance, says the LORD God.

**48** THESE ARE THE NAMES OF THE tribes:<sup>p</sup> Beginning from the northern extremity, from the sea by way of Iethlon and the entrance to Hamath, as far as Hazarenon (which is on the northern border of Damascus near Hamath), extending from east to west, Dan, one portion. <sup>2</sup>By the border of Dan, from the east side to the west side, Asher, one portion. <sup>3</sup>By the border of Asher, from the east side to the west side, Naphtali, one portion. <sup>4</sup>By the border of Naphtali, from the east side to the west side, Manassch, one portion. <sup>5</sup>By the border of Manassch, from the east side to the west side, Ephraim, one portion. <sup>6</sup>By the border of Ephraim, from the east side to the west side, Reuben, one portion. <sup>7</sup>By the border of Reuben, from the east side to the west side, Judah, one portion.

<sup>8</sup>By the border of Judah, from the east side to the west side, shall be the sacred oblation which you shall set

apart, about 8-1/3 miles in breadth, and in length equal to one of the tribal portions, from the east side to the west side, with the sanctuary in its center. <sup>9</sup>The portion which you shall set apart for the LORD shall be about 8-1/3 miles long and 6-2/3 miles wide. <sup>10</sup>Of this sacred allotment the priests shall have a section measuring about 8-1/3 miles in length from east to west, and 3-1/3 miles in breadth from north to south, with the LORD's sanctuary in the midst of it. <sup>11</sup>This dedicated section shall be for the priests, the sons of Zadok, who kept My charge and did not go astray, as the Levites did, when the children of Israel went astray. <sup>12</sup>It shall belong to them as a special portion from the allotment of the land, most sacred, adjoining the frontier of the Levites. <sup>13</sup>Alongside the allotment of the priests, the Levites shall have a section about 8-1/3 miles in length and 3-1/3 miles in breadth. The whole length shall be about 8-1/3 miles and the breadth 6-2/3 miles. <sup>14</sup>None of this choice portion of the land shall be sold or exchanged or alienated, for it is holy to the LORD.

<sup>15</sup>The remaining strip, about 1-2/3 miles in breadth and 8-1/3 miles in length, shall be for common use, for the city, for dwellings and pasture lands, with the city situated in the midst of it. <sup>16</sup>And these shall be the divisions of the city: about 1½ miles on the north side, about 1½ miles on the south side, about 1½ miles on the east side, and about 1½ miles on the west side.<sup>q</sup> <sup>17</sup>The city shall have pasture lands, 437½ feet northward, 437½ feet southward, 437½ feet eastward, and 437½ feet westward. <sup>18</sup>The remaining length of an ample 3 miles, along the east and west sides of the sacred portion, shall belong to the city, and its produce shall supply food for the work-

m) Wadi-el-Arish, 50 miles south of Gaza; Kadesh, about 50 miles south of Beersheba.

n) Presumably by lot.

o) This ordinance of Ezekiel goes much further than the statutes of the Pentateuch in its treatment of strangers. Only those circumcised and following divine instructions would be so fraternally treated in Moses' law.

p) The twelve tribes of Israel are all settled on the west side of the Jordan; seven tribes north of the Temple Area, and five south. They are assigned strips of land running from east to west. Levi is not included, but the sons of Joseph, Ephraim and Manassch, are reckoned as two. Ezekiel assumes that all twelve tribes are united, settled in the land west of the Jordan promised to Abraham, Isaac, and Jacob, and available to their descendants who obey God.

q) The city itself is square [cf. Rev. 21:16]; being equivalent to about six miles in circumference; the walls of modern Jerusalem measure about 2½ miles in circuit.

ers of the city.<sup>r</sup> <sup>19</sup>By the workers in the city from all the tribes of Israel it shall be cultivated. <sup>20</sup>The whole allotment, consisting of the sacred assignment and the city property, shall be about 8-1/3 miles square. <sup>21</sup>What remains shall belong to the prince — the land on either side of the sacred allotment and the city property, extending from the holy allotment of 8-1/3 miles square to the east border,<sup>s</sup> and west of the allotment of 8-1/3 miles square as far as the western border<sup>t</sup> parallel to the tribal portions. The possession of the Levites <sup>22</sup>and the possession of the city shall be in the midst of what belongs to the prince. The prince's portion shall lie between the frontiers of Judah and of Benjamin.<sup>u</sup>

<sup>23</sup>As for the remaining tribes: from the east side to the west side, Benjamin, one portion. <sup>24</sup>By the border of Benjamin, from the east side to the west side, Simcon, one portion. <sup>25</sup>By the border of Simeon, from the east side to the west side, Issachar, one portion. <sup>26</sup>By the border of Issachar, from the east side to the west side, Zebulun, one portion. <sup>27</sup>By the border of Zebu-

lun, from the east side to the west side, Gad, one portion. <sup>28</sup>By the border of Gad, the south border of Gad's territory shall run from Tamar<sup>v</sup> to the waters of Meribath-kadesh,<sup>w</sup> and thence along the Brook of Egypt<sup>x</sup> to the Great Sea. <sup>29</sup>This is the land which you shall divide by lot as a heritage to the tribes of Israel, and these are their portions, says the LORD God.

<sup>30</sup>These shall be the gates of the city, each gate bearing the name of one of the tribes of Israel: On the north side's 1½ miles, <sup>31</sup>three gates, the gate of Reuben, the gate of Judah, and the gate of Levi. <sup>32</sup>On the east side's 1½ miles, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan. <sup>33</sup>On the south side's 1½ miles, three gates, the gate of Simeon, the gate of Issachar, and the gate of Zebulun. <sup>34</sup>On the west side's 1½ miles, three gates, the gate of Gad, the gate of Asher, and the gate of Naphtali.

<sup>35</sup>The circumference of the city shall be about six miles. And the name of the city henceforth shall be, THE LORD IS THERE.<sup>y</sup>

r) These two plots of ground were in size about equal to five square miles; the district was the possession of the city. s) To the Jordan. t) The Mediterranean.

u) The prince's portion consisted of two parts on the east and on the west of the whole block dedicated to, and surrounding the temple, Benjamin taking the place of Judah to the south of the Holy City. v) Tamar may be Hazaron-tamar, on the west side of the Dead Sea.

w) Meribath-kadesh is best identified with Ain Kadees.

x) "The Brook of Egypt" is very probably Wadi el-Arish, south of Gaza some 50 miles.

y) YAIWEI SHAMMA. The Seer of Rev. 21:3, heard a great voice out of heaven, saying, "Behold, God's dwelling place is among men, and He will dwell with them." The Gospel, beginning with Immanuel GOD WITH US ends with our LORD's promise, "Lo, I am with you alway."

## THE BOOK OF DANIEL

605 B.C.

**1** IN THE THIRD YEAR OF THE REIGN of Jehoiaxim, king of Judah, Nebuchadrezzar, king of Babylon came and laid siege to Jerusalem. <sup>2</sup>The LORD handed Jehoiaxim, king of Judah, over to him with a portion of the utensils of God's house, which he took to the land of Shinar,<sup>a</sup> to the house of his god, placing the utensils in his god's treasury.

<sup>3</sup>The king then ordered Ashpenaz, chief of his eunuchs, to bring in for service in his palace some Israelites of the royal family and of the nobility — <sup>4</sup>boys without any defects, good-looking, versed in various studies, well informed, with intelligent views, fit to take their place in the royal palace — and to teach them the Chaldean literature and language. <sup>5</sup>The king appointed for them a daily ration from his menu and of the wine which he usually drank. In this way they were to be trained for three years, at the end of which they were personally to wait on the king. <sup>6</sup>Among them were from the tribe of Judah, Daniel, Hananiah, Mishaël and Azariah, <sup>7</sup>whom the chief of the eunuchs renamed. Daniel he called Belteshazzar, Hananiah Shadrach, Mishaël Meshach, and Azariah Abed-nego.<sup>b</sup>

<sup>8</sup>Daniel, however, made up his mind not to render himself unclean with the royal menu, or with the wine that the king usually drank; so he begged

permission from the chief of the eunuchs not to make himself unclean. <sup>9</sup>Then God granted Daniel favor and sympathy from the chief of the eunuchs, <sup>10</sup>and the chief of the eunuchs said to Daniel, "I am afraid my master, the king, who has appointed your food and drink, will find your faces gloomier than those of the other youths your age; then you would endanger my head with the king." <sup>11</sup>Daniel then suggested to the overseer, whom the chief of the eunuchs had put in charge of Daniel, Hananiah, Mishaël and Azariah, <sup>12</sup>"Please, give your servants a ten days' test, allowing us to eat vegetables and to drink water. <sup>13</sup>Then compare our looks with that of the other youths, who have eaten of the king's menu, and act according to your findings." <sup>14</sup>He agreed with them on this score, gave them a ten days' test, <sup>15</sup>and after ten days they looked healthier and were in better condition than the youths who were eating the royal dishes; <sup>16</sup>so the overseer discontinued their royal rations of meat and wine and served them vegetables.

<sup>17</sup>As for these four youths, God gave them mastery and understanding in all the literature and science, and Daniel gained insight in every kind of vision and dream. <sup>18</sup>At the close of the period which the king had fixed to bring them in, the chief of the eunuchs brought them into the presence of

a) Babylonia; also called Shinar [Gen. 10:10; 11:2; 14:1, 9]. Babylon, the capital of Babylonia, was considered their god Marduk's residence, to which king and captives were taken and where the golden articles from the temple were put in the treasure chest.

b) The new names were intended to discard remembrance of God and to replace Hים by Bel, Marduk and Nebo.



Nebuchadrezzar<sup>19</sup> and when the king interviewed them, none among them all were found equal to Daniel, Hananiah, Mishael and Azariah, who therefore entered the king's personal service.<sup>20</sup> On all subjects in which grasp and information counted, the king, as he questioned them, found them ten times<sup>e</sup> more able than all the magicians and astrologers in his entire realm.<sup>21</sup> Daniel carried on until the first year of king Cyrus.

603 B.C.

**2** IN THE SECOND YEAR OF NEBUCHADREZZAR'S reign Nebuchadrezzar\* had dreams that disturbed him; he woke up and could not sleep again.<sup>2</sup> So the king gave orders to summon all the magicians, the astrologers, the sorcerers and the Chaldeans<sup>d</sup> to explain to the king his dream. They came and stood in the king's presence, <sup>3</sup>and the king then told them, "I had a dream and my spirit is troubled to know what the dream was." <sup>4</sup>The Chaldeans replied to the king in Aramaic: "O king, live forever!<sup>e</sup> Tell your servants the dream, and we will show its meaning." <sup>f</sup><sup>5</sup>The king answered the Chaldeans, "This word I speak, I mean! If you do not tell me the dream and what it means, you shall be torn limb from limb and your houses will be destroyed.<sup>1</sup> <sup>6</sup>But if you will declare to me the dream and show its meaning, you will receive from me gifts, rewards and great honor. So tell me the dream and its message." <sup>7</sup>Again they answered, "Let the king tell his servants the dream, and we will explain it." <sup>8</sup>The king replied, "I see plainly that you are trying to gain time; because you see how capital punishment awaits you; <sup>9</sup>and that if you do not make the dream known to me there is but one sentence awaiting you. You have banded together to speak false and deceitful words to me, hoping that a

change may come.<sup>5</sup> So tell me the dream and I shall know that you can truthfully explain it."

<sup>10</sup>The Chaldeans answered the king, "There is not a man on earth who can tell the king what he asks; for no other king, no matter however great and mighty, has ever demanded such a thing of any magician, enchanter or Chaldean. <sup>11</sup>The king is asking a hard thing, which none can tell him except the gods, whose dwelling is not with mortals."<sup>h</sup> <sup>12</sup>Because of their answer, the king became so angry and furious, that he commanded that all the wise men of Babylon be destroyed. <sup>13</sup>So the decree went forth that all the sages of Babylon should be slain; and they sought Daniel and his companions to slay them.

<sup>14</sup>Then Daniel made answer with wisdom and tact to Arioch, the captain of the king's patrol, who were gone forth to slay the wise men of Babylon; <sup>15</sup>asking meekly of the king's chief executioner, "Why is the king's decree so harsh?" Then Arioch explained the matter to Daniel, <sup>16</sup>and Daniel went in and asked the king to set a date, and he would give the king the explanation.

<sup>17</sup>Then Daniel went home and explained the matter to his companions, Hananiah, Mishael and Azariah,<sup>i</sup> <sup>18</sup>that they might ask the God of heaven to be merciful concerning this mystery; and that Daniel and his companions might not perish with the rest of the wise men of Babylon. <sup>19</sup>Then the mystery was revealed to Daniel in a vision of the night, and Daniel blessed the God of heaven, saying:<sup>j</sup> <sup>20</sup>"Blessed be the name of God forever and ever, to whom belong wisdom and might! <sup>21</sup>He changes the times and the seasons; He removes kings and He sets up kings; He gives wisdom to the wise, and knowledge to those who have under-

c) Incomparably. \*) This is the correct spelling, from the Babylonian.

d) Those called Chaldeans were usually diviners, "wise men" and fortune-tellers, who studied the stars and the planets. The Aramaic language continues from this fourth verse through ch. 7:28.

e) The usual mode of greeting Oriental kings.

f) Similar deeds of despotism are gruesomely pictured in the bas-reliefs of the ancient Assyrians.

g) Hoping that circumstances might take a favorable turn, and that the king might have his attention diverted to something else.

h) Which was correct, as Daniel confirmed in testimony for Jehovah God.

i) Again they joined forces as believers in God.

j) Verses 20-23 are Daniel's thanksgiving for the great mercy granted him. We believe that God let Daniel dream the king's dream.

standing; <sup>22</sup>He reveals deep and mysterious things; He knows what is in the darkness, for the light dwells with Him. <sup>23</sup>I thank Thee and praise Thee, O God of my fathers; for Thou hast given me wisdom and strength, and hast made known to me what we asked of Thee; for Thou hast made known to us what the king demanded."

<sup>24</sup>So Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him, "Do not slay the sages of Babylon; take me into the presence of the king. I will tell the king his dream and what it means." <sup>25</sup>At once, therefore, Arioch brought in Daniel before the king, and said to him, "I have found among the exiles of Judah a man, who can make known the message to the king!" <sup>26</sup>The king said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream that I have seen, and its meaning?" <sup>27</sup>Daniel answered the king, "No wise men living, be they enchanters, magicians, or astrologers,<sup>k</sup> can tell the king the mystery which the king has asked; <sup>28</sup>but there is a God in the heavens, who reveals mysteries, and He is now about to make known to king Nebuchadnezzar what is to happen in the days to come.<sup>l</sup> Your dream and the visions of your head upon your bed were these: <sup>29</sup>You, O king, as you lay in bed, were thinking of the future, speculating as to what should come to pass hereafter, and He who reveals secrets disclosed to you what is going to happen. <sup>30</sup>As for myself,<sup>m</sup> this secret has not been revealed to me because of any wisdom I possess more than other men, but in order that the meaning may be made known to the king and that you, O king, may understand the thoughts of your own heart.

<sup>31</sup>"You, O king, looked and, behold, there stood before you a mighty image,

huge and of surpassing brilliancy, and it was terrible to look upon! <sup>32</sup>The head of the image was of fine gold; its breast and arms of silver; its belly and thighs of bronze; <sup>33</sup>its legs of iron and its feet partly of iron and partly of clay.<sup>n</sup> <sup>34</sup>You kept looking at it until you saw a stone, hewn without hands from a mountain, strike the image on its feet of iron and clay, breaking them to pieces — <sup>35</sup>the iron, the clay, the bronze, the silver and the gold, so pulverized that they became like chaff of the summer threshing floor, which the wind carries away, and not a trace of them could be found. But the stone<sup>o</sup> that struck the image became a great mountain and filled the whole earth. <sup>36</sup>Such was the dream; we will now tell the king what it means.

<sup>37</sup>"You, O king, are a king of kings,<sup>p</sup> to whom the God of heaven has given the kingdom, the power, the strength, and the glory;<sup>q</sup> <sup>38</sup>and wherever the sons of men dwell, He has put the beasts of the field, and the birds of the air, into your hand, and has given you power over all of them; you are the head of gold! <sup>39</sup>After you another kingdom shall arise, less forceful than you; then a third kingdom of bronze, which shall also have sway over all the earth.<sup>r</sup> <sup>40</sup>And the fourth kingdom shall be as strong as iron; for as iron breaks everything to pieces and beats all things down, so shall it break in pieces and crush all peoples. <sup>41</sup>Yet, as you saw, the feet and the toes were partly of potter's clay and partly of iron, — it shall be a divided kingdom;<sup>s</sup> there shall be in it something of the firmness of iron; for as you saw, the toes were partly of iron and partly of clay. <sup>42</sup>So the kingdom shall be partly strong, and partly brittle. <sup>43</sup>As you saw the iron and clay mixed, so shall they be mixed in marriage;<sup>t</sup> but they will not hold

k) The Babylonians were famed for their astrology.

l) Including not only the king's own lifetime, and the closing years of the fourth kingdom (vv. 40-43), but also the Messianic age.

m) Like Joseph [Gen. 40:8] Daniel disclaims the power to interpret dreams by his own wisdom.

n) Not raw clay, but potsherd quality. o) The effects of the Messiah, we believe.

p) An inscription in Aramaic, found at Sakkarah near Cairo, reads, "Xerxes, king of kings."

q) As Daniel ascribes Nebuchadnezzar's dominion to the providence of God, so does Jeremiah, Jer. 25:9; 27:6; 28:14.

r) The second kingdom was that of Persia, including Cyrus; the third that of Macedonia, including Alexander. s) Referring to the Roman Empire, including Caesar Augustus.

t) The decline of the Roman Empire in brief.

together, just as iron does not mix with clay. <sup>44</sup>But in the days of those kings the God of heaven shall set up a kingdom,<sup>u</sup> which shall never be destroyed, nor shall the kingdom be left to another people, a kingdom which shall break in pieces and completely destroy all these kingdoms — it shall stand sovereign forever! <sup>45</sup>And just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver and the gold of the image, so the great God has made known to the king what shall take place hereafter;<sup>v</sup> the dream is certain, and its interpretation sure."

<sup>46</sup>Then king Nebuchadrezzar fell on his face, prostrated himself before Daniel,<sup>w</sup> and ordered that a present and soothing odors be offered to him. <sup>47</sup>The king confessed to Daniel, "Truly your God is the God of gods,<sup>x</sup> the LORD of kings and a revealer of secrets; for you have ably revealed the mystery!" <sup>48</sup>Then the king promoted Daniel, giving him high honors and many large gifts; for he made him ruler over the whole province of Babylon, and appointed him chief governor over all the "wise men" of Babylon.<sup>y</sup> <sup>49</sup>And at Daniel's request, the king set Shadrach, Meshach, and Abednego over the business of the province of Babylon; but Daniel remained a member of the king's court and sat at the main entrance to his palace.

**3 KING NEBUCHADREZZAR<sup>z</sup> MADE AN** image of gold, ninety feet in height and nine feet in breadth, which he erected on the plain of Dura<sup>a</sup> in the province of Babylon. <sup>2</sup>Then king Nebuchadrezzar sent and assembled the presidents, the generals, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces to come to the dedication of the image which he, king Nebuchadrezzar, had set up, and they

stood before the image which Nebuchadrezzar had erected. <sup>3</sup>When the presidents, the generals and the governors, the treasurers, the judges, the magistrates, and all the officials of the provinces were assembled for the dedication of the image, which king Nebuchadrezzar had set up, <sup>4</sup>a herald shouted with a loud voice, "Peoples, nations, and races of every tongue, to you the royal command is proclaimed, <sup>5</sup>that as soon as you hear the sound of the horn, the pipe, the lyre, the lute, the harp, the bagpipe, and every kind of music, you shall fall down and prostrate yourselves before the image of gold, which king Nebuchadrezzar has set up; <sup>6</sup>and whoever does not fall down and worship, shall at once be cast into a burning fiery furnace." <sup>7</sup>So, as soon as all the people heard the sound of the horn, pipe, lyre, lute, harp, bagpipe, and every kind of music, all the peoples, nations, and races fell down and worshiped the golden image which king Nebuchadrezzar had erected.

<sup>8</sup>But certain Chaldeans came forward and brought charges<sup>b</sup> against the Jews, <sup>9</sup>reminding king Nebuchadrezzar, "O king, live forever! <sup>10</sup>You, O king, have made a decree that every man who hears the sound of the horn, the pipe, the lute, the harp, the bagpipe, and every other kind of music, shall fall down and worship the golden image, <sup>11</sup>and that anyone, who does not fall down and prostrate himself, shall be cast into a furnace of flaming fire. <sup>12</sup>Now there are certain Jews whom you have raised to high positions over the business affairs of the province of Babylon, Shadrach, Meshach, and Abednego. These three men, O king, pay no regard to you; they do not respect your gods, nor will they worship the golden image which you have set up."

<sup>13</sup>Then Nebuchadrezzar was furiously enraged, and ordered Shadrach,

u) Christ's kingdom.

v) As Joseph told Pharaoh [Gen. 41:28].

w) Nebuchadrezzar at the feet of Daniel represents the Gentile powers humbled before Israel's God.

x) Marduk, the supreme god of Babylon, included. Cf. "King of kings and Lord of Lords" in Rev. 19:16. y) A position of great authority.

z) The Septuagint begins this chapter: "In the eighteenth year" of the king [580 B.C.].

a) About six miles below Babylon. b) The Aramaic verb strictly means, "to accuse falsely."

## DANIEL 3, 4

Meshach, and Abednego to be brought; and when these men were brought before the king, <sup>14</sup>Nebuchadrezzar charged them, saying, "Is it true, Shadrach, Meshach, and Abednego, that you will not worship my gods, nor prostrate yourselves before the image which I have set up? <sup>15</sup>Now if you are ready when you hear the sound of the horn, pipe, lute, harp, bagpipe, and other kinds of music, to fall down and worship before the image which I have made, very well; but if you will not prostrate yourselves, you shall at once be cast into a furnace of flaming fire; and what god is there who can deliver you out of my hands?"<sup>c</sup>

<sup>16</sup>Shadrach, Meshach, and Abednego answered the king, "O Nebuchadrezzar, we would not make any defense in this matter; <sup>17</sup>for the God whom we serve is able to save us from the fire of the furnace and He will deliver us out of your hand, O king. <sup>18</sup>But, whether He does or not, be it known to you, O king, we will not serve your gods, or worship the image which you have set up."

<sup>19</sup>At this Nebuchadrezzar was filled with extreme fury, and his face was distorted with rage against Shadrach, Meshach, and Abednego. He gave orders that the furnace should be heated seven times as hot as usual <sup>20</sup>and he ordered certain powerful men of his army to bind Shadrach, Meshach, and Abednego, and to throw them into the burning, fiery furnace.

<sup>21</sup>These men were then bound in their mantles, their tunics, their turbans and their other clothes and were thrown into the fires of the furnace. <sup>22</sup>Indeed, so sharp was the king's order, and so hot was the furnace, that the flames of the fire killed those men who took up Shadrach, Meshach, and Abednego; <sup>23</sup>but these three men, Shadrach, Meshach, and Abednego fell down bound into the midst of the flaming furnace.

<sup>24</sup>Then king Nebuchadrezzar became alarmed, rose hastily and inquired

## *The Loyal Three; God In the Flames*

of his officers, "Did we not cast three men bound into the fire?" They answered the king, "We certainly did." <sup>25</sup>He replied, "But I see four men loose, walking in the midst of the fire; they are unhurt, and the appearance of the fourth is like that of a son of the gods."<sup>d</sup>

<sup>26</sup>Thereupon, king Nebuchadrezzar went toward the mouth of the furnace of flaming fire and called, "Shadrach, Meshach and Abednego, servants of the Most High God, come forth and come here!" So Shadrach, Meshach, and Abednego came out of the fire, <sup>27</sup>and when the presidents, the generals, the governors, and the king's ministers of state gathered round and saw that the fire had had no effect upon their bodies, that their hair had not been singed, nor their mantles been damaged, nor was there any smell of burning about them,<sup>e</sup> <sup>28</sup>Nebuchadrezzar reflected and said, "Blessed be the God of Shadrach, Meshach, and Abednego! He sent His angel to deliver His servants who trusted in Him, and frustrated the king's order by giving up their bodies to die rather than serve and worship any god, except their own God! <sup>29</sup>Therefore I make a decree: Any people, nation, or tongue, that speaks a word against the God of Shadrach, Meshach, and Abednego, shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is able to deliver in this manner." <sup>30</sup>Then the king promoted Shadrach, Meshach, and Abednego in the provinces of Babylon.

**4** NEBUCHADREZZAR THE KING TO all peoples, nations, and languages, that dwell in all the earth: "Peace be multiplied to you. <sup>2</sup>It has seemed good to me to show the signs and wonders that the Most High God has wrought toward me. <sup>3</sup>How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion endures from generation to generation.

c) A Pharaoh-like challenge to God.

d) The word for "God" is always plural in Daniel, and therefore should probably be so put here; meaning, "son of Deity." e) Ch. 4 in Hebrew begins after this verse.

f) In a doxology of toleration.

<sup>4</sup>"I, Nebuchadnezzar, was living at ease in my house, and enjoying prosperity in my palace, <sup>5</sup>when I had a dream that troubled me; fancies upon my bed and visions of my head that upset me. <sup>6</sup>So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the meaning of the dream. <sup>7</sup>Then came in the magicians, the enchanters, the Chaldeans, and the astrologers; but when I told them the dream, they could not make known to me its message. <sup>8</sup>At last Daniel came in, whose name is Belteshazzar (according to the name of my god)<sup>h</sup> and in whom is the spirit of the holy gods, and I told him the dream, saying, <sup>9</sup>Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you, and no mystery is any trouble to you; here is the dream which I saw; tell me what it means. <sup>10</sup>The visions of my head which I saw in my bed were these: I looked, and behold a tree stood in the midst of the earth and its height was abnormal! <sup>11</sup>The tree had grown strong until its top reached to heaven, and had become visible to the ends of the whole earth; <sup>12</sup>its leaves were lovely, and its fruit abundant, providing food for all. The beasts of the field and wild animals were sheltered by it; the birds of the air nested in its branches, and all flesh was fed from it.

<sup>13</sup>"But in the visions of my head on my bed, I looked, and see! a holy guardian, a watcher,<sup>i</sup> came down from heaven <sup>14</sup>and shouted aloud, 'I'll hew down the tree and cut off its branches; strip off its leaves and scatter its fruit; let the animals flee from under it and the birds fly away out of its branches! <sup>15</sup>But leave the stump<sup>j</sup> of its roots in the earth amid the herbage of the earth with a band of iron and bronze about it. Let the dews of heaven drench him and let him share the herbage of the earth with the animals of the field;

<sup>16</sup>let his human mind be taken from him and let an animal mind be given him, and let seven years pass over him. <sup>17</sup>This sentence is by the decree of the Guardian-Watcher and by the authority of the holy ones; in order that all who live may know that the Most High rules the kingdom of men, giving it to whomever He wills and setting up over it the lowliest of men.'

<sup>18</sup>"This dream I, king Nebuchadnezzar saw; and now, you, Belteshazzar, tell me the meaning of it; since all the wise men of my kingdom are unable to make known to me its message; but you are able, because the spirit of the holy gods is in you."

<sup>19</sup>Then Daniel, whose name was Belteshazzar, was stunned and stood aghast for a time, his thoughts appalling him. But the king said, "Belteshazzar, let not the dream and its meaning make you hesitate to tell me." Belteshazzar replied, "My master, may the dream be for those who hate you, and its message for your enemies! <sup>20</sup>The tree which you saw,<sup>k</sup> which grew great and strong, whose height reached to the heavens, and which was visible to the ends of the earth; <sup>21</sup>whose leaves were lovely and whose fruit was plentiful, providing food for all; the tree under which the field animals found shade and in whose branches the birds built their nests — <sup>22</sup>you, O king, are that tree! You have grown and become strong, so that your power has increased till it reaches to heaven, and your dominion extends to the ends of the earth. <sup>23</sup>And as the king saw a watcher, a holy one, coming down from heaven and saying, 'Hew down the tree and destroy it; yet save the stump of its roots in the earth, bound about with a band of iron and bronze amid the herbage of the earth, and let him be wet with the dew of the heavens, and let him share with the animals of the field, till seven times pass over him'; <sup>24</sup>this is the interpretation, O

h) Belshazzar signified, "Bel, protect his life"; not to be confused with the royal name Belshazzar, meaning, "Bel, protect the king." "Bel" in Babylonian being the equivalent of "Baal" in Hebrew.

i) The term denotes an angel who was ever ready to fulfill the divine requests.

j) Stumps, when ringed by iron bands, were regarded as sure to live a long time; Nebuchadnezzar is to be cut down, but not destroyed.

k) Vv. 20 and 21 are repeated with good effect from vv. 11 and 12.

king: It is a decree of the Most High,<sup>1</sup> which has come upon my master the king, <sup>26</sup>that you shall be driven from among men and you will live as the animals of the field, eating grass like an ox and wet with the dew of the heavens, till seven years pass over you and you have learned that the Most High rules the kingdom of men and gives it to whom He wills. <sup>26</sup>And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be assured to you from the time you learn that it is the Heavens<sup>m</sup> that rule. <sup>27</sup>Therefore, O king, let me counsel you to break off your sins by practicing justice<sup>n</sup> and showing pity to the oppressed; perhaps your prosperity may be prolonged."

<sup>28</sup>All this befell king Nebuchadrezzar. <sup>29</sup>At the end of twelve months he was walking on the roof of his royal palace in Babylon <sup>30</sup>and the king was saying to himself, "Is not this great Babylon, that I have built<sup>o</sup> by my mighty power as a royal residence and for the glory of my majesty?" <sup>31</sup>While the words were still in the king's mouth, there fell a voice from heaven, saying, "King Nebuchadrezzar, to you is this sentence: Your kingdom is taken from you <sup>32</sup>and you shall be driven from among men; your dwelling shall be with the field animals; you shall be made to eat grass like an ox and seven years shall pass over you, till you learn that the Most High rules the kingdom of men, giving it to whomever He wills." <sup>33</sup>Instantly the sentence upon king Nebuchadrezzar was executed. He was driven from among men, ate grass like an ox, and his body was wet with the dew from heaven till his hair grew as long as eagles' feathers and his nails as the claws of a bird.<sup>p</sup>

<sup>34</sup>At the end of the days,<sup>q</sup> I Nebu-

chadrezzar, lifted up my eyes to the heavens and my reason returned to me. I blessed the Most High and praised and honored Him, who lives forever; for His dominion is an everlasting dominion and His kingdom endures from generation to generation. <sup>35</sup>All the inhabitants of the earth are accounted as nothing;<sup>r</sup> He does according to His will in the army<sup>s</sup> of heaven and among the inhabitants of the earth and none can stay His hand or say to Him, "What dost Thou?"<sup>t</sup> <sup>36</sup>My reason returned to me at once and, for the glory of my kingdom, my majesty and my splendor also returned to me. My counselors and my rulers came to me for council. I was re-established in my kingdom and exceptional greatness was added to me. <sup>37</sup>Now I, Nebuchadrezzar praise, extol, and honor the King of heaven; for all His works are truth. All His dealings are just, and those who walk in pride He is able to abase."<sup>u</sup>

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**5** KING BELSHAZZAR<sup>v</sup> MADE A GREAT feast for a thousand of his rulers and drank wine<sup>w</sup> before the thousand. <sup>2</sup>Inflamed by the taste of wine, he ordered that the vessels of gold and of silver, which Nebuchadrezzar, his grandfather, had taken away from the temple at Jerusalem, be brought, in order that the king and his rulers, his consorts and his concubines might drink out of them. <sup>3</sup>So they brought in the golden and silver vessels, which had been taken out of the temple at Jerusalem and the king and his rulers, his consorts and his concubines drank out of them. <sup>4</sup>As they drank the wine, they praised the gods of gold and silver, bronze, iron, wood, and stone.

<sup>5</sup>Suddenly, that very hour the fingers of a man's hand appeared, which wrote on the plaster of the wall of the king's

1) The humiliation of the king was to teach him that his power was not his own, but delegated to him by God, the supreme Ruler of the world.

m) The repeated use of the word "heavens" here expresses a degree of reverence for God.

n) Nebuchadrezzar needed to be told that "righteousness delivers from death" [Prov. 10:2];

and that a primary virtue of a ruler is justice. o) The "I" is emphatic!

p) The delusion under which he was suffering led him naturally to neglect his person.

q) That is, "the seven times" of vv. 16, 23, 25, 32. r) "As nothing," without God.

s) The Aramaic equivalent of the Hebrew "host of heaven." t) Cf. Isa. 45:9.

u) This doxology sums up the teaching of the entire chapter.

v) Belshazzar the king was the son of Nabonidus and the grandson of Nebuchadrezzar, and is

often spoken of as "the king's son." Five short reigns intervened between them.

w) To drink wine thus publicly was really against Babylonian etiquette, though the Babylonians

had a reputation for debauchery. At feasts women were allowed to be present.

palace, opposite the lampstand; and the king saw the palm of the hand as it wrote. <sup>6</sup>The glorious brightness of the king's face paled and his thoughts alarmed him; the muscles of his loins loosened and his knees knocked against each other.

<sup>7</sup>The king then called loudly for the enchanters, the Chaldeans and the fortune-tellers to be brought in. To them, as the wise men of Babylon, the king said, "Whoever reads this writing and tells me its meaning shall be clothed with purple, wear a golden chain about his neck and shall rank as the third ruler in the kingdom."<sup>x</sup>

<sup>8</sup>But when all the king's wise men came in, they could not read the writing, nor could any one of them explain to the king its meaning. <sup>9</sup>At this, king Belshazzar was greatly perplexed; and his countenance was changed in him, and his rulers were at their wits end. <sup>10</sup>Then the queen, because of the cries of the king and his rulers, came into the banquet hall,<sup>y</sup> and the queen said, "O king, live for ever! Let not your fears alarm you; let not your color vanish! <sup>11</sup>There is in your kingdom one man in whom is the spirit of Deity. In your father's days there were found in him light, understanding and wisdom like the wisdom of the gods. King Nebuchadnezzar, your grandfather, made him chief of the magicians, enchanters, Chaldeans, and astrologers; <sup>12</sup>he possessed an excellent spirit, knowledge, and understanding to interpret dreams, solve riddles, and unravel knots. Call in Daniel; he will be able to interpret the writing."

<sup>13</sup>So Daniel was brought in before the king, and the king, addressing Daniel, said: "Are you that Daniel of the exiles of Judah, whom my grandfather the king brought from Judah? <sup>14</sup>I have heard of you that the spirit of the gods is in you, and that light, understanding and surpassing wisdom are found in you. <sup>15</sup>Already the wise men, the enchanters have been brought in before me, that they might read this

writing and make known to me its meaning; but they could not decipher it. <sup>16</sup>But I have heard of you, that you can give explanations and solve problems. Now, if you can read the writing and make known to me its meaning, you shall be clothed with purple, and have a chain of gold to wear around your neck, and shall be the third ruler<sup>z</sup> in the kingdom."

<sup>17</sup>Then Daniel answered the king, "Keep your gifts, and give your rewards to another; nevertheless I will read the writing to the king and make known to him its meaning. <sup>18</sup>O king, the Most High God gave Nebuchadnezzar, your grandfather, the kingdom with its greatness, glory and majesty; <sup>19</sup>and because of the greatness which He gave him, all peoples, nations and languages trembled and feared before him. Whom he would, he slew, and whom he would, he kept alive; whom he would, he promoted, and whom he would, he demoted. <sup>20</sup>But when his heart became proud and his spirit became haughty and self-confident, he was thrust from his kingly throne and deprived of his glory; <sup>21</sup>he was driven away from human society. His mind was made like the instincts of animals and he lived among the wild donkeys,<sup>a</sup> eating grass like an ox and his body getting wet with the dew of heaven, till he learned that the Most High God rules over the kingdom of men, setting over it whom He wills. <sup>22</sup>And you, his son, Belshazzar, have not humbled yourself, though you knew all this; <sup>23</sup>but you have lifted up yourself against the LORD of heaven; having ordered the sacred vessels of His house to be brought in, that you and your rulers, your wives, and your concubines might drink wine from them. You have praised the gods of silver and gold, bronze, iron, wood, and stone, which can neither see, nor hear, nor understand, and you have not honored the God in whose hand is your breath, and to whom belong all your ways.<sup>b</sup>

x) Nabonidus would stand first in the kingdom; Belshazzar would remain second to his father; and the successful interpreter would be Prime Minister. "Purple" was the royal color.

y) She came in without being summoned by the king. z) As one of the three chief rulers.

a) Wild donkeys are the shyest and most untamable of all animals, suggestive of the king's wildness and savagery.

b) Belshazzar had deliberately ignored his grandfather's fate; he was culpable.

<sup>24</sup>It was His palm and His hand which was seen, and it was His writing that was inscribed. <sup>25</sup>This is the writing: 'MENE, MENE, TEKEL, UPHARSIN'.<sup>c</sup> <sup>26</sup>And this is the interpretation of the words: 'MENE' — God has numbered the days of your kingdom and brought it to an end; <sup>27</sup>'TEKEL' — you have been weighed in the balances and been found wanting; <sup>28</sup>'UPHARSIN' — your kingdom is divided and given to the Medes and Persians."<sup>d</sup>

<sup>29</sup>Then Belshazzar gave orders, and Daniel was clothed in purple, a chain of gold was placed about his neck and it was published about him, that he should be the third ruler in the kingdom that very night.

<sup>30</sup>Belshazzar, the king of Chaldea, was slain, <sup>31</sup>and Darius, the Mede, received the kingdom, being then about sixty-two years of age.

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**6** IT PLEASED DARIUS, THE MEDE, to set over the kingdom a hundred and twenty provincial governors to administer the whole kingdom, <sup>2</sup>and over them three presidents,<sup>e</sup> of whom Daniel was one, so that to them the governors might be responsible and that the king might suffer no loss. <sup>3</sup>Above all the other presidents and governors Daniel distinguished himself, because of his surpassing spirit, so superior that the king was planning to set him over the whole kingdom.

<sup>4</sup>Then the presidents and the governors sought some ground of complaint against Daniel in the discharge of his official duties; but they could find no ground of complaint, because he was faithful, and no error or fault was found in him. <sup>5</sup>So these men said, "We shall find no ground of complaint against this Daniel unless we find it in connection with service to his god."<sup>f</sup>

<sup>6</sup>Whereupon these presidents and

governors rushed<sup>g</sup> in jointly to the king, and said to him, "O king Darius, live forever! <sup>7</sup>All the presidents of the kingdom, the chiefs and the governors, the counselors and the rulers have agreed that the king should establish an ordinance and enforce a strict decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.<sup>h</sup> <sup>8</sup>Now, O king, lay down the law, and sign it as a document, which cannot be changed forever, according to the law of the Medes and Persians which can not be changed." <sup>9</sup>Therefore king Darius signed such a document in keeping with this decree.

<sup>10</sup>When Daniel learned that such a decree had been officially signed and issued, he went to his house on the roof of which there were chambers with windows opening toward Jerusalem, and three times a day he kneeled and prayed and gave God thanks as he was accustomed to do. <sup>11</sup>Then these accusers came in throngs and found Daniel praying and making humble petition before his God.<sup>i</sup> <sup>12</sup>So they approached the king and reminded him of his decree. They said, "O king! Did you not sign a decree to the effect that any man who prays to any god or man within thirty days except to you, O king, should be cast into the den of lions?" The king replied, "The thing stands fast according to the law of the Medes and Persians, which can not be revoked." <sup>13</sup>Upon this they protested to the king, "That man Daniel, of the exiles of Judah, neither heeds you, O king, nor regards the decree which you have signed; for thrice a day he continues to pray to his own god."<sup>j</sup> <sup>14</sup>When the king heard these words, he was greatly distressed and set his mind to deliver Daniel. He struggled till sunset to rescue him. <sup>15</sup>But these men together rushed to

c) The first letter in Hebrew of the word of the inscription, is our "and"; hence Upharsin of our English translations is better understood as "and Peres" — four nouns in all.

d) The first word of the four being repeated, because of its solemn significance.

e) The Aramaic word, translated "president," is found only in this chapter [vv. 2-6].

f) They were doubtless prejudiced against an alien holding high position in the government, tumultuously, as in Ps. 2:1. h) The Persians had a custom of "keeping lions for the chase."

i) Daniel furnishes a valuable illustration of the ritual and piety of early Judaism.

j) Mohammed borrowed the custom from the Jews, adding two and praying five times daily; at first toward Jerusalem, but later after his flight, toward Mecca. Christians in some cases have orientated their cathedrals and churches toward the east.



the king, and said, "Know, O king, that a law of the Medes and Persians, in particular a decree of royal authority, can not be changed." <sup>16</sup>So the king gave the order and Daniel was brought and cast into the den of lions, the king voicing the hope, "May your God, whom you worship so faithfully, deliver you."<sup>k</sup>

<sup>17</sup>Then a great boulder was brought and laid upon the opening of the den and the king sealed it with his own seal and also with the seal of his rulers, to prevent any possible change of plan about Daniel. <sup>18</sup>Then the king went to his palace, and spent the night in meditation and fasting, instead of enjoying his usual diversions,<sup>l</sup> and his sleep fled from him. <sup>19</sup>In the morning, as soon as it was light, the king arose and went in haste to the den of lions. <sup>20</sup>When he came near to the den where Daniel was, he cried in a tone of anguish and anxiety, "Daniel, servant of the living God, has your God, whom you worship so regularly, been able to save you from the lions?" <sup>21</sup>Daniel answered the king, "O king, live forever! <sup>22</sup>My God sent His angel and shut the lions' mouths and they have not hurt me; because He found me innocent, not having done you any injury."

<sup>23</sup>Then the king was exceeding glad and ordered that Daniel be lifted out of the den. So Daniel was lifted out, and no kind of hurt was found on him, because he had trusted in his God. <sup>24</sup>The king gave orders, and the men who had accused Daniel were brought and cast into the den of lions; they, their children and their wives and before they reached the bottom of the den, the lions overpowered them, and crunched all their bones in pieces.<sup>m</sup>

<sup>25</sup>Then king Darius wrote to all nations, races, and peoples of every

tongue that dwell in all the earth: "Peace be multiplied to you! <sup>26</sup>I make a decree,<sup>n</sup> that in all my dominion men tremble in reverence before the God of Daniel, for He is the living God, enduring forever; His kingdom shall never be destroyed; His dominion shall last to the end: <sup>27</sup>He saves and He delivers; He works signs and performs wonders both in heaven and on earth; for it was He who saved Daniel, from the power of the lions."

<sup>28</sup>So this Daniel prospered during the reign of Darius, and also during the reign of Cyrus the Persian.

**7** IN THE FIRST YEAR OF BELSHAZZAR, king of Babylon, Daniel upon his bed saw<sup>o</sup> a dream, even visions of his head; whereupon he wrote down the dream, and recounted the visions which he had seen. <sup>2</sup>Daniel said, "I saw in my vision by night and behold, the four winds of heaven were stirring up the great sea." <sup>3</sup>Out of the sea rose four large animals, different from one another. <sup>4</sup>The first was like a lion and had wings like an eagle. As I looked, its wings were plucked off and it was lifted from the ground and made to stand on two feet like a man, and the mind of a man was given to it. <sup>5</sup>And behold, a second animal came up, like a bear,<sup>q</sup> having its paw raised, ready to strike, and with three ribs in its mouth between its teeth, and it was told, 'Arise, devour much flesh.' <sup>6</sup>After this I looked, and see! there was another like a leopard, with four wings like those of a bird on its back; it had four heads, and dominion was given to it! <sup>7</sup>After that I saw in the visions of the night, and note, there was a fourth animal, dreadful, terrible, and exceedingly powerful, with huge iron teeth; it devoured and tore its victims in pieces, and stamped the remaining por-

k) Throughout the narrative Darius shows brotherly care for Daniel.

l) Musicians, dancing women, concubines, etc.

m) Their punishment here described is in keeping with the Oriental standards of justice [cf. Heb. 11:33] in such extreme instances.

n) V. 25 is, in part, verbatim the language of 3:29.

o) Daniel saw four animals; Nebuchadrezzar dreamed of four metals in an image. In both, the kingdom of this world is superseded by a kingdom of celestial origin: that of Nebuchadrezzar, by "a stone," which becomes a great mountain filling the whole earth [2:34, 35]; that of Daniel "like a son of man," coming with the clouds of heaven, to whom universal and everlasting dominion are given [7:13, 14]. The visions are parallel.

p) Figuratively expressing the troubled world of nations!

q) The bear being regarded as, next to the lion, the most ferocious.

tions of it with its feet.<sup>r</sup> It was different from all the animals that were before it. It had ten horns. <sup>8</sup>These horns I studied, and while I was contemplating them attentively, behold, up rose another horn, a little one and a marvel, by which three of the ten horns were uprooted. This little horn had the eyes of a man and a mouth ever boasting of great deeds and uttering proud words.<sup>s</sup> <sup>9</sup>I watched till thrones were placed<sup>t</sup> and a Venerable One<sup>u</sup> sat on the throne of justice; His clothing was white as snow and the hair of his head was like pure white wool; His throne was a blaze of flames and its wheels were burning fire. <sup>10</sup>A stream of fire came forth from His presence,<sup>v</sup> a thousand thousands served Him, and ten thousand times ten thousand stood before Him;<sup>w</sup> the court sat in judgment and the books were opened.

<sup>11</sup>"I watched till the animal was slain and his body destroyed and handed over to be burned by fire; because of his proud words, which the little horn had spoken. <sup>12</sup>As for the rest of the animals, their dominion was taken away, but their lives were prolonged for a season and a time. <sup>13</sup>Then in my night-vision I saw and behold, One coming with the clouds of heaven<sup>x</sup> like a son of man, and He came advancing toward the Ancient of Days, before whom He was presented. <sup>14</sup>And to Him was given dominion and glory and a kingdom, so that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away and His kingdom one that shall not be destroyed.<sup>y</sup>

<sup>15</sup>"As for me, Daniel, my spirit with-

in me was distressed by these things, and the visions of my head perplexed me. <sup>16</sup>I approached one of those standing by and asked him to tell me the truth regarding all this. He answered me, explaining to me the meaning of it all. <sup>17</sup>These huge animals, he said, being four in all, are the four kingdoms, which shall arise out of the earth; <sup>18</sup>but the saints<sup>z</sup> of the Most High shall receive the kingdom and possess the kingdom<sup>a</sup> forever, even forever and ever.<sup>z</sup>

<sup>19</sup>"Then I desired to know the truth about the fourth animal, so different from all the others, exceedingly terrible, with iron teeth and bronze claws, which devoured and tore in pieces, trampling what remained of a victim under its feet;<sup>b</sup> <sup>20</sup>and concerning the ten horns which were on its head, and the other horn which came up, and before which three of them fell, — the horns which had eyes and a mouth speaking great things; the horn that seemed stronger than its fellows. <sup>21</sup>This horn I saw making war against the saints, and it was prevailing against them<sup>c</sup> <sup>22</sup>until the Ancient of Days came, and the court took its seat and dominion was given to the saints of the Most High and the time came for the saints to possess the kingdom.<sup>d</sup>

<sup>23</sup>"He said this: "The fourth animal shall be a fourth kingdom on earth, which shall be different from all other kingdoms; it shall devour the whole earth, and trample it down, breaking it as grain is broken on the threshing floor. <sup>24</sup>For out of its ten horns shall arise ten kings and after them shall arise another, who shall be different<sup>e</sup> from the former kings, and shall put down three of them. <sup>25</sup>He shall speak

r) In wanton destructiveness.

s) "Eyes" implying keen observation and insight; yet speaking proudly; cf. Rev. 13:5.

t) "Thrones" stand for the judicial bench; cf. "throne" for judgment in Ps. 122:5 and Matt. 19:28. u) Deity represented as "advanced in years."

v) The river of fire signified divine energy, irresistible.

w) The Jews confessed their sins and prayed "before" God, rather than "to" Him, by way of reverence. x) This clause "with the clouds of heaven" implied superhuman authority.

y) Cf. Rev. 11:15.

z) "The saints of the Most High," here, and also in vv. 22 and 27 seem to be allied with the "One, like to a son of man" in v. 13, and to receive the same never-ending dominion.

a) The phrase "kingdom of God" is never used by Daniel, but it is implied here, meaning Divine Sovereignty.

b) The description of the fourth animal here, being repeated in the main from vv. 7 and 8.

c) Cf. Rev. 13:7.

d) The time came which God had appointed for the purpose; for vv. 23-28, which follow, seem of Messianic import. e) In that he is most aggressive and presumptuous.

words against the Most High; he shall plan to change the sacred seasons and the law, and they shall be given over to him, for a year, two years, and half a year.<sup>f</sup> <sup>26</sup>Then the Court of Justice shall sit and his dominion shall be taken away, to be consumed and destroyed for all time. <sup>27</sup>For the kingdom, the dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.<sup>g</sup> <sup>28</sup>"This is the end of the matter. As for me, Daniel, my thoughts alarmed me greatly, and my color changed, but I kept the matter in my heart."

**8** IN THE THIRD YEAR OF THE REIGN of king Belshazzar<sup>h</sup> a vision appeared to me, Daniel, of a kind with the earlier vision <sup>2</sup>and this is the vision I saw: I found myself in the Susan stronghold in the Elam province beside the Ulai stream.<sup>i</sup> <sup>3</sup>As I raised my eyes and looked, behold, there stood on the bank of the stream a ram with two horns, tall horns, but the one higher than the other and the higher one grew out later.<sup>j</sup> <sup>4</sup>I saw the ram butting westward, northward and southward and no creature could hold out against him, nor could anyone rescue from his power. He did as he pleased and made himself great.

<sup>5</sup>As I was pondering, behold, there came a he-goat advancing from the west over the whole earth without touching the ground, and between his eyes the he-goat grew a prominent horn. <sup>6</sup>On approaching the horned ram, which I had seen standing on the bank of the stream, he ran at him in the wrath of his power; <sup>7</sup>I saw him close in on the ram. In brutal rage he butted him and broke both his horns. There was no strength in the ram to hold out against him; he threw him to the ground and trampled him and no

one rescued the ram from his power. <sup>8</sup>The he-goat then assumed gigantic proportions, but when he grew powerful, the prominent horn was broken and in its place four good-sized horns came up, pointing to the four winds of heaven.<sup>k</sup>

<sup>9</sup>From one of them a horn emerged, that began small but grew very large southward, eastward and toward the Glory-land.<sup>k</sup> <sup>10</sup>Its greatness reached to the host of heaven; some of the starry host it caused to fall to the ground and it trampled on them. <sup>11</sup>Even against the Prince of the starry host it matched itself, whose daily sacrifice was abolished and His sanctuary profaned. <sup>12</sup>It was granted power in opposition to the daily sacrifice; it cast truth to earth and whatever it did succeeded.

<sup>13</sup>I then heard a holy one speaking, and another holy one inquired of the holy one who had spoken, "How long shall the vision hold good regarding the daily sacrifice, the desolating transgression, the surrender of the sanctuary, and of the host of heaven to be trampled?" <sup>14</sup>He told me, "For 2,300 evenings and mornings;<sup>l</sup> then the rights of the sanctuary shall be restored."

<sup>15</sup>As I, Daniel, was observing the vision and trying to make out its meaning, behold, there was standing before me a human form, <sup>16</sup>and I heard a man's voice over the Ulai that called, "Gabriel, make him understand the vision." <sup>17</sup>He<sup>m</sup> then came near to where I stood and as he came I felt panic-stricken; I fell on my face. But he said to me, "Understand, son of man, that the vision relates to the final period." <sup>18</sup>But while he was speaking to me I swooned face-down to the ground; then he touched me and made me stand up straight. <sup>19</sup>He said, "I am here to acquaint you with the final events of the indignation time; for the end comes at the appointed time.

<sup>20</sup>"The ram you saw with the two horns means the kings of Media and

f) 3½ years; the Fathers in the Early Church often refer it to the era of the dominion of Antichrist. It may find parallels in Rev. 12:14; 13:15; 11:2, 3; cf. Dan. 12:7.

g) Son of the king, Nabonidus, who had delegated some authority to him.

h) A canal of running water, connecting the Kerkha and the Karun rivers.

i) Symbolizing the Medo-Persian empire, Persia later and greater.

j) Four kingdoms after Alexander's death. k) Palestine.

l) 1150 days, with omission of 2,300 daily sacrifices. m) The angel Gabriel.

Persia; <sup>21</sup>the hairy he-goat — the king of Greece, and the prominent horn between his eyes is the first king. <sup>22</sup>That it was broken and that four arose in its place — four kingdoms shall develop from the nation, but not with its strength.<sup>n</sup> <sup>23</sup>In the later period of these kingdoms, when the wicked go to extremes, a hard-faced king shall arise, skilled in intrigues.<sup>o</sup> <sup>24</sup>His power shall be mighty, but not by force of arms; in astonishing ways he shall bring ruin. He shall succeed in what he undertakes. He shall destroy mighty opponents; also the holy people.<sup>p</sup> <sup>25</sup>By his scheming he shall make the treachery, which he applies, win out; proud of heart he shall destroy the unsuspecting. He shall rise up against the Prince of princes; however, without use of human hands he shall be broken.<sup>q</sup> <sup>26</sup>The vision of mornings and evenings, of which mention was made, is true; you, therefore, seal up the vision,<sup>r</sup> for it concerns many days."

<sup>27</sup>Then I, Daniel, was exhausted; for several days I was ill. Afterward I got up and rendered service to the king. I was amazed at the vision and did not fathom its meaning.

521 B.C.

**9** IN THE FIRST YEAR OF DARIUS,<sup>s</sup> son of Ahasuerus of the Median race, who had been made king over the Chaldean realm, <sup>2</sup>in the first year of his reign, I, Daniel, took notice from the Scriptures of the number of years about which the word of the LORD had come to Jeremiah, the prophet — that Jerusalem would lie desolate for seventy years. <sup>3</sup>Then I turned my face to the LORD God to pray and to supplicate in fasting and in sack-cloth and ashes. <sup>4</sup>I interceded with the LORD my God and made confession, saying,

"O LORD, great and awesome God,

who keepest the merciful covenant with those who love Thee and keep Thy commands, <sup>5</sup>we have sinned; we have done wrong; we have behaved wickedly; we have rebelled and have swerved away from Thy commands and Thy ordinances.<sup>t</sup> <sup>6</sup>We have not heeded Thy servants, the prophets, who spoke in Thy name to our kings, our princes, our fathers and all the people in the land. <sup>7</sup>With Thee, O LORD, is righteousness, but with us shamefacedness as we today experience — the men of Judah, the dwellers of Jerusalem and all Israel near and far in all the countries to which Thou hast driven them, because of the disloyalty they have practiced toward Thee. <sup>8</sup>With us, LORD, there is the shamed face, with our kings, our princes and our fathers; for we have sinned against Thee; <sup>9</sup>but with the LORD our God there are mercies and pardons, although we have rebelled against Him. <sup>10</sup>We have not listened to the voice of the LORD our God, to live in agreement with the laws He laid before us through His servants, the prophets. <sup>11</sup>Indeed, all Israel has transgressed Thy law and has by-passed it, so as not to heed Thy voice; therefore there is poured upon us the curse confirmed with an oath, which is written in the law of Moses, the servant of God; for we have sinned against Him.<sup>u</sup> <sup>12</sup>He has confirmed His words, which He spoke regarding us and regarding our rulers who directed us, by bringing on us such an immense disaster, the like of which has occurred nowhere under heaven except in Jerusalem. <sup>13</sup>Just as it is written in the law of Moses, all this punishment has come upon us, and we have not mollified the LORD our God by turning from our offenses, and observing Thy truth. <sup>14</sup>The LORD therefore has

n) After Alexander's death in 323 B.C., the Grecian empire dismembered. Wars followed for 22 years. In 301 B.C. Cassander became king of Greece and Macedonia; Lysimachus of Asia Minor; Ptolemy of Egypt, Coele-Syria and Palestine; Seleucus of Upper Asia.

o) Antiochus Epiphanes, the eighth king of the Seleucidæ dynasty, reigned from 175 to 163 B.C. and was determined to displace the Hebrew worship by Grecian paganism. p) The Hebrews.

q) God remains the sovereign Judge; He creates and destroys, sets up and pulls down. r) Daniel must for the present keep it a secret.

s) After the capture of Babylon by the army of Cyrus, Darius exercised interim kingship until Cyrus came back from further conquests.

t) Daniel, not over 14 when carried away from Jerusalem, included himself with those whose sins resulted in the exile. His prayer deserves study and assimilation.

u) Interchange of second and third personal pronouns is rather frequent in man's communication with God, because petition and testimony form part of it, of which Ps. 23 is an outstanding example.

taken care to bring the calamity upon us; for the LORD our God is righteous in all His doings; but we have not heeded His voice.

<sup>15</sup>Now then, O LORD, our God, who didst lead Thy people out of the land of Egypt with a mighty hand,<sup>v</sup> and hast gained for Thyself the renown Thou hast today, we have sinned; we have behaved wickedly. <sup>16</sup>LORD, in view of all Thy righteousness, please turn away Thy anger and Thy indignation from Thy city Jerusalem, Thy holy hill; for, due to our sins and the offenses of our fathers, Jerusalem and Thy people have become a disdain among all those around us. <sup>17</sup>Now therefore, our God, hear the prayer of Thy servant and his supplications and make Thy face to shine upon Thy ruined sanctuary for Thy sake, O LORD. <sup>18</sup>Incline, O my God, Thine ear and hear; open Thine eyes and see our desolation, the city which is called by Thy name; for we are not pouring out our petitions before Thee on account of our righteousness but on account of Thy great compassions. <sup>19</sup>O LORD, hear! O LORD, forgive! O God, take notice and take action; for Thine own sake, O God, do not delay; for Thy city and Thy people are called by Thy name."

<sup>20</sup>While I was still speaking in my prayer, and confessing my sins and the sins of my people Israel, pouring out my supplication before the LORD my God on behalf of my God's holy hill; <sup>21</sup>while I was still speaking in prayer, the man Gabriel, whom I had seen in the previous vision,<sup>w</sup> came close to me in swift flight about the time of the evening sacrifice. <sup>22</sup>He came and said to me, "Daniel, this time I have come to enlighten your understanding. <sup>23</sup>At the beginning of your petitions a message went forth and I have come to

bring it to you; for you are greatly appreciated; so, notice the message and get hold of the vision: <sup>24</sup>Seventy weeks<sup>x</sup> are settled on for your people and for your holy city, to restrain the transgression, to end sins,<sup>y</sup> to atone for the guilt and to bring in everlasting righteousness; to confirm the prophetic vision and to consecrate the Holy of Holies. <sup>25</sup>Know and understand, then, that from the going forth of the message to restore and rebuild Jerusalem until the coming of a Prince, a Messiah, there are seven weeks and sixty-two weeks; in the seven weeks it will be in process of restoring and rebuilding with squares and streets even in times of affliction; <sup>26</sup>but after the sixty-two weeks Messiah shall be slain, although there is nothing against Him. The people of a prince, who comes, shall destroy the city and the sanctuary;<sup>z</sup> its end shall come overwhelmingly and till the end there shall be warfare; ruins that are determined. <sup>27</sup>In a week He shall make the covenant to prevail for many,<sup>a</sup> and in the middle of the week He will cause sacrifice and offering to cease. Then on a wing of horrors shall a desolator come to bring ruin until a fully determined end comes down on the desolation.

<sup>544</sup> B.C.

**10** IN THE THIRD YEAR OF CYRUS,<sup>b</sup> king of Persia, a message was revealed to Daniel — called Belteshazzar; the message is true, pertaining to a lengthy struggle. He paid attention to the message and understood the vision. <sup>2</sup>At that time I, Daniel, spent three weeks in mourning; <sup>3</sup>I ate no appetizing food; neither meat nor wine entered my mouth and I did not anoint myself at all until the entire three weeks were over.

<sup>4</sup>On the 24th day of the first month,<sup>c</sup> as I stood on the bank of the

v) He who led Israel out of Egypt is able and willing to return His repentant people to Palestine. w) Ch. 8:15.

x) Seventy sevens; so later, v. 25 — seven sevens and sixty-two sevens. If taken literally, seven times seven would equal the jubilee period; but symbols are not meant to be taken literally.

y) Antiochus Epiphanes, ruling Judea 175-164 B.C., robbed the Temple, set up a statue of Zeus in the Holiest, ordered swine for sacrifice there, forbade circumcision, destroyed all sacred Writings of the Jews that could be found and tried to force Grecian paganism on the Jews.

z) This seems to refer to the Romans and the destruction of city and Temple, 70 A.D.

a) None but Christ, mentioned in vs. 25, made the Covenant prevail.

b) Cyrus became king of Persia 547 B.C., and a detachment of his armies, under Darius, took Babylon 539.

c) The month Abib, later called Nisan, with Passover on the 14th and Feast of Unleavened Bread 15-21st day.

great river, the Tigris,<sup>d</sup> <sup>5</sup>I looked up and behold, a man dressed in linen, his loins girded with fine gold of Ophaz; <sup>6</sup>his body like topaz; his face like lightning; his eyes like flaming torches; his arms and legs like polished bronze and the sound of his voice like the sound of a multitude.<sup>e</sup> <sup>7</sup>I, Daniel alone saw the vision; but the men with me saw no vision, so that great trembling overcame them; they fled and hid themselves. <sup>8</sup>I was left by myself and, as I saw this great vision, no strength remained in me; the color left my cheeks and my energy was gone. <sup>9</sup>Then I heard the sound of his words and on hearing the sound of his words I fell unconscious with my face to the ground. <sup>10</sup>Now note! Then a hand touched me and had me rise tottering to my hands and knees; <sup>11</sup>he said to me, "Daniel, highly esteemed man, note well the words I speak to you and stand up straight; for I have been sent to you." And as he was speaking to me, I stood, trembling.

<sup>12</sup>He said to me, "Have no fear, Daniel; because from the first day in which you set your heart to gain understanding and to humble yourself before your God, your prayers were being heard and I have come in response to your prayers. <sup>13</sup>But the prince of the Persian kingdom opposed me for 21 days. And observe! Michael,<sup>f</sup> one of the chief princes, came to my aid, so that I retained the upper hand with the Persian kings. <sup>14</sup>Now I am come to help you understand what shall befall your people in the latter days; for it is once more a vision regarding the future."<sup>g</sup>

<sup>15</sup>While he was speaking to me along this line I turned my face toward the ground and was speechless; <sup>16</sup>but note! One resembling a human form touched my lips; then I opened my

mouth and spoke. I said to him who stood facing me, "Sir, on account of the vision my agonies have come upon me and I have no strength left. <sup>17</sup>How can I, my Master's servant, converse with Thee, my Master? For I have now neither strength nor breath in me."

<sup>18</sup>The man-like being then touched me again and strengthened me, <sup>19</sup>saying, "Have no fear, greatly beloved man! Peace to you; be strong and take courage." During his speaking to me I became strengthened and said, "Speak my Master, for Thou hast strengthened me." <sup>20</sup>He asked me, "Do you know why I have come to you? I must return at once to contend against the prince of Persia, and as soon as I have left, observe, the prince of Greece will come. <sup>21</sup>Nevertheless, I will convey to you what is recorded in the Book of Truth — and none is joining force with me against them except your prince Michael."<sup>h</sup>

539 B.C.

**11** "IN THE FIRST YEAR OF DARIUS, the Mede, I personally stood up to support and strengthen him. <sup>2</sup>Now I shall make the truth known to you: Take notice! Three more kings shall arise in Persia and the fourth shall possess greater wealth than they.<sup>i</sup> When through his wealth he has become strong, then he shall move everything against the kingdom of Greece. <sup>3</sup>A valiant king shall then arise,<sup>j</sup> who shall rule with wide-spread authority and will do as he pleases. <sup>4</sup>But by the time he has risen, his realm shall be broken up and divided toward the four winds of heaven, neither among his descendants nor with the authority with which he ruled; for his realm shall be rooted up and apportioned to others than these.

<sup>5</sup>"The Southern king<sup>k</sup> shall then grow in power, but one of his leaders

d) Hiddekel, mentioned in Gen. 2:14 as one of the four rivers of Eden.

e) Compare Rev. 1:13-17 regarding Christ.

f) Michael, the archangel, seems Israel's appointed guardian. The prince of Persia is not the king, but the guardian spirit of Persia, a supernatural power back of the Persian gods and idols. See Isa. 24:21; Jer. 46:25; I Cor. 8:5; 10:20.

g) The message intimated in v. 1 and filled out in ch. 11.

h) The speaker leaves the impression that we are in the presence of the Son of God.

i) Possibly, in their order — Cyrus, Cambyzes, Darius-Ilystapis and Xerxes.

j) Alexander the Great, whose empire became four kingdoms after his demise.

k) Ptolemy Soter, a Macedonian, ruled Egypt 322-305 B.C. His chief leader was Seleucus, who became the head of the Seleucid dynasty that ruled from Phrygia in Asia Minor to the Indies, a far greater realm than Egypt; but Ptolemy had first appointed him general.

shall surpass him in prowess and shall govern; his rule shall be immense. <sup>6</sup>After a number of years they shall form an alliance; the daughter of the king of the South shall come to the king of the North to make an agreement;<sup>1</sup> but she shall not retain the effectiveness of her might; neither shall he and his might endure. She shall be surrendered with her retinue, he whom she bore and he who won her. <sup>7</sup>In those times a branch shall emerge from her roots,<sup>m</sup> who shall march with an army and invade the stronghold of the Northern king; he shall be active against him and conquer. <sup>8</sup>Even their gods with their golden images and their costly articles of silver and gold he shall carry as loot into Egypt. For some years he shall refrain from attacking the Northern king, <sup>9</sup>who shall invade the realm of the Southern king and shall then return to his own land. <sup>10</sup>His sons, however, shall arm themselves and muster immense forces, which shall certainly come and overwhelm and march through, pushing the attack to the stronghold.

<sup>11</sup>The Southern king, enraged, shall march forth and battle against the king of the North, who shall raise a great army; but that army shall be surrendered to him.<sup>n</sup> <sup>12</sup>When this host has been captured, he will grow conceited; he will beat them down by myriads; nevertheless, he shall not follow up his success. <sup>13</sup>The northern king shall once more muster a host greater than the first and after some years he shall march against him with a formidable army amply equipped. <sup>14</sup>In those times many will rebel against the king of the South and violent men of your own people shall elevate themselves to make the vision come true;<sup>o</sup> but they shall stumble. <sup>15</sup>The king of the North shall come and throw up a rampart; he shall

take a fortified city and the armed forces of the South shall not hold out against him, not even the shock-troops; strength shall fail them to hold their own.<sup>p</sup> <sup>16</sup>The invader shall do as he pleases, with none standing up against him. He shall occupy the Fair Country,<sup>q</sup> with all of it in his power. <sup>17</sup>He shall then do his best to overpower the other's entire realm; to this one he shall give his daughter in marriage to come to terms with him, aiming to ruin his kingdom; but the plan shall neither succeed nor benefit him.<sup>r</sup> <sup>18</sup>He will then turn his attention to the coastlands and occupy many, but a general shall stop his insolence and throw his insults back on himself. <sup>19</sup>Subsequently he shall busy himself with the strongholds of his own lands; but he shall stumble, fall and disappear.

<sup>20</sup>"In his place one shall arise who shall make a tribute collector traverse the glory<sup>s</sup> of the realm; but in a few days he shall be broken, though neither by spite nor by battle. <sup>21</sup>In his stead a disreputable person shall come to the fore to whom no royal dignity is attributed. In an unguarded period he shall come and acquire royalty by devious intrigues. <sup>22</sup>Before him overwhelming forces shall be swept away; yes, also a prince of the covenant.<sup>t</sup> <sup>23</sup>When a treaty has been made with him, he will practice deceit; thus he will with few people rise to great power. <sup>24</sup>Stealthily he will invade the fertile spots in a province and shall do what neither his fathers nor their ancestors did — he will distribute spoil, booty and property among them and he shall for a time plan strategies against fortresses. <sup>25</sup>With a great army he will direct his strength and his courage against the king of the South<sup>u</sup> and the Southern king shall prepare for war with an unusually vast and

l) Berenice, daughter of Ptolemy, married Antiochus, but was discarded after her father's death, and Laodice, Antiochus' previous wife, taken back. Fearing her rival, Laodice poisoned Antiochus and had Berenice and her infant son murdered. m) Berenice's brother became king of Egypt. n) Antiochus surrenders to Ptolemy. o) Jews aiming to fulfil this prophecy.

p) At Sidon Antiochus made Ptolemy's general surrender. q) Palestine, as also in v. 20. r) The betrothal of Antiochus' daughter Cleopatra to Ptolemy, not consummated until five years later because Ptolemy was only seven, did not result well.

s) Seleucus Philopater sent his prime minister Heliodorus to seize the temple treasury, but a divine providence frustrated him. Seleucus died suddenly, probably poisoned by Heliodorus. t) Probably the Jewish high priest Onias, whom Antiochus deposed.

u) Second campaign against Egypt by Antiochus Epiphanes, Egypt's king losing because of treachery. Subsequently they pretend friendship while scheming against each other.

mighty host; but he shall not be able to stand, because they will plot schemes against him. <sup>26</sup>Those eating at his table shall ruin him; his army shall drift away, with many fatalities. <sup>27</sup>Both of these kings shall have mischief in mind and, seated at a common table, they shall tell lies; but fruitlessly, for the destined final period must be awaited. <sup>28</sup>He shall then return to his land, loaded with loot and his mind set against the Holy Covenant,<sup>v</sup> working his will as he returns to his country.

<sup>29</sup>"At the appointed time he will again invade the South, but the last time it shall not be as at first. <sup>30</sup>Warships from Cyprus<sup>w</sup> shall come against him, which scare him off. On the way back, he shall burn with rage against the Holy Covenant and take action. Once returned, he shall make common cause with those who abandon the Holy Covenant. <sup>31</sup>He will set in motion armed forces who shall desecrate the sanctuary's citadel,<sup>x</sup> cause the sacrifices to cease and set up an abomination that brings desolation. <sup>32</sup>With flatteries he shall disaffect those who behave wickedly toward the Covenant; but the people who know their God shall be steadfast and will accomplish notable feats. <sup>33</sup>The teachers among the people shall cause many to gain insight, but for many days they shall be downed by sword and flame, prison and plunder. <sup>34</sup>However, while stumbling, they shall receive some aid and then many shall without conviction cooperate with them.<sup>y</sup> <sup>35</sup>On the part of some teachers their stumbling shall be for their refinement and purification to make them white, preparatory to the final period which is delayed until the appointed time.

<sup>36</sup>"The king shall do as he pleases; he will exalt and magnify himself above every god, even above the God of gods.<sup>z</sup> He shall utter monstrous

boasts, and he shall prosper until the time of indignation is completed; for what is determined shall take place. <sup>37</sup>Of the gods of his fathers he shall take no notice, or of the beloved of women;<sup>a</sup> neither shall he pay respect to any other god; for he shall exalt himself above them all. <sup>38</sup>Instead of them, however, he shall honor the god of fortresses; with gold and silver, with precious stones and jewelry he will honor a god whom his fathers never knew.<sup>b</sup> <sup>39</sup>With devotees of a strange god he will man the fortified strongholds; on those who acknowledge him he will bestow great honor; he shall make them rulers over many and will apportion the land to them.

<sup>40</sup>"But ultimately the king of the South shall collide with him. The king of the North shall march against him like a tempest, with chariots and horsemen and a great fleet of ships. <sup>41</sup>He shall invade the land and overwhelm it as he passes through. He shall also invade the Glory Land and many shall be worsted; but Edom, Moab and the prominent Ammonites shall escape his power.<sup>c</sup> <sup>42</sup>He shall extend his dominion over several countries, and the land of Egypt shall not go free; <sup>43</sup>he shall gain control of Egypt's treasures, gold, silver and all of Egypt's valuables. The Libyans and the Ethiopians shall be in his retinue. <sup>44</sup>But reports from the East and from the North shall alarm him, so that he shall withdraw in great fury to destroy and annihilate many. <sup>45</sup>He shall pitch his palatial tents between the sea and the glorious Holy Mountain — and come to his end with none to help him.

**12** "AT THAT TIME MICHAEL SHALL stand up, the great prince who defends the children of your people.<sup>d</sup> It will be such a time of anguish as has never occurred since a nation existed

v) The Jews as people of the Holy Covenant. w) Roman power opposing Antiochus.

x) Antiochus determined to root out the Hebrew religion.

y) Cooperating with the Maccabees against Grecian paganism.

z) What follows here to the end of the chapter applies not alone to Antiochus Epiphanes but to others of his type; it is symbolic of Antichrist, represented by various characters as in I John 2:18; 4:3; II John 7; II Thess. 2:3-12, of which Christ speaks, Matt. 24:5, 23, 24; Mark 13:21, 22.

a) Tammuz, a Babylonian idol for whom Ezekiel saw Jewish women weeping, Ezek. 8:14.

b) No particular god but in general the god of war.

c) In Antiochus' day Moab no longer existed. Antiochus made no African invasions beyond Egypt and he died at Tabae in Persia.

d) The time of ch. 11:40-45; Michael protects the godly, so sorely persecuted.



— until that time; yet your people, every one who is found recorded in the Book, shall be saved. <sup>2</sup>Many, who sleep in the earth's dust, shall awake,<sup>e</sup> some to everlasting life and others to shame, to everlasting abhorrence. <sup>3</sup>Those who are teachers' shall then shine as the brightness of the firmament and those who turned many to righteousness as the stars for ever and ever. <sup>4</sup>But you, Daniel, keep the message a secret; seal the Book until the final period; many shall investigate<sup>f</sup> and information shall advance."

<sup>5</sup>Then I, Daniel, looked and, behold, two others were standing, the one on this bank of the stream and the other on that bank. <sup>6</sup>One asked the man dressed in fine linen who was above the water of the stream, "How long until these marvels shall end?" <sup>7</sup>Then I heard the man clothed in fine linen,<sup>h</sup> who was above the waters of the stream, as he raised his right hand and

his left toward heaven; he swore by Him who lives forever, "A period, periods and a half period, and when the breaking of the power of the holy people ends, then all these things shall be completed."

<sup>8</sup>I heard, but failed to understand, so I said, "My Master, to what outcome does it all run?" <sup>9</sup>But he said, "Move on, Daniel, for the words are secret and sealed until the final period. <sup>10</sup>Many shall be purified, made white and revived, while the wicked shall behave wickedly and none of the ungodly shall understand; only the learners shall understand. <sup>11</sup>From the time when the daily offering is eliminated and the desolating abomination is set up there shall be 1,290 days. <sup>12</sup>Blessed is the expectant one who attains 1,335 days.<sup>i</sup> <sup>13</sup>But you, go on to the end; you will rest and you will arise for your allotment at the end of time."

e) No unconsciousness is intimated; the body returns to its dust, and our Lord's parable of sheep and goats, Matt. 25:31-46, is strongly foreshadowed.

f) Those who have instructed others Godward receive distinction.

g) Literally, shall run back and forth. h) Almost certainly the Son of God.

i) As in Revelation the numbers are symbolic of time, therefore fragmentary. 1200 days, or 40 months of 30 days, or 3½ years; or time, times and a half time, Rev. 12:6, 14. The added years in 1,335 days may suggest advance in spiritual freedom and expression.

## THE BOOK OF

# HOSEA

**1** THIS IS THE LORD'S MESSAGE THAT came to Hosea the son of Beeri, during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel.<sup>a</sup>

<sup>2</sup>In the LORD's first message to Hosea, this is what the LORD said to him: Go, take to you a wife of harlotry and children of harlotry; for the land is doubly guilty of harlotry, forsaking the LORD completely. <sup>3</sup>So Hosea went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son. <sup>4</sup>Call his name Jezreel, the LORD told him, for after a little time now, I will punish the house of Jehu because of the blood of Jezreel, and put an end to the kingdom of the house of Israel. <sup>5</sup>On that day I shall break the bow of Israel in the valley of Jezreel.<sup>b</sup>

<sup>6</sup>When again Gomer conceived and bore a daughter, the LORD said, Call her name Unloved, for never again will I show pity for the house of Israel so as to forgive them at all. <sup>7</sup>I will, however, still show pity for the house of Judah, and I will deliver them through the LORD their God; but I will not deliver them by bow, or sword, or war, or horses, or horsemen.

<sup>8</sup>Gomer weaned Unloved, then con-

ceived again and bore a son. <sup>9</sup>And the LORD said: Call him, Not-my-people;<sup>c</sup> for you are not My people, and I shall not be your God.<sup>d</sup>

<sup>10</sup>Yet the number of the children of Israel shall be like the sand of the sea that cannot be measured or counted; and where it used to be said to them, "You are not my people," they will be called, "Sons of the living God."

<sup>11</sup>Then shall the children of Judah and the children of Israel be gathered into one, and they shall choose for themselves one head; and they shall go up from the land; for great shall be the day of Jezreel.

**2** SAY TO YOUR BROTHER, "MY PEOPLE," and to your sister, "Beloved."<sup>2</sup>Strive with your mother, plead — for she is not my wife, nor am I her husband — persuade her to clear her face of her marks of harlotry and remove her adulterous charms from her breasts; <sup>3</sup>or I shall strip her naked and leave her as in the day she was born; I will make her as a desert waste and leave her like a land all parched, and thus I will slay her with thirst.<sup>e</sup> <sup>4</sup>For her children I shall have no mercy for they are children of harlotry. <sup>5</sup>Their mother played the harlot; the one who con-

a) This verse, the title of the book, may have been provided to convey Hosea's prophecies to Judah, mentioning four kings of Judah but only one of Israel.

b) Jezreel in the northern kingdom was the scene of the bloody massacre by Jehu, as told in II Kings 9-10. In Jehu's day it was accepted as an act of justice, being done under an order of Elisha as punishment of the house of Ahab for the sins of Jezebel.

c) Her son was not Hosea's. d) The book of Hosea presents some of the greatest, most revealing, writings in the O.T. The prophet was a man of profoundly spiritual insight. He loved his people, being born among them and reared with them, he being the only "writing prophet" of the northern kingdom. He loved Gomer in spite of her infidelity; so did God's love for Israel continue, steady and sure, in spite of her apostasy. e) The speaker here is the LORD. He is addressing the whole nation.

ceived them has been shameless. She said, "I shall go after my lovers, who give me my bread and water, my wool and my flax, my oil and my drink."<sup>f</sup>

<sup>6</sup>Therefore I will hedge up her path with thorns, and I will build a wall against her, so she will never find her way out. <sup>7</sup>She will run after her lovers but she will not overtake them; she will search for them but will not find them. Then she will say, "I shall go back to my first husband; for then it went better with me than now." <sup>8</sup>However, she did not understand that it was I who gave her the grain, the wine and the oil; and silver I gave her, too, in abundance, as well as gold, which they made into a Baal. <sup>9</sup>Therefore, I shall take back My grain in harvest time and My wine in its season; I shall reclaim My wool and My flax, given to cover her nakedness. <sup>10</sup>Now I shall show her in her shame to her lovers, and none shall come to take her again. <sup>11</sup>So shall I put an end to all her gaiety, her feasts, her new moons, her Sabbaths, and all her festal assemblies.<sup>g</sup>

<sup>12</sup>I will destroy her vines and her fig trees of which she said, "They are my pay; my lovers gave them to me."<sup>h</sup> I will turn them into a jungle, and the wild beasts shall devour them. <sup>13</sup>I shall visit upon her the days of the Baals, when she offered incense to them, decked herself out with her rings and her jewels, sought to attract her lovers and forgot Me utterly. Such is the LORD's message.

<sup>14</sup>Therefore, see! I shall allure her; I will take her to the wilderness, and I will speak tenderly to her heart. <sup>15</sup>I will give her there her vineyards, and the Valley of Achor for a door of hope.<sup>i</sup> There she will sing as in the time of her youth, in those days when she came up from the land of Egypt.

<sup>16</sup>On that day — this is the word of the LORD — you will call Me, "My Husband," and not again will you say to Me, "My Baal." <sup>17</sup>I will take away from her lips the names of the Baals, and they shall never again be mentioned by name. <sup>18</sup>Then, too, on that day I shall make a covenant for them with the beasts of the field and with the birds of heaven, even with the creeping things of the ground. Bow, sword, and war I will banish from the earth, and they shall live in safety. <sup>19</sup>I will betroth you to Me for ever, in righteousness and justice, in love and tender mercy, <sup>20</sup>betroth you to Me in faithfulness, and you shall know the LORD.

<sup>21</sup>On that day too — it is the LORD who says it — I will call on the heavens, and they shall call on the earth; <sup>22</sup>the earth shall call on the grain, the wine and the oil, and they shall call on Jezreel.<sup>j</sup> <sup>23</sup>I will sow her for Myself in the land; I will love Unloved; I will say to Not-my-people, "You are My people," and they will say, "My God!"<sup>k</sup>

**3** AGAIN THE LORD SAID TO ME: GO, love a woman now in love with a paramour, herself an adulteress, besides; such is the way the LORD loves His people Israel, even though they keep turning to other gods and love raisin cakes.<sup>l</sup> <sup>2</sup>So I bought her, paying fifteen silver dollars and fifteen bushels of barley for her,<sup>m</sup> <sup>3</sup>and I said to her: "For many days you will remain quietly here at home with me; no more are you to play the harlot; nor are you to have a husband; furthermore my relation to you will not change." <sup>4</sup>For the people of Israel shall continue many days without a king or a prince, without sacrifice or an altar, and without a pillar, without ephod or

f) This refers to Israel's most serious religious problem; most of the people believed they owed all the products of the soil to the Baals, the pagan gods of Canaan, all fertility to be due to their bounty.

g) Such as the feast of ingathering when the people lived in booths or tents in the vineyards and celebrated the occasion in song and gaiety. They made religious festivals of them, observed their rituals and brought sacrifices.

h) The harlot's hire was the harvest as coming from the Baals.

i) The valley in which Achan and his family had been destroyed because of their treacherous sin [Josh. 7:1, 20-24].

j) The relationship between God, the heavens, the earth, the grain, wine and oil is close, and the people should have been an inner part of it; but they lost that marvelous heritage. However, it is theirs if they will return for it.

k) The names which Hosea gave the children, typifying Israel, are reversed; the people may be restored to God's grace. Cf. Rom. 9:23-26. l) An important item in the Baal feasts.

m) Almost certainly Gomer, who had left Hosea for one or more "lovers."

teraphim. <sup>5</sup>Thereafter the Israelites shall turn to seek the LORD their God and David their king.<sup>n</sup> They shall come with reverence to the LORD and to His goodness in the end of the days.

**4** LISTEN TO THE WORD OF THE LORD, sons of Israel; for the LORD has a charge against the dwellers of the land, because there is no fidelity, no kindness, no knowledge of God in the land. <sup>2</sup>There is swearing, lying, murder, theft, adultery, violent outbreaks, bloodshed after bloodshed. <sup>3</sup>Wherefore the land mourns and everything living in it languishes; the beasts of the field, the birds of the air, the fish of the sea, too, are swept away.

<sup>4</sup>Even at that, let no one enter complaint; let no one bring accusation, for My people are like their priestlings.<sup>o</sup> <sup>5</sup>You priests! You stumble by day; the prophet, too, stumbles with you by night, and I will destroy your mother. <sup>6</sup>My people perish for lack of knowledge, and because you have rejected knowledge, I reject you from being priest to Me. Since you<sup>p</sup> have forgotten the law of your God, I, too, will forget; I will forget your children.

<sup>7</sup>The more they multiplied, the more they sinned against Me;<sup>q</sup> I will turn their glory into shame. <sup>8</sup>They feed on the sin of My people, and toward their iniquity they turn their desire.<sup>r</sup> <sup>9</sup>So it becomes — like priest, like people. I will visit their ways upon them and reckon to them their doings. <sup>10</sup>They shall eat and not be satisfied; they shall play the harlot but beget no increase, since they have failed to pay heed to the LORD.

<sup>11</sup>Lust, strong drink, and wine take away the intelligence; <sup>12</sup>people inquire of their wood, and their staff gives them their answers;<sup>s</sup> for a spirit of har-

lotry has led them astray, and it has made them apostates from their God. <sup>13</sup>They sacrifice on the tops of their mountains and burn incense on the hills, under an oak or poplar or terebinth, for their shade is pleasant. Therefore your daughters give themselves to harlotry and your brides to adultery.<sup>t</sup> <sup>14</sup>I will not punish your daughters for playing the harlot, nor your daughters-in-law when they commit adultery; for the men themselves go aside with harlots; they sacrifice with temple prostitutes, and the people, not being sensible, are ruined.

<sup>15</sup>Though you play the harlot, Israel, let not Judah be guilty. Never go up to Gilgal or to Bethaven, and never swear, "By the life of the LORD." <sup>16</sup>Yes, like a stubborn heifer, Israel is stubborn. How can the LORD feed them like a lamb in a broad place? <sup>17</sup>Ephraim is wedded to idols; let him be! <sup>18</sup>Their drinking bout over, whoring they go; they love shame more than glory. <sup>19</sup>A wind has folded them in its wings, and they shall be put to shame by their altars.<sup>u</sup>

**5** HEAR THIS, YOU PRIESTS; GIVE heed, O house of Israel; and you, too, family royal, lend an ear; for the sentence pronounced pertains to you. A snare you have become at Mizpah, a net spread out on Tabor,<sup>v</sup> <sup>2</sup>and the pit they made deep at Acacia.<sup>w</sup> But I, I will be a scourge to all of you.

<sup>3</sup>Yes, I know Ephraim well, and Israel is not hid from Me. You have played the harlot, Ephraim; Israel is defiled. <sup>4</sup>Their doings will not permit them to return to their God; for with a spirit of harlotry in them, they cannot know the LORD.

<sup>5</sup>But Israel's pride testifies to his face;<sup>x</sup> both Israel and Ephraim go

n) To every Hebrew David meant true worship of God and, in God, a united nation.

o) The fault lay not as much with the people as with their leaders.

p) Probably the parents who set their children an idolatrous example. q) Especially the priests.

r) The priests thrive by collecting fines and sin offerings from the people; then use their income for their own pleasure — to buy wine, etc. s) Objects made of wood, looked to for divination.

t) This was a type of prostitution participated in at places of worship and at shrines, common throughout the ancient world. It was believed that by some magic it fostered fertilization. The women involved were respected as contributing to the prosperity of the community.

u) The wind is the Assyrian invasion which Hosea sees on the horizon. It came, and in 12 years the nation disappeared from history.

v) Mizpah, Tabor, etc., are conspicuous shrines, where the people were led to adopt pagan worship.

w) Snare, net and pit were used by hunters. Acacia was the camp at Baal-Peor in Moses' day.

x) Under Jeroboam II, the northern kingdom prospered, felt no need of God.

stumbling in their guilt; Judah, too, will stumble with them. <sup>6</sup>With their flocks and herds they shall go to seek the LORD<sup>y</sup> but they will not find Him; He has withdrawn Himself from them. <sup>7</sup>For they have dealt treacherously with the LORD and have begotten strange children.<sup>z</sup> Now a new moon shall devour them together with their portions.<sup>a</sup>

<sup>8</sup>Blow the horn in Gibeah, the trumpet, too, in Ramah. Sound the alarm at Beth-Aven. "After you, Benjamin!"<sup>b</sup> <sup>9</sup>Ephraim shall become a desert on the day of rebuke, and concerning the tribes of Israel, what I now make known is determined. <sup>10</sup>The princes of Judah for their part have become like those who remove a landmark;<sup>c</sup> upon them will I pour out My indignation like water. <sup>11</sup>Ephraim is an oppressor; he crushes justice to earth, for he has gone after vanity with a will. <sup>12</sup>Therefore I am like a moth to Ephraim and as dry rot to the house of Judah.

<sup>13</sup>When Ephraim saw his sickness and Judah his running sores, Ephraim turned to Assyria and sent to the fighter king.<sup>d</sup> But he is unable to heal you or to cure your sore distress.<sup>e</sup> <sup>14</sup>For I am as a lion to Ephraim, a young lion to the house of Judah; so I tear and go My way; I carry off, and there is none to come to the rescue. <sup>15</sup>I will go and return to My place until they acknowledge their guilt and seek My face. When trouble comes, they will earnestly seek Me, and then their cry will be:

**6** "COME, LET US RETURN TO THE LORD; for He has torn, and He may heal us; He has smitten, and He may bind us up. <sup>2</sup>In two days He will revive us, and on the third day He

will raise us up that we may once more live before Him. <sup>3</sup>Let us know, let us press on to know the LORD; for as certain as the break of dawn He comes to us; He will come to us like winter rain, as the spring showers that water the earth."

<sup>4</sup>What can I do with you, Ephraim, and with you, too, Judah, what can I do? Your love is like a morning cloud and like the dew, so early gone.<sup>f</sup>

<sup>5</sup>Wherefore I hewed them down by the prophets; I slew them by the words of My mouth, and My judgment breaks forth as the light. <sup>6</sup>For I desire loving-kindness and not sacrifice and the knowledge of God more than burnt offerings.<sup>g</sup>

<sup>7</sup>But they, like Adam, transgressed the covenant; there<sup>h</sup> they broke faith with Me. <sup>8</sup>Gilead is a city of evil-doers,<sup>i</sup> tracked with footprints of blood. <sup>9</sup>A pack of priests lies in wait for a man, as do bands of marauders. On the road to Shechem they murder;<sup>j</sup> they practice villainy. <sup>10</sup>In the house of Israel I have seen horrible sights; there Ephraim has indeed played the harlot; Israel is defiled. <sup>11</sup>For you, too, Judah, a harvest is reserved, when I would turn the fortunes of My people.

**7** WHEN I WOULD HEAL ISRAEL, THE guilt of Ephraim is before Me and the evil doings of Samaria; for they commit fraud. Burglars they are, who break into houses; bandits who raid on the highways. <sup>2</sup>Through it all they never consider in their hearts that I remember their evil doings. Now their sinful deeds confront them everywhere; before My face, too, they appear.

<sup>3</sup>With their evil doings they gladden the king,<sup>k</sup> and in their intrigues they include princes. <sup>4</sup>They are all adul-

y) With all their sacrifices.

z) They have married foreign wives; the parents have not taught the children knowledge of the Lord.

a) They are faithless to the LORD and any month now, any new moon, the invader may come and they will perish. b) A war cry [Judg. 5:14].

c) Those who removed landmarks were the lowest thieves [Deut. 19:14; 27:17].

d) Nickname for the Assyrian king.

e) Only Israel's God could cure her. Troubles at home were due to her disregard of Him.

f) Hosca sees that Israel's repentance was too easy. They must be made to realize how serious their situation is.

g) Love and obedience God desires; the blood of bulls cannot bring forgiveness.

h) Trans-Jordan, farthest from worship-center.

i) East of the Jordan and often representing the whole Trans-Jordan country.

j) Simeon and Levi with their servants had murdered many in Shechem, because their sister Dinah had been dishonored by its crown prince [Gen. 34:25-27].

k) They anoint one king after another.

terers; like an oven heated by the baker who rests from kneading the dough until it is leavened. <sup>5</sup>On our king's day<sup>1</sup> the royal princes became sick with the fever of wine; they made common cause with worthless fellows, <sup>6</sup>and their hearts were fired like an oven with their plotting. All night their anger smoldered; in the morning it blazed out like a raging fire, <sup>7</sup>all aglow like an oven.<sup>m</sup> They consume their rulers; so all their kings have fallen, not one among them ever calling on Me.

<sup>8</sup>Ephraim mixes himself among the nations; Ephraim is a cake not turned.<sup>n</sup> <sup>9</sup>Strangers have devoured his strength, and he does not know it; gray hairs are sprinkled upon him, but he is not aware of it. <sup>10</sup>The pride of Israel bears witness against him; but they neither turn to the LORD their God, nor seek Him on account of all this. <sup>11</sup>So Ephraim has become like a silly, witless dove; they call to Egypt; they run off to Assyria. <sup>12</sup>As they fly off, I cast My net over them; as if they were birds of the air, I bring them down; I will punish them because of their evil ways. <sup>13</sup>Woe to them for forsaking Me! As for Me, I would have redeemed them, but they spoke lies against Me!

<sup>14</sup>They never cry out to Me from their hearts when howling upon their beds; for grain and new wine they cut themselves and rebel against Me.<sup>o</sup> <sup>15</sup>Although I trained them and strengthened their arms, yet toward Me they think only evil. <sup>16</sup>They turn, but not to the Most High; they are like an unreliable bow. Their princes shall fall by the sword because of the insolence of their tongue. So there shall be only scorn for them in the land of Egypt.<sup>p</sup>

## 8 THE TRUMPET TO YOUR MOUTH!

For like an eagle it comes against the

LORD's house,<sup>q</sup> because they have transgressed My covenant and have revolted against My Law. <sup>2</sup>To Me they cry, "My God, we know Thee, we of Israel!" <sup>3</sup>But Israel has spurned the good, and an enemy shall pursue him.

<sup>4</sup>They have made kings, but without My consent; they have made princes too, but I knew it not.<sup>r</sup> With their silver and their gold they have made themselves idols to their own elimination. <sup>5</sup>I reject your calf, Samaria; My wrath burns against them.<sup>s</sup> How long will a pure heart be impossible among them? <sup>6</sup>For this<sup>t</sup> too is of Israel, a craftsman made it; it is not God. It shall become broken chips, the calf of Samaria.

<sup>7</sup>They are sowing the wind, and they shall reap the whirlwind. A grain stalk standing bare without a shoot will produce no grain, and if perchance it did produce, foreigners would soon swallow it. <sup>8</sup>Devoured is Israel, now among the nations like a useless vessel. <sup>9</sup>For they have gone up to Assyria like a wild donkey wandering off by himself; So too Ephraim offers love-gifts,<sup>u</sup> <sup>10</sup>but even though they hire help among the nations, I am now going to gather them in; they have begun to be few because of the burden of tribute to the great king.<sup>v</sup>

<sup>11</sup>Ephraim has indeed multiplied altars, but to him they have become altars for sinning. <sup>12</sup>If I were to write for him My laws by the myriads, they would be accounted laws of foreigners. <sup>13</sup>They bring sacrifices; they offer flesh and eat it; the LORD has no pleasure in them; He will remember their guilt and visit their sins upon them. They must return to Egypt.<sup>w</sup>

<sup>14</sup>Truly Israel has forgotten his Maker and has built himself palaces, while Judah has multiplied cities highly fortified; but I shall send a fire on his

1) The king's birthday or the anniversary of his ascension to the throne.

m) These most godless years, 743-735, and no repentance. n) Half-baked.

o) They approach God by heathen practices.

p) As it was for their fathers in Egypt [Ex. 5:21; 14:11, 12].

q) Sound alarm; war will break upon Israel; the enemy will come swiftly.

r) They did not consult Me. s) One at Bethel, one at Dan. t) This calf probably at Bethel.

u) In these perilous times Israel seeks to hire help from Assyria, or from Egypt, but it will not accomplish anything, for it is not the help she needs.

v) The king of Assyria; as king of kings he was an emperor.

w) Slaves [again and now] to sin and to others because of their forsaking God.

cities, that shall consume his strongholds.

**9** NO REJOICING NOW, ISRAEL, NOR any exulting in gladness like that of the pagan people around you; for you have played the harlot. Turning away from your God, you have, indeed, loved a harlot's hire upon every threshing floor.<sup>x</sup>

<sup>2</sup>Threshing floor and wine-vat shall nourish them no more, and the new wine shall play them false. <sup>3</sup>They shall not be dwelling in the LORD's land;<sup>y</sup> but Ephraim shall return to Egypt, and in Assyria they shall eat unclean food.

<sup>4</sup>There they shall not pour out libations of wine to the LORD, nor would their sacrifices please Him. Their bread shall be like mourners' bread; all who partake of it shall be defiled; for they shall eat bread only to satisfy hunger; it cannot enter the LORD's house.<sup>z</sup>

<sup>5</sup>What will you do on the great assembly day and on the LORD's feast day? <sup>6</sup>For lo, they are going to Assyria; away from destruction, Egypt will gather them in; Memphis will bury them. Weeds shall possess the strong-box of their silver, and brambles shall be in their tents. <sup>7</sup>The days of punishment have arrived, the time for retribution; Israel shall experience it. The prophet is a fool;<sup>a</sup> the spiritual man has gone demented, because of the multitude of your sins and your massive enmity. <sup>8</sup>God's watchman over you, Ephraim, is His prophet, yet on every path which he must tread there are fowler's snares; within the house of his God there is hostility. <sup>9</sup>They are as deeply steeped in depravity as in the days of Gibeah.<sup>b</sup> God will remember their guilt and punish their sins.

<sup>10</sup>Like grapes in the wilderness I found Israel, and as the first fruits of

the fig tree's first crop I looked upon your fathers.<sup>c</sup> But they came to Baal-peor<sup>d</sup> and there gave themselves over to shame, becoming abominable, like the object of their love.

<sup>11</sup>Ephraim's glory has flown away like a bird; no more births, no more motherhood, no more conception!<sup>e</sup> <sup>12</sup>Even if they brought up children, I would bereave them to the last man; it is woe to them when I turn from them. <sup>13</sup>Ephraim's sons, as I foresaw, are destined to be a prey; he must bring forth his sons for slaughter. <sup>14</sup>Give them, LORD, what wilt Thou give? Give them wombs that miscarry, withered breasts! <sup>15</sup>All their evil is in Gilgal,<sup>f</sup> there I have hated them; because of the wickedness of their deeds I will drive them out of My house;<sup>g</sup> no more will I love them; their nobles are all rebels.

<sup>16</sup>Ephraim is smitten; their roots are all dried up; they will never produce fruits; even if they should bear offspring, I will slay the darlings of their womb. <sup>17</sup>My God will cast them off for they have not listened to Him, and they shall become wanderers among the nations.

**10** A LUXURIANT VINE IS ISRAEL, productive of fruit for himself; but the more fruits he produced, the more he multiplied altars; and the better his land became, the more beautiful he made his sacred pillars.<sup>h</sup>

<sup>2</sup>Their heart was slippery, and so they must suffer for it. Their altars the Lord shall break down; their sacred stones He will destroy.

<sup>3</sup>Now they say, "We have no king; if we have no reverence for the LORD, what could the king do for us?" <sup>4</sup>They mouth words; with false oaths they enter covenants, and judgments sprout

x) The harvests Israel ascribes to the Baals as answer to her recognition of them at their local altars.

y) Israel ate no meat without first offering part of it on the altar; but in exile there will be no altar, hence all foods will be unclean. z) To be offered to Him before being eaten.

a) The men of God are beside themselves because of the evil all about them.

b) The Israelites. [See Judg. 19].

c) In God's first dealings with Israel they were an attractive people.

d) When Israel arrived there, some sinned with Moabite women, who enticed them to the feast of Baal-peor.

e) The religious prostitution, practiced at the Canaanite shrines, was deemed to have fertilizing effects. f) A chief center of idol worship [Amos 4:4 and 5:5]. g) Meaning Palestine.

h) An essential part of a pagan shrine erected beside the altar.

like poisonous weeds in the furrows of a field. <sup>5</sup>For the calf of Beth-aven<sup>1</sup> the dwellers in Samaria shall tremble; yes, its people shall mourn for it and its priestlings wail on account of it, lamenting its glory that has departed. <sup>6</sup>The thing itself they shall pack along to Assyria; it will be tribute for the fighter king. Ephraim shall suffer disgrace, and Israel shall be put to shame through his counsel.

<sup>7</sup>Samaria's king will cease to be; as a chip on the surface of the waters will he be. <sup>8</sup>The high places of Aven,<sup>1</sup> Israel's sin, will crumble away; thorns and thistles shall come creeping up over their altars. They shall say to the mountains, "Cover us," and to the hills, "Fall upon us."<sup>2</sup>

<sup>9</sup>From the days of Gibeah you have sinned, Israel; you have not advanced in the warfare against the sons of iniquity; you never even caught up with the men of Gibeah.<sup>3</sup> <sup>10</sup>I will come and I will chastise them, and peoples shall be gathered against them to punish them for their double guilt. <sup>11</sup>Ephraim was a young, trained heifer loving to tread the threshing floor, and I have been sparing her comely neck; but I will put Ephraim to the yoke; Judah must plow and Jacob must harrow.

<sup>12</sup>Sow for yourselves righteousness and reap the fruit of love; break up your fallow ground;<sup>4</sup> it is time to seek the LORD until He comes and rains righteousness upon you. <sup>13</sup>You have cultivated ungodliness; you have harvested injustice; you have eaten the fruit of lies because you trust in your chariots and in the abundance of your warriors.

<sup>14</sup>Tumults shall rise among your peoples, and all your forts will be destroyed as Shalman destroyed Beth-Arbel,<sup>5</sup> on the day of battle when the

mother was dashed in pieces with the children. <sup>15</sup>So shall I<sup>6</sup> do to you, O house of Israel, because of your great wickedness. Israel's king shall be cut off utterly in the morning.

**11** WHEN ISRAEL WAS YOUNG, HOW I loved him and called him from Egypt to be My son.<sup>7</sup> <sup>2</sup>But the more I called to them, the more they deserted Me, offering sacrifices to the Baals and burning incense to idols.

<sup>3</sup>But it was I who taught Ephraim to walk; I who took them up in My arms; yet they did not know that I healed them. <sup>4</sup>With human cords I would lead them, with bands of love. I was to them as one lifting the yoke from their jaws, and, bending down, I fed them.

<sup>5</sup>They shall return to the land of Egypt, and Assyria shall be their king; for they refuse to return to Me. <sup>6</sup>So the sword shall whirl in their cities, destroy the bars of their gates, and devour them in their fortresses. <sup>7</sup>My people are bent on wandering away from Me, and though they call to Him on high, He will not lift them up.

<sup>8</sup>How can I give you up, Ephraim? How can I let you go, Israel? How can I give you up like Admah or make you like Zeboiim?<sup>9</sup> My heart overturns within Me; all My compassions kindle. <sup>9</sup>I will not let the heat of My anger burn; I will not again destroy Ephraim; for I am God, not man, the Holy One among you; I came not to consume.

<sup>10</sup>They will walk after the LORD; like a lion He will roar; and as He roars, sons will come trembling from the west. <sup>11</sup>Like birds they come hurrying from Egypt and like doves from the land of Assyria, and I will bring them back home; it is the word of the LORD. <sup>12</sup>Ephraim surrounds Me with

i) Hosea's nickname for Bethel, which means House of God; Beth-aven means House of Nothingness. So Aven. j) The cry of Rev. 6:16.

k) The men of Gibeah [Judg. 19:22-30] proved as low as those of Sodom; sins were not adequately dealt with in Hosea's time.

l) To which Jeremiah adds, "and sow not among the thorns," meaning, cleanse the heart to do the will of God.

m) Identified with Arbela in Galilee, 4 miles w.n.w. from Tiberias, cruelly destroyed by Shalman, probably Shalmaneser, Assyria's emperor, whose armies were near. Beth-Arbel means, House of God's ambush.

n) They will be punished for their ungodly practices at the shrine of the golden calf.

o) Hosea insisted it was God's love for Israel which had made her mankind's teacher in the things of the Spirit. p) Two cities destroyed with Sodom and Gomorrah.



lies and the house of Israel with deceit; but Judah still acknowledges God and is faithful to the Holy One.

**12** <sup>1</sup>EPHRAIM IS FEEDING ON THE wind and following after the east wind all day long.<sup>2</sup> They multiply lies and desolation, entering into contracts with Assyria and carrying oil to Egypt.<sup>3</sup>

<sup>4</sup>The LORD has a lawsuit with Judah, to see that Jacob is punished as his ways require, to repay him according to his doings.<sup>5</sup> In the womb he seized his brother's heel<sup>6</sup> and later in his manly strength he strove with God.<sup>7</sup> Yes, he wrestled with the Angel and prevailed;<sup>8</sup> he wept and entreated Him for mercy. At Bethel he found Him and there God spoke with him.<sup>9</sup> The LORD, the God of hosts, YAHWEH His name.<sup>10</sup> So, you return to your God, hold on to love and justice and wait continually on your God.

<sup>11</sup>As for Canaan, in his hand are false balances; for he loves to practice fraud.<sup>12</sup> But Ephraim says, "Truly, I am growing wealthy; I have gotten me riches, and none of my gains have come to me wrongfully, for that would be sin."

<sup>13</sup>Now I the LORD, your God, since the land of Egypt,<sup>14</sup> could again make you to live in tents, as in the days of the harvest festival.<sup>15</sup> I spoke to you repeatedly by the prophets; I multiplied visions for you, and by the prophets I appealed to you in parables;<sup>16</sup> but in Gilead all is wicked worthlessness; in Gilgal their bullocks were offered to demons. Their altars shall become as stone-heaps in the furrows of the field.<sup>17</sup> Jacob fled to the land of Aram, and there Israel served for a wife — for a wife he herded sheep.<sup>18</sup> By a prophet the LORD brought Israel from Egypt, and by a prophet he was shepherdded.<sup>19</sup> But Ephraim has provoked (Him) bitterly; so He will leave

his bloodguilt upon him and make him pay for his reproach.

**13** <sup>1</sup>WHEN EPHRAIM SPOKE, THERE was trembling;<sup>2</sup> he was prince in Israel; but he fell into sin through Baal, and thus he died.<sup>3</sup> Now they continue their sinning; they make themselves molten images, shaping as they are minded their silver into idols — the work of craftsmen, all of it. They say of them, "The men who offer sacrifices kiss the calves."<sup>4</sup> Wherefore they shall be like the morning cloud and like the dew vanishing early, like chaff driven in the wind from the threshing floor and like smoke from a window.

<sup>5</sup>Yet I am the LORD your God, since the land of Egypt; and you, you know no God but Me; nor is there any Savior besides Me.<sup>6</sup> I knew you in the desert in that scorched land.<sup>7</sup> But as they ate and were filled, their heart was exalted; therefore they forgot Me.<sup>8</sup> So I shall be like a lion to them, like a leopard by the wayside ready to leap.<sup>9</sup> I will spring on them like a bear bereaved of her young; I will tear open their hearts and devour them there as would a lion, as wild beasts would rend them.

<sup>10</sup>When I destroy you, O Israel, who then comes to your aid? <sup>11</sup>Where now is your king, that he may save you, and all your princes besides, that they may rule over you, concerning whom you said, "Give me a king and princes?" <sup>12</sup>I will give you a king, but in My anger, and I will take him away again in My indignation.<sup>13</sup> Harvested is Ephraim's guilt; stored up now is his sin.<sup>14</sup> Pangs like those of childbirth are come upon him; but a foolish son is he; for this is no time to stay in the mouth of the womb.<sup>15</sup>

<sup>16</sup>Should I save them from the hand

q) Hosea has a gift for striking expressions. Ephraim was ever the shepherd; he still is, but now it is only the wind he herds. r) Isa. 30:6, 7. s) Gen. 25:26. t) Gen. 32:28.

u) God spoke with Jacob, but the revelation was also for Jacob's descendants.

v) Through all the time since I brought you out.

w) Those were the happy days while the grapes were being gathered and the wine made.

x) This equals: "I have used every channel whereby to send warning, but without avail."

y) Gen. 29:20.

z) Once the tribe of Ephraim was awe-inspiring as chief among the northern tribes.

a) Homage to kings and others, shown by a kiss, was common; here the same to idols.

b) Spiritually, the northern kingdom, since their independent beginning was like a stillborn babe; there has been no life, no growth.

## HOSEA 13, 14

## God's Final Call — to Heal Them

of Sheol? Should I redeem them from death? Where, O Death, are your plagues; where, O Sheol, is your destruction?<sup>c</sup> Relenting is hid from My eyes. <sup>15</sup>Though among his brothers he is the "fruitful" one,<sup>d</sup> an east wind<sup>e</sup> shall come, a wind of the LORD out of the desert, and mounting high, it shall dry up his fountain and parch his spring, stripping him of every precious thing. <sup>16</sup>Samaria must bear her guilt, for she rebelled against her God. They shall fall by the sword; their children shall be dashed in pieces and their women with child ripped open.

**14** COME BACK, O ISRAEL, TO THE LORD your God; for your sins have caused you to stumble. <sup>2</sup>Come back to the LORD and bring words with you. Say to Him, "Take away all guilt, grant us favor, that we may bring as an offering to Thee the fruit of our lips!"<sup>f</sup>

<sup>3</sup>Assyria will not save us; neither will we be riders of horses;<sup>g</sup> nor will we ever again say, "Our God," to what

our hands have made; for in Thee the fatherless finds mercy.

<sup>4</sup>I will heal their backsliding;<sup>h</sup> I will love them freely, for My anger is now turned from them. <sup>5</sup>I will be as the dew to Israel; he shall blossom as the lily; he shall throw out his roots like Lebanon. <sup>6</sup>His branches shall spread, and his beauty shall be like that of the olive tree, his fragrance like Lebanon. <sup>7</sup>They shall return and dwell beneath His shadow. They shall live as a well-watered garden, flourish like the vine and become as fragrant as the wine of Lebanon.

<sup>8</sup>What more then has Ephraim to do with idols? I make answer to him; I look after him<sup>i</sup> with watchful care; I am like an evergreen cypress; and your fruit, it is found, comes from Me.

<sup>9</sup>Whoever is wise will understand these things, and the discerning man will know them; for the ways of the LORD are right and the righteous walk in them; but transgressors stumble in them.<sup>j</sup>

c) St. Paul's I Cor. 15:55 recalls this passage, but with a glorious reversed meaning.

d) Ephraim, in Heb. "fruitful," was thought of as the "productive" one.

e) The wind from the east is Assyria. f) Offer words of thanksgiving and praise.

g) They will no longer look to Assyria for help nor turn to Egypt [Isa. 30:16; 31:1].

h) Now God responds. i) When he calls to Me.

j) Ch. 14 offers an encouraging picture — Israel's return to God, to the land, and to the blessings to follow — such as only God's love could offer. Could Hosea have written thus after all those messages? Yes, his understanding of God's love would make it agreeable to him.

## THE BOOK OF

# JOEL

**1** THE WORD OF THE LORD THAT CAME  
to Joel, the son of Pethuel:

<sup>2</sup>Hear this, you old men, and listen, all  
you who dwell in the land!

Has such a thing ever taken place in  
your days, or in the days of your  
fathers?

<sup>3</sup>Tell these things to your children, and  
they to their children, and their  
children to the generation after  
them.

<sup>4</sup>What the crawling locust left, the  
swarming locust ate,  
and what the swarming locust left, the  
hopping locust ate,  
and what the hopping locust left, the  
stripping locust ate.<sup>a</sup>

<sup>5</sup>Wake up, you drunkards and cry  
aloud;

wail, all you drinkers of wine,  
because of the sweet wine, for it  
is cut off from your mouth.

<sup>6</sup>For a nation has now invaded My land,  
mighty and beyond numbering;  
their teeth are the teeth of a lion,  
their fangs are those of a lioness.

<sup>7</sup>He has made of My vineyards a waste-  
land,

And My fig trees he has blasted;

He has stripped them clean of their  
bark, and thrown it away.

He has bleached the branches white.

<sup>8</sup>Wail (O land), like as a virgin girded  
with sackcloth for the bridegroom  
of her youth.

<sup>9</sup>The meal offerings and the drink of-  
ferings<sup>b</sup> are cut off from the house

of the LORD;

the priests, the ministers of the LORD,  
now mourn.

<sup>10</sup>The fields are desolate, the land is in  
mourning,  
for the grain is destroyed; the new  
wine is dried up; the oil does not  
flow.

<sup>11</sup>The farmers are depressed, the vine-  
dressers lament;  
for the wheat and the barley, the har-  
vest of the field is ruined.

<sup>12</sup>The vines languish, and the fig tree is  
withered.

The pomegranate, the palm and the  
apricot,

all the trees of the field are dried up,  
and all gladness is gone from among  
men.

<sup>13</sup>Gird yourselves and mourn, O priests!  
Wail, you ministers of the altar!

Come inside, and lie all night in sack-  
cloth,

you ministers of my God.

For sacrifices and drink offerings are  
now not offered in the house of your  
God.

<sup>14</sup>Sanctify a fast, announce a solemn  
assembly,

gather together the elders, and all  
those living in the land,

to the house of your God, and cry to  
the LORD fervently.

<sup>15</sup>Alas, for the day,  
for the day of the LORD is near!

It comes as a day of destruction from  
the Almighty.

a) Of the nine names for locust used in the Hebrew Old Testament four are found here and in 2:25. Palestine had similar terrifying experiences as here described in the years 1915 and 1928.  
b) The regular daily offering, Ex. 29: 4-6; Num. 15:5-7; 28:7-9.

## JOEL 1, 2

## *A Dreadful Devastation; Call to Repentance*

<sup>16</sup>Has not food been cut off from before  
your eyes,  
gladness and joy from the house of our  
God?

<sup>17</sup>The seed rots under the clods;  
the granaries are all empty;  
the barns are falling down, now that  
all grain is withered.

<sup>18</sup>What can we put away in them?  
The herds of cattle wander aimlessly  
about

because there is no pasture for them.  
The flocks of sheep also are depressed.

<sup>19</sup>To Thee, O LORD, I cry aloud,  
for fire has destroyed the pastures of  
the plains,  
and flames have burned up the trees  
in the fields.

<sup>20</sup>Also the beasts of the field turn pant-  
ing to Thee,  
for the water brooks have run dry,  
and fire has destroyed all pastures of  
the land.

**2** BLOW THE TRUMPET<sup>c</sup> IN ZION;  
raise the alarm in my holy mountain.  
Let all those dwelling in the land  
tremble,  
for the day of the LORD is coming, it  
is near.<sup>d</sup>

<sup>2</sup>A day of darkness and gloom,  
a day of clouds and dense darkness!  
Like morning gray that spreads upon  
the mountains,  
there comes a great and powerful peo-  
ple, the like of whom have never  
been from of old,  
nor will they again be known through-  
out the years of all coming genera-  
tions.

<sup>3</sup>Before them fire destroys, and after  
them a flame consumes;  
before them the land was like the Gar-  
den of Eden,  
and after them it is a desert waste.  
From them there is no escape.

<sup>4</sup>Their appearance is that of horses,  
and they run like war horses;

<sup>5</sup>they leap like the rumbling chariots  
on the tops of the mountains,

Like the crackling flames of fire de-  
vouring the stubble;  
like a mighty people prepared for  
battle.

<sup>6</sup>Before them people are in anguish,  
all faces grow pale with consternation.

<sup>7</sup>They run like warriors; like men of  
war they climb the walls;  
they go each in his own path, they do  
not entangle themselves.

<sup>8</sup>They do not jostle each other in the  
way,

each goes his own path;  
they plunge through the defenses;<sup>e</sup>  
they are not stopped.

<sup>9</sup>They leap upon the city; they run  
upon its walls;  
they climb upon its houses;  
they enter through its windows as do  
thieves.

<sup>10</sup>Before their face the earth quakes,  
and the heavens tremble;  
the sun and the moon are darkened,  
and the stars lose their brightness.

<sup>11</sup>The LORD thunders before His army,  
His advancing host is mighty;  
he that obeys His commands is very  
powerful.

The day of the LORD is very great and  
terrible,  
who can withstand it?

<sup>12</sup>Yet even now the LORD announces,  
Return to Me with all your hearts,  
fasting, and weeping and mourning,  
come!

<sup>13</sup>Rend your hearts and not your gar-  
ments,  
and return to the LORD, your God.  
For I He is merciful and compassionate,  
long-suffering and abounding in mercy,  
and feels grieved over punishment.

<sup>14</sup>Who knows but that He will turn and  
feel grievance  
and leave a blessing behind Him,  
even for cereal offerings and drink  
offerings  
which you may offer to the LORD,  
your God.

<sup>15</sup>Blow the trumpet in Zion,  
sanctify a fast day; proclaim a solemn  
assembly.

c) The original trumpet was a ram's horn.

d) This arrangement of the sentence is apparently that of the original.

e) In the locust invasions of Palestine mentioned in note "a" of ch. 1, heaps upon heaps were  
beaten to pulp and burned, but the invaders moved on over the debris, and all attempts to stop  
them were useless.

<sup>16</sup>Assemble the people; arrange a holy convocation.

Bring together the elders; gather the children,

even those nursing at the breast.

Let the bridegroom come forth from his quarters,  
and the bride from her bridal closet.

<sup>17</sup>Between the vestibule and the altar let the priests, those ministering to the LORD, weep,

and let them say, "Spare Thy people, O LORD,

and make not Thy heritage a reproach, a byword among the nations.

Why should those among the nations say,

'Now where is your God?'

<sup>18</sup>Then the LORD became zealous for His land,

and had pity on His people.

<sup>19</sup>The LORD answered and said to His people,

Lo, I will send you the grain, and the wine and the oil;

you will be satisfied with them, and I will no longer make you a reproach among the nations.

<sup>20</sup>I will remove the invader from the north<sup>f</sup> far from you

and I will drive him into a parched wasteland,

his front to the eastern sea,<sup>g</sup> and his rear to the sea of the west.<sup>h</sup>

His stench will arise, his foul smell will ascend,

for his (evil) works have been vast.

<sup>21</sup>Fear not, O land, be glad, and rejoice; for the LORD has done great things!

<sup>22</sup>Fear not, ye beasts of the field, for the pastures of the plains are now green; the tree bears its fruit, the fig tree and the grapevine give their full yield.

<sup>23</sup>And you, O sons of Zion, be glad; rejoice in the LORD your God; for He gave you warning, teaching unto righteousness;

and He has now poured down rain for you,

the early rains, and the latter rains<sup>i</sup> at the first.

<sup>24</sup>The threshing floors will be full of grain,  
and the wine vats overflow with wine and oil.

<sup>25</sup>I will repay for the years which the locust devoured —  
the hopper, the stripper and the shearer—

My great army which I sent upon you.

<sup>26</sup>You shall eat and be full, and be satisfied,  
and you shall praise the name of the LORD your God,  
who has done these wonders for you. My people shall never again be put to shame,

<sup>27</sup>and you shall know that I am in the midst of Israel,  
that I am the LORD your God, and My people shall never again be put to shame.

<sup>28</sup>It shall come to pass after this that I will pour out My Spirit upon all flesh,

your sons and your daughters shall prophesy;

your old men shall dream dreams, and your young men shall see visions,

<sup>29</sup>Even upon the servants and the maids I will, in those days, pour out of My Spirit.

<sup>30</sup>And I will give signs in the heavens and upon the earth,  
blood and fire, and columns of smoke.

<sup>31</sup>The sun shall be changed into darkness,

and the moon into blood,  
before the coming of the day of the LORD, dark and terrible;

<sup>32</sup>but every one who calls upon the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said.

And those who are saved will be those whom the LORD has called.

**3** FOR BEHOLD, IN THOSE DAYS AND AT that time, when I restore <sup>2</sup>the fortunes of Judah and Jerusalem, I shall gather all the nations and bring them

<sup>f</sup>) Most of the invaders of Israel came, or will come, from the north. Cf. especially Ezek. 38:6, 15.

<sup>g</sup>) Dead Sea: Ezek. 47:18. <sup>h</sup>) Mediterranean: Deut. 11:24.

<sup>i</sup>) Early—winter rains; latter—spring rains.

## JOEL 3

down into the valley of Jehoshaphat;<sup>j</sup> I shall there enter into judgment with them on account of My people and My heritage, Israel, whom they have scattered among the nations. <sup>3</sup>My land they have divided up, and for My people they have cast lots; they have given a boy for a harlot, and have sold a maiden for wine and have drunk it.

<sup>4</sup>And further, what are you to Me, O Tyre and Sidon, and all the regions of Philistia?<sup>k</sup> Are you paying Me back for something I have done? If so, I shall speedily return your recompense upon your own heads; <sup>5</sup>for you have taken My silver and My gold, and My precious treasures you have carried away into your own temples. <sup>6</sup>The sons of Judah and the sons of Jerusalem you have sold to the Greeks, that you might remove them far from their own borders. <sup>7</sup>But listen! I am going to remove them from the place whither you have sold them, and I shall return your retribution upon your own heads. <sup>8</sup>I will sell your sons and your daughters into the hands of the sons of Judah, and they will sell them to the Sabaeans,<sup>l</sup> a nation far away; for the LORD has spoken.

<sup>9</sup>Proclaim this among the nations:

Declare a holy war; arouse your warriors,

let all fighting men draw near, let them all go up!

<sup>10</sup>Beat your plowshares into swords and your pruninghooks into spears; let the weak one say, I am strong.

<sup>11</sup>Come<sup>m</sup> and help, all you nations, from every side, gather yourselves there; thither bring together thy heroes, O LORD.

<sup>12</sup>Let the nations bestir themselves, and come up to the valley of Jehoshaphat;

for there, will I, the LORD, sit to judge all the nations round about.

## *The Nations Judged; Judah Saved*

<sup>13</sup>Bring forth the sickle, for the harvest is ripe; go in and tread, for the wine press is full;

the vats overflow, for their wickedness is great.

<sup>14</sup>Multitudes, multitudes in the valley of decision, for the day of the LORD is near, in the valley of decision;

<sup>15</sup>The sun and the moon are darkened, and the stars withhold their shining.

<sup>16</sup>For the LORD roars from Zion, and from Jerusalem He utters His voice.

The heavens and the earth are shaken;

but the LORD is a refuge for His people

and a stronghold for the sons of Israel.

<sup>17</sup>You shall know that I am the LORD your God, that I am dwelling in Zion, My holy mountain.

Jerusalem shall remain holy, and aliens shall never again pass through her.

<sup>18</sup>It shall be in that day that the mountains shall drip sweet wine, and the hills shall flow with milk; all the brooks of Judah shall flow full of waters, and a fountain shall send forth its waters from the house of the LORD, and irrigate the valley of Acacia.

<sup>19</sup>Egypt shall become a desolation, and Edom shall be a barren wasteland, because of their violence against the sons of Judah;

for they have poured out innocent blood in their land.<sup>n</sup>

<sup>20</sup>But Judah shall be inhabited forever and Jerusalem from generation to generation,

<sup>21</sup>and I will avenge their blood; I will not leave it unrequited.

I am the LORD, dwelling in Zion.

j) The name of this valley is found only here and in ch. 3:12 in the Old Testament. The word means "Jehovah has judged."

k) I Sam. 6:17 names five such areas in Philistia.

l) The Sheba of the queen who visited Solomon, I Kings 10:1-13; it was a noted country of trading people, Ezek. 28:22.

m) The Hebrew verb used here is found only here in the Old Testament. The Arabic root means to *help*. Change the verb *ushu* to *hushu*, and you get the word for *hasten*. Scholars do not agree as to the best translation.

n) Compare the fuller statement in Obadiah, vss. 8-18.

## THE PROPHECY OF

# AMOS

**1** THE WORDS OF AMOS,<sup>a</sup> WHO WAS one of the shepherds from Tekoa,<sup>b</sup> which he saw concerning Israel in the days of Uzziah king of Judah<sup>c</sup> and Jeroboam the son of Joash, king of Israel,<sup>d</sup> two years before the earthquake.

<sup>2</sup>He said, "The LORD will roar from Zion; He will utter His voice from Jerusalem;<sup>e</sup> the pastures of the shepherds shall mourn, and the top of Carmel shall be dried up."

<sup>3</sup>Thus says the LORD: Because of three transgressions of Damascus, yes of four,<sup>f</sup> I will not revoke it;<sup>g</sup> because they have threshed Gilead with iron threshing sleds. <sup>4</sup>I will send fire on the house of Hazael, and it will consume the palaces of Ben-hadad.<sup>h</sup> <sup>5</sup>I will break the bolt of Damascus and cut off the inhabitants from the valley of iniquity,<sup>i</sup> and the holder of the sceptre from the house of luxury,<sup>j</sup> and the Syrian shall go captive to Kir, says the LORD.

<sup>6</sup>Thus says the LORD: On account of three transgressions of Gaza, yes of four, I will not revoke it;<sup>k</sup> because they took a complete captivity to turn it over to Edom. <sup>7</sup>Therefore I will send fire on the walled city of Gaza, and it shall

consume her palaces. <sup>8</sup>I will cut off the inhabitants of Ashdod and the holder of the sceptre from Ashkelon; I will cause my hand to turn against Ekron, and the remnant of the Philistines<sup>k</sup> shall perish, says the Lord God.

<sup>9</sup>Thus says the LORD: On account of three transgressions of Tyre,<sup>l</sup> yes of four, I will not revoke it;<sup>m</sup> because they turned over a complete captivity to Edom and they did not remember the covenant of brothers. <sup>10</sup>Therefore I will send fire on the walled city of Tyre, and it shall consume her palaces.

<sup>11</sup>Thus says the LORD: On account of three transgressions of Edom,<sup>n</sup> yes of four, I will not revoke it;<sup>o</sup> because he pursued his brother with the sword and stifled his love while his anger tore incessantly and he kept his wrath forever. <sup>12</sup>Therefore I will send fire on Teman, and it shall consume the palaces of Bozrah.

<sup>13</sup>Thus says the LORD: On account of three transgressions of the sons of Ammon, yes of four,<sup>p</sup> I will not revoke it;<sup>q</sup> because they ripped up the pregnant women of Gilead in order to expand their boundaries.<sup>r</sup> <sup>14</sup>Therefore I will kindle a fire on the walled city

a) Not to be confused with Amoz, father of Isaiah [Isa. 1:1].

b) Now Tekoa, a ruined village five miles south of Bethlehem. Amos prophesied at Bethel to the northern kingdom. c) Reigned 790-739 B.C. d) Jeroboam II, reigned 793-753 B.C.

e) Cf. Joel 3:16.

f) A common Semitic idiom stressing the fact that the sins have been numerous. The one singled out in each instance is the most heinous. g) His decree to punish the nation mentioned.

h) Son of Hazael, who maintained his palace in Damascus. i) Or Aven. j) Or Beth-edon.

k) Gaza, Ashdod, Ashkelon and Ekron represent the Philistines.

l) Cf. I Kings 5:12, where Hebrews and Phoenicians are allies; the Tyrians may have sold Hebrews to Edomites, or people from other Phoenician cities.

m) The Hebrews were Edom's closest relatives as descendants of Jacob and Esau. Usually the Hebrews ruled the Edomites, but fortunes changed; tables were turned.

n) We know that the Ammonites plagued the Hebrews repeatedly. Gideon and Jephthah fought them successfully, after much suffering from them.

o) Territorial expansion gained by extremely cruel methods.

## Sins of Edom, Moab, Judah and Israel to Be Punished

### AMOS 1-3

of Rabbah, and it shall consume their palaces with a cry on the day of war, with a storm on the day of tempest. <sup>15</sup>Their king shall go into captivity, he and his princes together, says the LORD.

**2** <sup>1</sup>THUS SAYS THE LORD: BECAUSE OF three transgressions of Moab, yes of four, I will not revoke it;<sup>2</sup> because he burned the bones of the king of Edom to lime.<sup>3</sup> <sup>2</sup>Therefore I will send fire on Moab, and it shall devour the palaces of the city; and Moab shall die in the tumult with a cry, with the sound of a ram's horn. <sup>3</sup>I will cut off the judge from its midst, and all its princes I will kill with him, says the LORD.

<sup>4</sup>Thus says the LORD: On account of three transgressions of Judah, yes of four, I will not revoke it;<sup>5</sup> because they despised the law of the LORD, and His statutes they did not keep. Their lies after which their fathers walked have led them astray; <sup>6</sup>therefore, I will send fire on Judah, and it will devour the palaces of Jerusalem.

<sup>6</sup>Thus says the LORD: On account of three transgressions of Israel,<sup>7</sup> yes of four, I will not revoke it;<sup>8</sup> because they sold the righteous for silver and the poor for a pair of sandals. <sup>7</sup>They are panting after dust on the head of the poor; the way of the meek they stretch out.<sup>9</sup> A man and his father go in to the same girl in order to profane My holy name; <sup>8</sup>on pledged garments they stretch out beside every altar; wine bought with fines they drink in the house of their god.<sup>9</sup> <sup>9</sup>Yet it was I who destroyed the Amorite before them, although his height was as the cedars and his strength was that of the oak; I destroyed his fruit above and his roots below. <sup>10</sup>It was I who brought

you up from Egypt, and I led you in the desert 40 years, so you could possess the land of the Amorite.

<sup>11</sup>I raised up some of your sons to be prophets and some of your young men to be Nazarites. Is it not so, sons of Israel? — it is affirmed by the LORD. <sup>12</sup>But you caused the Nazarites to drink wine and the prophets you commanded, "Do not prophesy." <sup>13</sup>Behold, I will make you groan as a wagon groans loaded with sheaves. <sup>14</sup>Flight shall perish from the swift; the strong man shall not save his life; <sup>15</sup>the Bowman shall not stand; the lightfooted shall not be saved,<sup>1</sup> even the rider of the horse shall not save his life. <sup>16</sup>The strong of heart among the heroes shall flee naked in that day — it is affirmed by the LORD.

**3** <sup>1</sup>HEAR THIS WORD WHICH THE LORD has spoken to you, sons of Israel, to every family that I brought up from Egypt:<sup>2</sup> <sup>2</sup>Only you have I known<sup>3</sup> of all the families of the earth. Therefore will I visit upon you all your iniquities. <sup>3</sup>Do two walk together without having agreed? <sup>4</sup>Does a lion roar in the forest when there is no prey for him? Does a young lion growl from his den unless he has seized something? <sup>5</sup>Shall a bird swoop down into a snare on the earth when there is no bait in it? Does a snare spring up from the ground if it has seized nothing? <sup>6</sup>If a ram's horn is blown in a city, are the people there not afraid? Shall there be calamity in a city and the LORD has not made it? <sup>7</sup>Truly the Lord God will not do anything unless He has revealed His secret to His servants the prophets. <sup>8</sup>A lion has roared; who is not afraid? The Lord God has spoken, who can but prophesy?

<sup>9</sup>Cause it to be heard at the palaces

g) His decree to punish the nation mentioned.

p) A glimpse is afforded in II Kings 3:5-27, where Moab's hatred develops especially against Edom. Not able to take Edom's king alive, they got his corpse and cremated it, an outrage among all Semitic peoples.

q) Amos had enjoyed little formal schooling, but note his skill as a speaker. His hearers agreed and felt good about God's judgment on surrounding nations, including Judah. Now he shows that northern Israel deserves no less.

r) These figures are equivalent to saying, "They ground the poor in the dust; the meek they compel to lengthen their walking."

s) Israelites, like pagans, satisfying lust under a mantle of religion.

t) Hebrew, "will not save"; without harmony with God there is no success in life.

u) The southern as well as the northern kingdom of Israel; both singularly privileged, therefore singularly guilty. v) In the Biblical meaning of "know," intimately and with favor.



*Israel's Wealthy, Worldly Wives*

in Ashdod<sup>w</sup> and at the palaces in the land of Egypt and say, "Assemble yourselves on the mountains of Samaria and see the many disorders within her and oppressions in her midst." <sup>10</sup>They do not know how to do right — it is affirmed by the LORD — those who store up violence and robbery in their palaces.

<sup>11</sup>Therefore thus says the Lord God: An enemy! He is surrounding the land, and he shall break down your strongholds from you and your palaces shall be plundered. <sup>12</sup>Thus says the LORD: As a shepherd snatches from the mouth of a lion two leg bones or part of an ear, so shall the sons of Israel be delivered; those who sit on the corner of a bed in Samaria, or on a couch in Damascus. <sup>13</sup>Hear and bear witness in the house of Jacob, says the Lord God, the God of hosts, <sup>14</sup>for when I bring back the transgressions of Israel upon him, then I will punish the altars of Bethel; <sup>\*</sup> the horns of the altars shall be cut off, and they shall fall to the earth. <sup>15</sup>I will cut off the winter house together with the summer house; the houses of ivory shall perish, and the ample houses shall come to an end — it is affirmed by the LORD.

**4** HEAR THIS WORD, YOU HEIFERS OF Bashan,<sup>y</sup> who are in the mountain of Samaria, the oppressors of the common people, the crushers of the poor, those who say to their husbands, "Bring, that we may drink!" <sup>2</sup>The Lord God has sworn by His holiness that the days are even now coming upon you when He shall lift you up with hooks and your posterity with fish-hooks. <sup>3</sup>You shall go out at the breaches, each of you going straight ahead; and you shall be driven to the fortress — it is affirmed by the LORD.

<sup>4</sup>Come to Bethel and transgress, to Gilgal and multiply transgression; bring

your sacrifices every morning, your tithes<sup>z</sup> every three days! <sup>5</sup>Offer leavened burnt offerings as a thank offering, and proclaim freewill offerings and publish them, for thus you love (to do), O sons of Israel — it is affirmed by the Lord God.

<sup>6</sup>But on My part, I have given you cleanness of teeth<sup>a</sup> in all your cities and lack of bread in all your places, and still you have not returned to Me — it is affirmed by the LORD. <sup>7</sup>Also I have held back from you the heavy rain when there were yet three months to the harvest; I caused rain to come upon one city, and I withheld the rain from another city. One portion was rained upon, and the portion which was not rained upon withered, <sup>8</sup>so that two or three cities wandered into one city to drink water; but they were not satisfied, and still you have not returned to Me — it is affirmed by the LORD.

<sup>9</sup>I have smitten you with blight and with mildew. The yield of your gardens, of your vineyards, of your fig trees and your olive trees, the locusts are eating, and still you have not returned to Me — it is affirmed by the LORD. <sup>10</sup>I sent upon you pestilence after the manner of Egypt; I slew your warriors with the sword and took away your horses; I caused the stench of your camps to rise even to your noses, and still you have not returned to Me — it is affirmed by the LORD. <sup>11</sup>I have overthrown in your midst as God overthrew Sodom and Gomorrah; you have been like a firebrand plucked from the burning, and still you have not returned to Me — it is affirmed by the LORD.<sup>b</sup>

<sup>12</sup>Therefore thus shall I do to you, O Israel, and since I shall do this to you, prepare to meet your God, O Israel!

<sup>13</sup>Look at the Fashioner of the moun-

w) One of five larger cities in Philistia. The ark of the covenant was taken there, to Dagon's temple, after its capture and the defeat of the Hebrew army [1 Sam. 5:1-8]. It is Azotus of Acts 8:40.

x) Amos was preaching there. The golden calf, which Jeroboam had erected, was its worship shrine.

y) Designating the dissolute women of Samaria. The Bashan plateau, east of Jordan, contained rich pasture land [Ps. 22:12].

z) The sacrifices were to be offered at the annual feasts and the tithe once every three years. These offerings and tithes, even though greatly multiplied, did not suffice; there was no surrender of self in them. a) Little to eat.

b) Because God still cares for them, He applies His fatherly discipline. Will they learn their lesson?

tain, the Creator of the wind, the One who proclaims to man His thought, the Maker of the dawn and darkness, the One who treads upon the high places of the earth: the LORD, the God of hosts, is His name.<sup>c</sup>

**5** HEAR THIS WORD WHICH I AM bringing against you as a complaint, O house of Israel! <sup>2</sup>The virgin Israel has fallen, never to rise. She is forsaken upon her ground; there is no one to lift her up. <sup>3</sup>For thus says the LORD God: The city which goes forth a thousand strong shall return a hundred, and the one which goes forth a hundred strong shall return ten to the house of Israel.

<sup>4</sup>For thus says the LORD to the house of Israel: Seek Me and live. <sup>5</sup>Do not seek Beth-el; do not enter Gilgal; do not pass through Beersheba. For Gilgal shall go rolling away,<sup>d</sup> and Beth-el shall become wickedness.<sup>e</sup> <sup>6</sup>But seek the LORD and live, lest He break out as fire in the house of Joseph and it will consume and there is no extinguisher at Beth-el. <sup>7</sup>O you who turn justice into wormwood,<sup>f</sup> and cast down righteousness to the earth! <sup>8</sup>(Seek Him) who makes the Pleiades and Orion, who turns blackness to morning and darkens day to night; Him who calls the waters of the sea and pours them out on the face of the earth — the LORD is His name, <sup>9</sup>Him who causes destruction to flash forth against strength, and destruction comes upon the fortified city.

<sup>10</sup>They hate the one who reproves in the gate,<sup>g</sup> and they abhor the one who speaks with integrity. <sup>11</sup>Therefore, because you have trodden upon the poor and exact wheat from him — rock houses you have built, but you shall not dwell in them; desirable vineyards you have planted, but you shall not drink their wine! <sup>12</sup>For I know your transgressions to be many, and your

sins very great. You are enemies of the righteous, receivers of bribes, and you turn down the needy in the gate.

<sup>13</sup>Therefore the prudent shall be silent at that time, for it is an evil time. <sup>14</sup>Seek good and not evil, that you may live; so shall the LORD, the God of hosts, be with you, as you say. <sup>15</sup>Hate evil, and love good. Place justice up high in the gate, and perhaps the LORD, the God of hosts, will be gracious to the remnant of Joseph.

<sup>16</sup>Therefore thus says the LORD, the God of hosts, the Lord: In all the squares there will be wailing, and in all the streets they shall say, "Woe, woe!" They shall call the plowman to mourning and professional mourners to lamentation. <sup>17</sup>In all the vineyards there shall be mourning — for I will pass through your midst, says the LORD.

<sup>18</sup>Woe to those who long for the day of the LORD! What good will the day of the LORD do you? It is darkness and not light — <sup>19</sup>as when a man flees from a lion only to have a bear fall on him; then he runs into the house and leans his hand against the wall only to have a serpent bite him. <sup>20</sup>Is not the day of the LORD darkness and not light, gloom with no gleam in it? <sup>21</sup>I hate, I despise your festivals; I will not be pleased with your assemblies. <sup>22</sup>For if you cause burnt offerings to ascend to Me and meal offerings, I will not accept them; and the peace offerings of your fatlings I will not look upon. <sup>23</sup>Take away from Me the noise of your songs; the melody of your musical instruments I will not hear. <sup>24</sup>Let justice roll on like water, and righteousness like a mighty stream.<sup>h</sup> <sup>25</sup>Did you offer to Me sacrifices and cereal offerings during the 40 years in the wilderness, O house of Israel? <sup>26</sup>But you did carry Siccuth your king, and Kiyyun the images, the star of your gods which you made for yourselves.<sup>i</sup>

c) The man who centers his thoughts on God is being educated. What sublimity in this thirteenth verse! d) This in Hebrew is a play on the word Gilgal — rolling [Josh. 4:19-24]. e) Again this is a play on the Heb. words; for Bethel, "house of God," was sometimes called Beth-aven, "house of sin."

f) There is a suggestion of iniquity in the word "wormwood" in Hebrew.

g) Where the local court sat, dealing with local affairs—appeals, complaints, fair and unfair dealings.

h) Prophetic of our Lord's, "Not everyone who says LORD, LORD, but he who does the will of My Father who is in heaven."

i) Siccuth was an Assyrian god, also known as Kiyyun, which some of the Hebrews, or the mixed crowd that came along with them from Egypt, must have worshiped in the desert.

<sup>27</sup>Therefore I will cause you to go into captivity beyond Damascus, says the LORD; the God of hosts is His name.

**6** **WOE TO THOSE WHO ARE AT EASE** in Zion and those who feel secure in the mountain of Samaria, the appointed men of the first of the nations, to whom the house of Israel comes! <sup>2</sup>Pass through Calneh<sup>j</sup> and see. Go from there to greater Hamath.<sup>k</sup> Then go down to Gath<sup>l</sup> of the Philistines. Are you better than these kingdoms, or are their boundaries greater than your boundary? <sup>3</sup>You who put off the day of punishment, yet cause the seat of violence to draw near; <sup>4</sup>who lie on beds of ivory and stretch out on couches; who eat sheep from the flock and calves straight from the stable;<sup>m</sup> <sup>5</sup>who croon to the sound of the lute; who like David invent for themselves instruments of song; <sup>6</sup>who drink wine from bowls and anoint themselves with the choicest ointments, but they are not at all grieved over the ruin of Joseph!<sup>n</sup> <sup>7</sup>Therefore they shall now go into captivity with the first of the captives, and the noisy banquets of those who stretch out shall come to an end.<sup>o</sup>

<sup>8</sup>The Lord God has sworn by Himself — it is affirmed by the LORD, the God of hosts: I detest the pride of Jacob, and I hate his palaces! I shall hand over the city and its fulness. <sup>9</sup>It shall come to this, that if there are ten men left in one house, they shall die. <sup>10</sup>If a man's uncle and the one who is to anoint<sup>p</sup> him shall lift him up to bring the bones out of the house and shall say to those who are still in the house, "Is there yet another with you?" and he says, "No," then he shall say, "Hush, we must not mention the name of the LORD!"

<sup>11</sup>For see, the LORD commands: He

will smite the great house with breaches and the little house with clefts. <sup>12</sup>Do horses run on the rock? Does one plow there with oxen? But you turn justice to wormwood and the fruit of righteousness to bitterness.<sup>q</sup> <sup>13</sup>You who rejoice in what is nothing; who say, "Is it not by our own strength we have taken horns<sup>r</sup> for ourselves?" <sup>14</sup>Behold, I am raising up against you, house of Israel — it is affirmed by the LORD, the God of hosts — a nation, and they shall oppress you from the entrance of Hamath to the brook of the Arabah.<sup>s</sup>

**7** **HERE IS WHAT THE LORD GOD** showed me. He is forming locusts in the first stages of the shooting up of the aftergrowth; in fact, it was the aftergrowth after the king's mowings. <sup>2</sup>When they had finished eating the grass of the land, I said, "O Lord God, pardon me; who will lift up Jacob, for he is little?" <sup>3</sup>The LORD had compassion on account of this. The LORD said, It shall not be.

<sup>4</sup>Thus the Lord God showed me, and see, the Lord God was calling for a trial by fire: it would consume the great deep, it would also consume the tilled land. <sup>5</sup>So I said, "O Lord God, cease, I pray; who shall raise up Jacob, for he is little?" <sup>6</sup>The LORD had compassion on account of this. The Lord God said: This too shall not be.

<sup>7</sup>Thus He showed me, and behold, the LORD stood upon a plumb line with a plumb line in His hand. <sup>8</sup>The LORD said to me, What do you see, Amos? And I said, "A plumb line." The LORD said, See, I am placing a plumb line in the midst of My people Israel.<sup>t</sup> I will not again pass by him any more. <sup>9</sup>The high places of Isaac shall be desolate and the sanctuaries of Israel

j) City of Assyria on the banks of the Tigris. k) City of Syria on the Orontes River.

l) Formerly the capital of the Philistines. God is here calling upon His people to learn from the lessons of history. m) Where they had been confined to be fattened. n) Northern Israel.

o) Amos said this about 760 B.C. when Jeroboam II reigned a prosperous people. Less than 40 years later Northern Israel was conquered by Assyria and all but the poor were exiled.

p) Rub him with oil for the burial, or possibly cremate the body.

q) God is accusing the leaders of Israel of violating the very principles of common sense; making life unbearable by discouraging fair dealings. r) The symbol of strength or authority.

s) The depression of the Galilean Sea, the Jordan, the Dead Sea and on to the Red Sea. The word means desert, as does Arab. Its brook marks the southern boundary of Palestine.

t) How straight were the people walking the God-appointed way?

## AMOS 7, 8

shall be destroyed, and I will rise up against the house of Jeroboam with the sword.

<sup>10</sup>Then Amaziah<sup>u</sup> the priest of Beth-el sent to Jeroboam the king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel. The land can not bear all his words. <sup>11</sup>For thus said Amos, 'With the sword shall Jeroboam die, and Israel shall surely go into captivity from his own land.'"

<sup>12</sup>And Amaziah said to Amos, "Seer, go, flee into the land of Judah; there eat your bread and prophesy;" <sup>13</sup>but do not prophesy any more at Beth-el; for it is the king's sanctuary and the house of the kingdom."

<sup>14</sup>Amos answered Amaziah, "I am neither a prophet nor the son of a prophet, but I was a herdsman and a grower of sycamore figs. <sup>15</sup>The LORD took me from behind the flock and the LORD said to me, Go, prophesy to My people Israel. <sup>16</sup>Now hear the word of the LORD. You are saying, 'Do not prophesy against Israel, and do not preach against the house of Isaac.' <sup>17</sup>Therefore thus says the LORD: Your wife will commit adultery in the city; your sons and daughters will fall by the sword, and your land will be divided by the sword. As for you, upon an unclean ground you will die, and Israel shall certainly go into captivity from its own land."

**8** **THUS THE LORD GOD SHOWED ME** and see, a basket of summer fruit. <sup>2</sup>He said, What do you see, Amos? I said, "A basket of summer fruit." The LORD said to me, The end<sup>x</sup> has come for My people Israel. I will not again pass by any more. <sup>3</sup>The songs of the temple they shall make into howlings in that day — it is affirmed by the

## Amos Accused; Israel Judged by God

Lord God. Many shall be the corpses; in every place they shall, with a hush, cast them out.

<sup>4</sup>Hear this, you who swallow up the needy and cause the poor of the land to cease, <sup>5</sup>saying, "When will the new moon<sup>y</sup> be over, so we can sell corn for money, and the Sabbath, so we can open the wheat market to make the bushel little and the shekel large and to deal crookedly with false balances; <sup>6</sup>to buy the poor with silver and the needy for a pair of sandals, and sell the refuse of the wheat?"<sup>z</sup>

<sup>7</sup>The LORD has sworn by the pride of Jacob: I will never forget all their deeds!<sup>a</sup> <sup>8</sup>On account of this shall not the earth shake and every dweller in it mourn! All of it shall rise like the Nile, and it shall be tossed and sink like the River of Egypt.

<sup>9</sup>In that day — it is affirmed by the Lord God — I will bring in the sun at noonday; I will cause darkness on earth in broad daylight time. <sup>10</sup>I will turn your festivals to mourning and all your songs to a dirge. I will cause sackcloth to go up on all loins and baldness on every head. I will make it as mourning for an only son; the end shall be as a bitter day. <sup>11</sup>For the days are coming — it is affirmed by the Lord God — that I will send famine in the land; not famine for bread or thirst for water, but for hearing the words of the LORD. <sup>12</sup>Then they shall be cast from sea to sea and from the north even to the sunrising. They shall scurry about to seek the word of the LORD, but they shall not find it. <sup>13</sup>In that day beautiful virgins and young men shall faint for thirst. <sup>14</sup>Those who swear by the guilt of Samaria<sup>b</sup> — "As your God lives, Dan!" and, "As the way of Beer-sheba<sup>c</sup> lives!" — they shall fall, and they shall not rise again.

u) Taking the place of the LORD's high priest in the Jerusalem temple, Amaziah was serving at the shrine of the golden calf, set up at Beth-el to keep worshippers away from Jerusalem.

v) Intimating that Amos tried to make a living from his prophesying.

w) The warning applied to the people generally, including the priest, who would die captives abroad. x) The Hebrew word for "end" is very similar to the word for "summer."

y) Retaining sacred customs of the faithful Hebrews, the new moon was observed by cessation of work and of marketing, but with a feeling of wasting time.

z) They measured out less than they should and charged more for it than was fair.

a) Which always holds where there is no sincere sorrow and confession.

b) In agreement with golden-calf worship.

c) Where Abraham lived for years and called on Jehovah; where Jacob sacrificed on his way to Joseph in Egypt, thus a secondhand relationship with God.

**9** I SAW THE LORD STANDING<sup>d</sup> BY the altar, and He said: Smite the capitals,<sup>e</sup> and the threshold shall shake! Break them in pieces on the head of all of them! The last of them I will slay with the sword. Not a single one shall escape, and not one fugitive of them shall be saved. <sup>2</sup>If they dig through to Sheol, from there My hand shall take them. If they go up to heaven, from there I will cause them to go down. <sup>3</sup>If they hide in the top of Mount Carmel, from there I will dig them out and take them. If they be hid from before My eyes in the bottom of the sea, from there I will command the serpent, and he shall bite them. <sup>4</sup>If they go into captivity before their enemies, from there I will command the sword, and it shall slay them.<sup>f</sup> I will set My eyes upon them for hurt and not for help. <sup>5</sup>The Lord, God of hosts, He it is who smites the earth and it melts, and all the dwellers in it mourn; it shall rise like the Nile, all of it, and it shall sink like the River of Egypt. <sup>6</sup>He who builds His upper room in the heavens, who rests His vaults upon the earth, He who calls the waters of the seas and pours them out upon the face of the earth — the Lord is His name.

<sup>7</sup>Are you not as the sons of Cush<sup>g</sup> to Me, O sons of Israel? says the LORD. Was it not Israel that I caused to go up from the land of Egypt, also the Philistines from Caphor, and the Syrians from Kir? <sup>8</sup>Behold, the eyes of

the Lord God are upon the sinful kingdom. I will root her up from the face of the earth; only I will not completely root up the house of Jacob — it is affirmed by the LORD. <sup>9</sup>For I command, and I will sift the house of Israel among all the nations as one shakes a sieve. There shall not fall to earth the smallest portion.<sup>h</sup> <sup>10</sup>All the sinners of My people shall die with the sword, those who say, "Harm will not soon approach because of us!"

<sup>11</sup>In that day I will raise up the fallen tabernacle of David;<sup>i</sup> I will repair its breaks; I will raise up its ruins and build it as in the days of old, <sup>12</sup>so that they may possess the remnant of Edom and all the nations upon whom My name is called — it is affirmed by the LORD, who is doing this.

<sup>13</sup>The days are coming, it is affirmed by the LORD, that the plowman shall overtake the reaper, and the treader of grapes him who scatters the seed. The mountains shall drip new wine, and all the hills shall dissolve. <sup>14</sup>I will turn the captivity of My people Israel. They shall build cities which have been desolate; they shall dwell in them; they shall plant vineyards, and they shall drink their wine. They shall make gardens, and they shall eat their fruit. <sup>15</sup>So I will plant them on their land, and they shall not be plucked up again from their land which I have given them, says the LORD your God.

d) Isaiah sees God seated; but Amos sees Him standing — previously on the wall, here by the altar; for He is administering justice in both instances.

e) Ornaments on top of the pillars; so from top to bottom the place will turn to ruin.

f) The reverse of Ps. 139 where God's benevolent omnipresence is sung.

g) The Ethiopians, who also are His offspring. And God is the Ruler of Egypt, Philistia, and the Syrians too — God of all the earth, for there is no other.

h) Their sifting served to let fine particles drop through, to retain the grain.

i) Amos sees repentance on the part of David's house, representing Judah, whom discipline has brought back to God. Not only Judah, but Simon, most of Benjamin, the majority of Levites and priests, and the godly of the northern kingdom will enjoy these blessings, spiritually, with adjoining nations sharing divine favor.

# THE BOOK OF OBADIAH

## 1 THE VISION OF OBADIAH.

1 Thus the LORD God speaks concerning Edom: We have heard a report from the LORD, and a messenger has been sent among the nations: "Rise up, let us rise up against her for battle!"<sup>2</sup> Behold! I will make you insignificant among the nations; you will be greatly despised.<sup>a</sup> <sup>3</sup>The insolence of your heart has misled you, you who reside in the retreats of the cliff, whose dwelling is high,<sup>b</sup> who say in your heart, "Who will bring me down to the ground?" <sup>4</sup>Though you fly high like the eagle, though your nest is set among the stars, from there I will bring you down, says the LORD.

<sup>5</sup>If thieves came to you, if robbers by night — how you have been ruined! — would they not steal (only) what they want? If grape gatherers came to you, would they not leave gleanings? <sup>6</sup>How Esau has been ransacked, his hidden treasures searched out!<sup>c</sup> <sup>7</sup>All your allies<sup>d</sup> have pushed you to the border, they have misled you; your intimate friends<sup>e</sup> have prevailed over you; those eating your bread have placed a trap under you<sup>f</sup> without your sensing it.

<sup>8</sup>Shall it not be on that day, says the LORD, that I will cause the wise men to perish from Edom, and discern-

ment from the mount of Esau? <sup>9</sup>Then your mighty men shall be filled with terror, O Teman, so that every man may be cut off from the mount of Esau by slaughter. <sup>10</sup>Because of violence against your brother Jacob, shame will overwhelm you, and you shall be cut off forever. <sup>11</sup>On the day when you stood aloof, as foreigners carried off his possessions and aliens came into his gate,<sup>g</sup> and for Jerusalem they cast lots, yes, you were as one of them.

<sup>12</sup>Now do not gloat over your brother's day, the day of his misfortune; do not rejoice over the sons of Judah in the day when they perish; do not speak overbearingly<sup>h</sup> in the day of his distress. <sup>13</sup>Do not enter the gate of My people in the day of his disaster; yes, you, do not take pleasure in seeing his misery in the day of his misfortune. Do not reach out for his possessions in the day of his calamity. <sup>14</sup>Do not stand at the crossroads<sup>i</sup> in order to cut off those refugees of his who escape and do not deliver up his survivors in the day of distress.

<sup>15</sup>For the day of the LORD is near upon all the nations; as you have done, so it shall be done to you; your doings will come back upon your own head. <sup>16</sup>For as you have drunk upon My holy mountain, so all the nations will

a) The divine message begins with this second verse; vs. 1 is introduction.

b) Most of Edom was rocky and high, specially Petra [biblically Sela], the remains of which show how secure the Edomites might feel in their rock-dwellings.

c) Thieves bother only with what they want but Esau has been thoroughly looted.

d) Men of your covenant. e) Men of your peace.

f) The sustenance derived from an alliance with Edom has been made the occasion of conspiring against her. g) That is, into Judah's cities.

h) Literally, "do not make your mouth great," like our idiom, "do not get the big-mouth."

i) At the fork in the road, or, where the road divides.

drink<sup>j</sup> continually. They will drink and sip slowly<sup>k</sup> and will become as though they had not been.

<sup>17</sup>But in Mount Zion there will be escape,<sup>l</sup> and it<sup>m</sup> shall be a sanctuary, and the house of Jacob shall take possession of their heritage.<sup>n</sup> <sup>18</sup>The house of Jacob shall be a fire and the house of Joseph a flame, but the house of Esau shall become stubble. They shall set them ablaze and consume them, and the house of Esau shall not have a single survivor,<sup>o</sup> for the LORD has spoken it.

<sup>19</sup>Then they of the south country<sup>p</sup>

shall take possession of the mount of Esau, and they of the lowland<sup>q</sup> shall possess the plain of the Philistines; and they shall possess the field of Ephraim and the field of Samaria, and Benjamin (shall possess) Gilead. <sup>20</sup>Exiles of this host belonging to the children of Israel (shall possess) that of the Canaanites up to Zarephath, and the exiles of Jerusalem who are in Sepharad<sup>r</sup> shall possess the cities of the south country. <sup>21</sup>Deliverers shall go up in Mount Zion to judge the mount of Esau, and the kingship shall belong to the LORD.

j) "Drink," that is, of God's wrath.

k) They will continue to taste the wrath of God. l) A way of escape. m) Mount Zion.

n) The possessions of the nations. o) None shall escape from the sword. p) The Negeb.

q) The Judean foothills.

r) Probably Shaparda in southwestern Media, to which Sargon transported Israelites [II Kings 17:6].

## THE BOOK OF

# JONAH

**1** THE WORD OF THE LORD CAME TO Jonah the son of Amittai, with this message: <sup>2</sup>Get up and go to Nineveh,<sup>a</sup> that great metropolis, and preach against it, because their wickedness has mounted up before Me. <sup>3</sup>But Jonah arose to flee to Tarshish<sup>b</sup> from the presence of the LORD; so he went down to Joppa<sup>c</sup> and found a ship going to sail for Tarshish; he paid the fare and boarded it to go with them to Tarshish, from the presence of the LORD.

<sup>4</sup>But the LORD flung a terrific wind over the sea so that there was a great tempest on the sea, and the ship was about to be wrecked. <sup>5</sup>Then the sailors<sup>d</sup> were afraid, and each cried out desperately to his god; and they threw out into the sea the cargo which was in the ship, to lighten it. But Jonah had gone below into the hold of the vessel, had lain down, and fallen sound asleep.<sup>e</sup> <sup>6</sup>So the captain came to him and said to him, "What's the matter with you, you sleeper? Get up, call on your god; perhaps your god will think about us, that we may not perish." <sup>7</sup>Then they said one to another, "Come, let us cast lots so that we may know on whose account this calamity has come upon us." They cast lots, and the lot fell on Jonah. <sup>8</sup>Then they said to him, "Tell us, we beg of you, for what fault this disaster has come on us.

What is your occupation? Where do you come from? What is your country? What people are you from?" <sup>9</sup>Then he told them, "I am a Hebrew; and I worship the LORD, the God of heaven, who made the sea and the dry land." <sup>10</sup>Then the men were terribly afraid, and they said to him, "What is this you have done?" For the men realized that he was running away from the presence of the LORD, because he had told them.

<sup>11</sup>They said to him, "What shall we do to you, so that the sea may calm down for us?" For the sea kept growing more tempestuous. <sup>12</sup>He replied, "Pick me up and throw me into the sea, and the sea will quiet down for you; for I know that because of me this terrific tempest is upon you." <sup>13</sup>But the men worked hard at the oars in order to get back to the shore; but they could not make headway, because the sea grew ever more stormy against them. <sup>14</sup>So they cried out to the LORD, "We beg of Thee, O LORD, do not let us perish for the life of this man. Do not charge innocent blood against us; for Thou, O LORD, hast done as it pleases Thee!" <sup>15</sup>Then they picked up Jonah and flung<sup>f</sup> him into the sea; the sea ceased from its raging. <sup>16</sup>And the men, in great awe of the LORD, offered a sacrifice to the LORD and made vows.

<sup>17</sup>Meanwhile the LORD had ap-

a) Capital of the Assyrian Empire [cf. Gen. 10:12].

b) A copper-smelting station in Sardinia or Spain, from which Phoenician traders brought the refined metal in exchange for other commodities.

c) Joppa [Jaffa], 34 miles n.w. of Jerusalem, whose port it was in ancient times.

d) Heb. "salts," well-seasoned sailors. e) Probably snoring, too, as the Heb. *rahdam* suggests.

f) Same word as in verse 4.



pointed a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.

**2** THEN JONAH PRAYED TO THE LORD his God from the belly of the fish and said, <sup>2</sup>"I called to the LORD out of my anguish, and He answered me. From the innermost part<sup>g</sup> of Sheol I cried for help — Thou didst listen to my voice.

<sup>3</sup>"Thou didst cast me into the deep, into the heart of the seas, and the current was engulfing me. All Thy breakers and Thy waves passed over me.

<sup>4</sup>"Then I<sup>h</sup> said, 'I have been driven away from Thine eyes; but I shall again behold Thy holy temple.'

<sup>5</sup>Waters encompassed me, threatening my life, the ocean<sup>i</sup> surrounding me. Seaweed was wrapped about my head.

<sup>6</sup>I went down to the base of the mountains; the earth with its bars was behind me forever; yet Thou hast brought up my life from the pit,<sup>j</sup> O LORD my God.

<sup>7</sup>"When my soul fainted away within me, I remembered the LORD; then my prayer came to Thee, into Thy holy temple. <sup>8</sup>Those who revere worthless idols give up the grace that might be theirs.<sup>k</sup> <sup>9</sup>But I will sacrifice to Thee with the voice of thanksgiving; what I have vowed, I will make good. Deliverance is the LORD's."

<sup>10</sup>Then the LORD spoke to the fish, and it disgorged Jonah onto the dry land.

**3** THEN THE WORD OF THE LORD came to Jonah the second time: <sup>2</sup>Get up, and go to Nineveh, that great metropolis, and preach to it the message which I tell you. <sup>3</sup>So Jonah got up and went to Nineveh in accordance with the LORD's instruction.

Now Nineveh was an extremely large city requiring three days' travel.<sup>1</sup>

<sup>4</sup>When Jonah began to enter the city one day's travel, he proclaimed, "Forty days more and Nineveh shall be overthrown." <sup>5</sup>And the people of Nineveh believed God, proclaimed a fast, and from the greatest to the least of them put on sackcloth.<sup>m</sup> <sup>6</sup>When the news reached the king of Nineveh,<sup>n</sup> he arose from his throne, laid aside his royal robe, covered himself with sackcloth, and sat in ashes. <sup>7</sup>He made a proclamation and published it throughout Nineveh by a decree of the king and his nobles:<sup>o</sup> "Let not man or beast, herds or flocks, taste anything at all; let them not feed or drink water; <sup>8</sup>but let man and beast be covered with sackcloth and cry out fervently to God, and let every one turn from his evil way and from the violence that is in his hands." <sup>9</sup>Who knows but God may change His mind, relent and turn away from His fierce anger, so that we may not perish?"

<sup>10</sup>So when God saw what they did, how they turned from their evil way, God relented of the punishment which He had said He would inflict on them, and He did not do it.

**4** BUT THIS GREATLY DISPLEASED Jonah, and he grew angry. <sup>2</sup>Then he prayed to the LORD, saying, "O LORD, was not this what I said while I was still in my homeland? This is why I fled to Tarshish to prevent it; for I know that Thou art a gracious God and disposed to pity, slow to anger, most merciful, and grieved at calamity. <sup>3</sup>So now, LORD, please take my life<sup>p</sup> from me; for it is better for me to die than to live." <sup>4</sup>Then the LORD said: Do you have good reason to be angry? <sup>5</sup>Now Jonah had left the city and lodged to the east of the city. There

g) Or, "Womb," a different word than in 1:17 and 2:1. h) "I" is emphatic.

i) Hebrew, *tehom*, used often for the primeval ocean. Hence, waters, as old as time, enclosed about him. His fate seemed sealed. j) Grave, dwelling place of the dead.

k) Heb. "their own benefit" [grace], the result of being properly related to the LORD, the "Gracious One."

l) That is, to go through the complex of turns that made up the city and its extensive suburbs. m) A garb of penitence, either coarse material of goat's hair or a loin covering of mourning worn on the naked body.

n) That is, the king of Assyria. Probably Adad-nirari III, 810-783 B.C., who worshiped a single God; possibly Assur-dan III, 771-754 B.C., during whose reign two serious plagues and one total sun eclipse occurred. o) His cabinet, to some degree representing the people.

p) Heb. *caph*, the hollow or palm of the hand. q) Heb. "soul."

he constructed a foliage covering for himself and sat underneath it in the shade until he might see what was going to happen to the city. <sup>6</sup>And the LORD God appointed<sup>r</sup> a gourd<sup>s</sup> and made it grow up over Jonah to be a shade over his head, to deliver him from his discomfort. And Jonah was very much elated over the gourd. <sup>7</sup>But when dawn came the next day, God appointed a cutworm, and it struck the gourd so that it withered. <sup>8</sup>Then as the sun shone forth, God appointed a sultry east wind, and the sun beat down upon Jonah's head, so that he grew faint. Then he wanted to die and said, "It is better

for me to die than to live." <sup>9</sup>But God said to Jonah, Do you have good reason to be angry about the gourd? He answered, "I have good reason to be angry, enough to die."<sup>t</sup> <sup>10</sup>Then the LORD said, You feel grief over the gourd for which you neither labored nor did you make it grow, which came up in a night and perished in a night.<sup>u</sup> <sup>11</sup>Then should not I feel grief over Nineveh, that great metropolis, in which there are more than 120,000 persons who cannot discriminate between their right hand and their left,<sup>v</sup> and much livestock?<sup>w</sup>

r) Or, "ordained," same word as in 1:17 and 4:7, 8.

s) Of uncertain variety, perhaps a species of cucumber or the castor oil plant.

t) Jonah gave no reason for his anger.

u) Heb. "which is a son of a night and perished a son of a night," that is, lasted a night.

v) Who had not reached the age of choice between good and evil.

w) Our Father is concerned about His whole creation, supremely about His offspring.

# THE PROPHECY OF

# MICAH

740-710 B.C.

**1** THE WORD OF THE LORD THAT WAS given to Micah of Moresheth<sup>a</sup> in the days of Jotham, Ahaz, and Hezekiah, kings of Judah,<sup>b</sup> which he saw concerning Samaria and Jerusalem.

<sup>2</sup>Hear, all you peoples; pay attention, earth and its fulness, so that the Lord God may be a witness against you, the Lord from His holy temple. <sup>3</sup>For behold! The Lord is going out from His place; He is coming down to tread upon the high places of the earth. <sup>4</sup>The mountains shall melt beneath Him, and the valleys shall split like wax before the fire, like water poured out upon a slope. <sup>5</sup>All this is because of the transgression of Jacob and the sins of the house of Israel.

What is the transgression of Jacob? Is it not Samaria?<sup>c</sup> And what are the sins of the high places of Judah? Are they not Jerusalem?<sup>d</sup> <sup>6</sup>So I will make Samaria a ruin on the field with terraces for planting a vineyard; I will throw down her stones into the valley, and her foundation I will lay bare. <sup>7</sup>All her idols shall be broken; all her harlot hires shall be burned in the fire; all her carved images I will make an astonishment; for from the hire of a harlot she has collected them, and to a harlot's hire they shall return.

<sup>8</sup>On account of this let me weep, let me mourn, let me go away barefoot and stripped; let me make howling like the jackals and mourning like the ostrich. <sup>9</sup>For her wounds are incurable, for it has come to Judah; it has touched even the gate of my people — Jerusalem. <sup>10</sup>Do not publish it in Gath; weep not at all in Acco, in Beth-le-Aphrah<sup>e</sup> roll in dust. <sup>11</sup>Move on, dwellers of Shaphir, in nakedness and shame! The dwellers of Zaanan do not dare go forth; the wailing of Beth-ezel takes from you his standing place. <sup>12</sup>The dwellers of Maroth wait for good, because calamity has come down from the Lord to the gate of Jerusalem. <sup>13</sup>Litch the horse to the chariot, dwellers of Lachish, for she was the beginning of sin to the daughter of Zion; the transgressions of Israel are found in you. <sup>14</sup>Therefore give a parting gift for Moresheth-gath; the houses of Achzib shall be deception to the kings of Israel.<sup>f</sup> <sup>15</sup>Yet will I bring to you, dwellers of Moreshah, the possessor; the glory of Israel shall come to Adullam. <sup>16</sup>Make yourselves bald; cut off your hair on account of your fondled children. Make your baldness as bald as the eagle, for they go from you into captivity.

a) Called Moresheth-Gath, vs. 14, probably near Gath but inside the Judah boundaries.

b) Jotham "reigned" [as co-regent and king] 751-736, Ahaz 735-716, and Hezekiah 716-687 B.C.

c) The idolatries of Samaria and what went with them were being practiced in the southern kingdom.

d) Vss. 5, 6, 8, and part of 9 were found among the Dead Sea scrolls, agreeing with our text. False teachers are called culprits, whose punishment is certain. e) "House of dust."

f) The names found in these five verses are used as a series of plays on words in Hebrew, the names of places corresponding to their distressing experiences: Aphrah, dust; Shaphir, fair; Zaanan, sheepyard; Maroth, bitterness; Moresheth, possession; Achzib, deceitful.

**2** WOE TO THEM THAT PLAN IN-iquity, that scheme wickedness upon their beds; in the morning light they act on it; for it is in the power of their hands. <sup>2</sup>They covet fields and seize them; houses, and take them away. They defraud a man and his household, the person and his inheritance.

<sup>3</sup>Therefore thus says the LORD: Scel! I am planning punishment against this family, from which you shall not remove your necks, and you shall not walk erect,<sup>a</sup> for this is disastrous. <sup>4</sup>In that day they shall take up against you a proverb, and they shall wail a lamentation, "Done for!" They shall say, "We are certainly laid waste! He let go the inheritance of my people; how He does remove it from me! He divides our field to the apostate!" <sup>5</sup>So you shall have no one to cast a line by lot in the congregation of the LORD.

<sup>6</sup>"Don't preach," they<sup>h</sup> preach. (But if) they do not preach to these, the shame will never cease. <sup>7</sup>Are you called, "House of Jacob?" Is the Spirit of the LORD limited? Are these His ways? Do not My words benefit him who walks honestly? <sup>8</sup>Only yesterday My people were rising up as an enemy; from one languishing in peace you strip off the garment, from those who pass by in security, averse to war.<sup>1</sup> <sup>9</sup>The women of My people you evict from their happy homes; from their young children you take away My splendor forever. <sup>10</sup>Get up and leave, for this is not a resting place; because uncleanness destroys, and the destruction is grievous. <sup>11</sup>If a man went around having lied with wine and falsehood, (saying), "I will preach to you of wine and strong drink," he would be the preacher of this people. <sup>12</sup>I will surely gather all of you, O Jacob; I will certainly collect the remnant of Israel; I will collect them like a flock in a fold; like a herd in the midst of its pasture; it will be humming with people.

<sup>13</sup>The breach-maker will have gone up before them; they have broken through and have passed by the gate and have gone out through it; their king has passed by before them, and the LORD at their head.

**3** THEN I SAID: HEAR NOW, HEADS OF Jacob and rulers of the house of Israel: Are you not supposed to know justice, <sup>2</sup>you who hate good and love evil; who strip the skin off people and their flesh off their bones; <sup>3</sup>who eat the flesh of my people? The skin they have stripped from them, and their bones they have broken as for a kettle, like meat in the midst of the cauldron. <sup>4</sup>Then they cry to the LORD, but He does not answer them; He hides His face from them in that time, according as they have made their deeds evil.

<sup>5</sup>Thus says the LORD to the prophets who lead my people astray; who, when they get something between their teeth, preach "Peace!" — but whoever does not put something in their mouths, against him they sanctify<sup>j</sup> war. <sup>6</sup>Therefore it shall be night to you without vision, darkness to you without divination;<sup>k</sup> the sun shall go down upon the prophets, and dark shall be the day to them. <sup>7</sup>The seers shall blush, and the diviners shall be ashamed; they shall cover their mouths,<sup>l</sup> all of them; for there is no answer from God. <sup>8</sup>As for me, I am full of power, by the Spirit of the LORD and of judgment and might, to proclaim to Jacob his rebellion and to Israel his sin.<sup>m</sup>

<sup>9</sup>Hear this, you heads of the house of Jacob and rulers of the house of Israel, who spurn justice and twist everything that is straight, <sup>10</sup>who build Zion in blood and Jerusalem in iniquity. <sup>11</sup>Her leaders deal out judgment for a bribe; her priests teach for hire; her prophets divine for silver, and then they lean on the LORD, saying, "Is not the LORD in our midst? Evil shall not

g) Proudly. h) The false prophets.

i) The ungodly become unreasonable, for they have no love or respect for men; they manhandle even those who have no selfish purpose to promote with them.

j) This use of the word is still found in the word "sanction" in international law.

k) We would say, "revelation." l) Hebrew, "heard," the sign of having nothing to say.

m) Micah is addressing the southern kingdom, 740-710 B.C., about 20 years later than Amos in the north, but the burdens are very similar — backsliding into paganism, the wealthy taking the lead.

come upon us!" — <sup>12</sup>Therefore, for your sake, Zion shall be plowed as a field, Jerusalem shall be heaps, and the temple mountain shall become as a jungle hill.<sup>a</sup>

**4** IN THE LATTER DAYS THE MOUNTAIN of the LORD's house shall be established as the highest of the mountains; it shall be raised above the hills, and the nations shall flow unto it. <sup>2</sup>Many nations shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, so He may teach us His ways, and we may walk in His paths." For from Zion shall go forth the law, and the word of the LORD from Jerusalem. <sup>3</sup>He shall judge among many peoples and decide for mighty nations afar off. Then they shall beat their swords into plowshares and their spears into pruning shears; nation shall lift up no sword against nation, and they shall not learn war any more. <sup>4</sup>A man shall dwell beneath his vine and fig tree and no one shall make him afraid; for the mouth of the LORD of hosts has spoken it. <sup>5</sup>For all the nations walk, each one in the name of its god, but we shall walk in the name of the LORD our God for ever and ever.

<sup>6</sup>In that day — it is affirmed by the LORD — I will gather the lame and those who have been driven out; I would gather even those whom I have afflicted.<sup>o</sup> <sup>7</sup>I will put the lame for a remnant and the outcast for a mighty nation; and the LORD will reign over them in Mount Zion from this time and through eternity.

<sup>8</sup>As for you, tower of the flock, hill of the daughter of Zion, to you it shall come, even the former dominion shall come, a kingdom for the daughter of Jerusalem. <sup>9</sup>Now why do you shout aloud? Is there no king with you, or has your counsellor perished? For pangs have taken hold of you as of a woman in travail. <sup>10</sup>Writhe and cry out, daughter of Zion, like a woman in labor, for

now you shall go out from the city, and you shall live in the field. You shall enter into Babylon; there you shall be delivered; there the LORD will redeem you from the hand of your enemies. <sup>11</sup>Now many nations shall be gathered to you; those who say, "Let her be defiled! Let our eyes gaze on Zion!" <sup>12</sup>But they do not know the thoughts of the LORD; they do not understand His counsel; for He has gathered them like sheaves on the threshing floor. <sup>13</sup>Rise and thresh, daughter of Zion, for I will make your horn of iron, and your hoofs I will make of brass; you will crush many people, and I will devote to the LORD their ill-gotten gain,<sup>p</sup> and their wealth to the LORD of all the earth.

**5** NOW ASSEMBLE IN TROOPS, O daughter of troops; a state of siege has been placed against us; with a rod they shall strike the judge of Israel on the cheekbone.<sup>q</sup>

<sup>2</sup>As for you, Bethlehem Ephrathah, little as you are among the thousands of Judah, from you shall He come forth to Me, who is to be ruler over Israel,<sup>r</sup> His goings forth are from of old, from days of eternity. <sup>3</sup>Therefore He shall give them up until the time when she who is in labor has brought forth,<sup>s</sup> and the rest of His brothers shall return to the sons of Israel. <sup>4</sup>He shall stand and feed in the strength of the LORD; in the majesty of the name of the LORD His God; and they shall abide, for now He shall be great to the ends of the earth, <sup>5</sup>and He shall be peace.

When Assyria shall enter our land and tread on our palaces, we shall raise against him seven shepherds and eight princes among men. <sup>6</sup>They shall shepherd the land of Assyria with the sword and the land of Nimrod within her gates,<sup>t</sup> but He shall deliver us from Assyria, when He shall go forth in our land and tread in our borders.

<sup>7</sup>The remnant of Jacob shall be in

n) Or, "as a wooded hill" [cf. Jer. 26:18]. Note the identity of vss. 1-5 with Isa. 2:2-5. His period, 740-710 B.C., coincides with that of Isaiah, who was exceptionally well educated.

o) A foretaste of Gospel days; for such Jesus had special sympathy and help.

p) The Exile will prepare them for the Messiah.

q) In Hebrew this is ch. 4:14, and this verse belongs to ch. 4.

r) Bethlehem had also furnished their first conquering king. This verse was quoted to the wise men. s) Cf. Isa. 7:14. t) Where the city's council and court sat.

the midst of many people as dew from the LORD, as the showers upon the grass, which do not wait for man nor tarry for the sons of men.<sup>u</sup> <sup>8</sup>The remnant of Jacob shall be among the nations in the midst of many peoples as a lion among the animals of the forest, as the young lion in a sheepfold, which, if he passes through, he tramples and tears, and there is no deliverer. <sup>9</sup>Your hand shall be lifted up against your foes, and all your enemies shall be cut off!

<sup>10</sup>In that day — it is affirmed by the LORD — I will cut off your horses from your midst, and I will destroy your chariots.<sup>v</sup> <sup>11</sup>I will cause the cities of your land to be cut off; I will throw down all your fortifications. <sup>12</sup>I will cut off all the sorceries from your land, and you shall have no more soothsayers. <sup>13</sup>I will cut off your graven images and your idols; you shall no longer worship the works of your hands. <sup>14</sup>I will root out your shame-images<sup>w</sup> from your midst; I will annihilate your cities. <sup>15</sup>I will execute retribution in anger and indignation with the nations which did not hear.

**6** HEAR WHAT THE LORD IS SAYING: Rise, enter your plea before the mountains, and let the hills hear your voice. <sup>2</sup>Hear, O mountains, the LORD's indictment, and you, everlasting foundations of the earth, for the LORD has an accusation against His people, and He will indict Israel. <sup>3</sup>My people, what have I done to you, and how have I exhausted your patience? Answer Me, <sup>4</sup>for I brought you up from the land of Egypt and from the house of bondage; I ransomed you from slavery; I sent before you Moses, Aaron, and Miriam. <sup>5</sup>My people, I urge you, remember what King Balak of Moab devised, and what Balaam son of Beor

answered him;<sup>x</sup> (also the events) from Acacia to Gilgal,<sup>y</sup> so that you may fully understand the LORD's rights.

<sup>6</sup>With what shall I come before the LORD, or bow myself in the presence of God, the exalted? Shall I come before Him with burnt offerings, with yearling calves? <sup>7</sup>Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sins of my soul? <sup>8</sup>He has declared to you, O man, what is good, and what does the LORD require of you but to do justice, to love mercy and to walk humbly with your God?<sup>z</sup>

<sup>9</sup>The voice of the LORD cries to the city<sup>a</sup> — and it is wholesome to revere Thy name. Heed the rod and him who has appointed it. <sup>10</sup>Are there not still in the house of the ungodly treasures of wickedness and the condemned bushel of scant measure? <sup>11</sup>Would I be innocent with crooked balances and bags of false weights? <sup>12</sup>For her rich men are full of oppression; her inhabitants seek falsehood; they have false tongues in their mouth. <sup>13</sup>On My part, I have smitten you with a grievous wound; I have made you desolate on account of your sins. <sup>14</sup>You will eat; but you will not be satisfied; inside you there will still be hunger. You will put away, but you will not save, and what you do save I will give to the sword. <sup>15</sup>You will plant, but you will not harvest; you will tread the olives, but you will not anoint yourself with the oil; you will tread<sup>b</sup> the grape, but you will not drink the wine. <sup>16</sup>You have kept the statutes of Omri and all the work of the house of Ahab;<sup>c</sup> you have walked in their counsel in order that I might hand you over to destruction and the inhabitants to scorn, and the reproach of My people you shall bear.

u) As God had ordained in His covenant with Abraham for Israel to bless the world [Gen. 12:2].

v) When Israel became a nation, the multiplying of horses and chariots was forbidden [Deut. 17:16], lest they put their trust in them.

w) Asherah, the Canaanite shrine that encouraged lewdness. The court of heaven is moved down to earth, to clarify the unwholesome situation of a thankless, paganizing people.

x) Balak had secured Balaam, hoping he would curse Israel, but instead he blessed them [Num. 23]. y) Cf. Num. 22-36. Israel is sinning high-handedly [Num. 15:30].

z) A responsive life rather than response in offerings, the grateful attitude to the merciful Helper.

a) Referring to the city, Jerusalem. b) The word "tread" supplied from the previous clause.

c) The most idolatrous of kings in northern Israel, committing high-handed sins [Num. 15:27-31].

**7** WOE TO ME! FOR I HAVE BEEN AS the gatherings of summer fruit, as the gleanings of the grape harvest. Not a cluster to eat; not an early fig, on which my heart is set! <sup>2</sup>The godly man has perished from the earth; not one is honest among men. They all lie in wait for blood, each man to snare his brother with a net. <sup>3</sup>They do evil with both hands and have skill in using them. The prince asks for a bribe; so does the judge; the outstanding man seeks his own satisfaction; so between them they make their deal. <sup>4</sup>The best of them is like a briar; the straightest is worse than a thorn hedge. The day of your watchmen — your visitation — is on the way; now is their confusion. <sup>5</sup>Do not trust your neighbor; do not confide in your friend; guard the doors of your mouth from the one who lies in your bosom! <sup>6</sup>For son despises father, daughter stands up against mother, daughter-in-law against mother-in-law, and a man's enemies are the men of his house.<sup>d</sup>

<sup>7</sup>As for me, I will wait on the LORD; I will hope in the God of my salvation; my God will hear me. <sup>8</sup>Do not rejoice, my enemy, against me! If I fall, I shall rise;<sup>e</sup> though I live in darkness, the LORD is my light.

<sup>9</sup>The LORD's indignation I will bear, for I have sinned against Him;<sup>f</sup> He shall plead my cause and execute my justice. He shall bring me out to the light; I shall gaze on His righteous ways. <sup>10</sup>So my enemy shall see, and shame will cover her who said to me, "Where is the LORD your God?"<sup>g</sup> My eyes shall look upon her; she shall be

trodden down as mud of the streets. <sup>11</sup>A day comes for rebuilding your walls — the day of broad extensions — <sup>12</sup>when they shall come to you from Assyria to Egypt, from Egypt to the Euphrates, from sea to sea and from mountain to mountain. <sup>13</sup>Yet the earth shall become a waste on account of her inhabitants, because of the fruits of their works.

<sup>14</sup>Shepherd the people with Thy rod, the flock of Thy inheritance,<sup>h</sup> who live alone in the forest in the midst of a fruitful land; they shall feed in Bashan and in Gilead, as in days of old. <sup>15</sup>As in the days when Thou didst bring them out from the land of Egypt, I will cause them to see wonders. <sup>16</sup>As the nations see, let them despair of all their might; they shall put their hand on their mouth; their ears shall become deaf. <sup>17</sup>They shall lick the dust like serpents; like worms of the ground, trembling they shall come out of their fortresses to the LORD our God, whom they shall revere, and they shall stand in awe of Thee. <sup>18</sup>Who, O God, is like Thee, forgiving iniquity, passing over transgression<sup>i</sup> for the remnant of His inheritance? He does not maintain His indignation forever because He delights in covenant love. <sup>19</sup>He will turn; He will again show us mercy; He will trample upon our iniquities; and Thou wilt cast all our sins into the depths of the sea.<sup>j</sup> <sup>20</sup>Thou wilt show faithfulness to Jacob and covenant love to Abraham, which Thou hast sworn to our fathers from the days of old.

d) Largely quoted by Jesus of situations where some in the same home accept Him and some reject Him [Matt. 10:34-36].

e) "I steadier step when I recall, that when I slip, God does not fall."

f) The godly person sees adversities as divine discipline.

g) Throughout Scripture and through life the ungodly either deny God's hand in life or see His displeasure when His children are disciplined.

h) A picture of the Messianic fulfilment, when the Redeemer of Israel is the world's Redeemer.

i) No idol was ever formed and no god has been humanly thought of who forgives; forgiveness is God's unique attribute.

j) His forgiving is thorough. As Christians we have a mind to forgive, but how hard it is to forget! God dropping our sins to the bottom of the sea is a picture of His complete forgetting.

## THE BOOK OF

# NAHUM

**1** AN ORACLE ON NINEVEH: THE book of the vision of Nahum of Elkosh.<sup>a</sup>

<sup>2</sup>The LORD is a jealous God, a LORD of retribution, and indignant. The LORD takes full vengeance upon His adversaries, retaining wrath toward His foes. <sup>3</sup>The LORD is slow to anger and great in power, and will not at all acquit the guilty.

The way of the LORD is in the whirlwind and in the storm; the clouds are the dust of His feet. <sup>4</sup>He restrains the sea and dries it up; He makes all the rivers desert places; Bashan and Carmel wither; likewise the bloom of Lebanon.

<sup>5</sup>At His presence the mountains tremble, and the hills shrink away; the earth is laid waste before Him, the world and all its occupants. <sup>6</sup>Who can stand before the LORD's indignation, and who can keep standing in the heat of His anger? His fury is poured forth like fire, and before Him rocks are shattered.

<sup>7</sup>The LORD is good, a stronghold in the day of trouble; He knows those who commit themselves to Him.<sup>b</sup>

<sup>8</sup>With an overwhelming flood He will make an end of all who rise up against

Him, and He will pursue His foes into darkness.

<sup>9</sup>Whatever your plotting is against the LORD, He will bring it to nothing; He will not avenge Himself upon His foes a second time.<sup>c</sup> <sup>10</sup>Though they are as entangled thorns, they shall be consumed utterly like dry stubble.

<sup>11</sup>Did not a plotter of evil against the LORD come out from your presence, a counselor of wickedness?<sup>d</sup>

<sup>12</sup>This is what the LORD says: Although they are strong and many, they shall be cut off so as to vanish; although I have humbled you, I will humble you no more.<sup>e</sup> <sup>13</sup>And now I will break his yoke from upon you, and snap your bonds asunder.

<sup>14</sup>The LORD has given command concerning you:<sup>f</sup> Nothing of your name shall survive; even from the house of your gods I will cut off the graven and molten images, and I will make your grave; for you are vile.

<sup>15</sup>Behold, on the mountains the feet of him who brings good tidings, who proclaims peace. So keep your feasts, O Judah, pay your vows; for not again shall the wicked pass over against you; he will be cut off completely.

a) The book of Nahum is a brief prophecy on the fall of Nineveh, capital of Assyria [612 B.C.]. The Assyrians were northern Babylonians who had migrated about 2000 B.C. to the area on the Tigris river where Nineveh was built. They were the most powerful of the Semitic peoples and their first world-conquerors. They captured Samaria and destroyed northern Israel in 722 B.C. Elkosh was pointed out to Jerome [c. 400 A.D.], as Elcesi in Galilee. We know of Nahum only what we learn from this book. He was one of the ablest writers in Israel.

b) This chapter introduces the prophecy proper. Ch. 1:2-6 is a general description of the LORD's power to avenge Himself and His people; verses 7-15, His promise to utterly destroy the enemies of His people, the Assyrians and Nineveh. c) Once will be enough.

d) These plotters of evil are Assyrian kings.

e) This line is addressed to Judah; what lies before is said of Nineveh. f) Assyria.



**2** THE SHATTERER HAS COME UP against you,<sup>g</sup> so, man the ramparts; watch the road; gird your loins; build up your strength to the limit!<sup>h</sup> <sup>2</sup>For the LORD is restoring the vine<sup>i</sup> of Jacob as also the vine of Israel; for devastators have stripped them and have destroyed their branches.

<sup>3</sup>The shields of his mighty men are red; the soldiers are clad in scarlet; the chariots flame like torches on the day of mustering, while the chargers prance. <sup>4</sup>The chariots are racing in the streets, dashing back and forth in the broad, open places; they appear like torches darting about like lightning.

<sup>5</sup>He<sup>i</sup> summons his officers; they stumble in their speed as they hurry to her walls; the mantelet<sup>j</sup> is being constructed. <sup>6</sup>The river gates are opened, and the palace is dissolved in the tumult. <sup>7</sup>Its queen is stripped and taken into captivity while her ladies lament, moaning like doves and beating their breasts.

<sup>8</sup>Nineveh is of old like a pool full of water, that is now draining away. "Stand! Stand!" they shout, but no one rallies them. <sup>9</sup>Loot the silver, loot the gold! the plunder is endless. Wealth is everywhere, all kinds of precious things, untold amounts!

<sup>10</sup>Emptiness! Desolation! Utter waste! Hearts melting, knees knocking; on every loin only anguish and all faces colorless. <sup>11</sup>Where is now the lion's lair, the cave of the young lions?<sup>k</sup> Where do the lions hide, all of them, with none to molest? <sup>12</sup>The lion tore up enough to feed his whelps; other prey he strangled for his lionesses; he then filled his caves with prey and his den with plenty of booty.

<sup>13</sup>Behold, I am against you, says the LORD of hosts; I will burn your chariots in smoke, and the sword will devour your young lions; I will eliminate your plunder from the earth, and the voice of your envoys shall be heard no more.

**3** WOE TO THE CITY OF BLOOD, FULL of lies, and crammed with plunder, never ceasing her pillaging. <sup>2</sup>Hear the crack of the whip, the wheels rumbling, the horses prancing, and the chariots rattling, <sup>3</sup>cavalry charging, swords flashing, spears gleaming along the way; masses of the slain, many carcasses everywhere, men stumbling over the corpses of men; <sup>4</sup>and all because of the harlot in her harlotries<sup>l</sup> with all her beauty besides, mistress of seduction, selling nations by her prostitutions, bewitching peoples everywhere.

<sup>5</sup>Look, I am opposing you, says the LORD of hosts, I will lift your skirts to your face; your nakedness I will display before nations and your shame before kingdoms. <sup>6</sup>I will fling filth your way, treat you with contempt and render you a gazingstock. <sup>7</sup>Such that every one who looks at you will take to flight, crying out, "Nineveh is ruined! Who will lament her? Where can I find any to console her?"

<sup>8</sup>Are you any better than No-Amon,<sup>m</sup> enthroned upon the banks of the Nile with waters all around her, her rampart the sea and the water her walls? <sup>9</sup>Ethiopia and Egypt were her strength, unlimited; Put and the Libyans were her allies. <sup>10</sup>Yet even so she was exiled and carried into captivity. At every street corner her children were dashed to death. For her leaders they cast lots, and all her great ones were shackled in chains.

<sup>11</sup>You, too,<sup>n</sup> will reel and swoon, and seek refuge from the foe. <sup>12</sup>All your fortresses are but fig trees with their first ripe fruits; when they are shaken, they fall quickly into the cater's mouth. <sup>13</sup>Observe the warriors among you; they are women. The gates of your land are wide open to your enemies; fire has consumed your lock-bars.

<sup>14</sup>Draw water for the siege;<sup>o</sup> strengthen your forts; go down into the clay pits; trample the mortar and lay hold

g) Nineveh. After the attack of Sennacherib upon Judah, the Hebrews believed the LORD would avenge them, so they now are expecting Nineveh's downfall. It is to this expectation that Nahum gives voice. h) The glory of His people. i) The commander in Nineveh.

j) A shot-proof shelter for siege-war.

k) Symbolic of looting Assyria with her palaces in Nineveh. Vss. 11-13 with comments were found among the Dead Sea Scrolls, essentially identical with our text. l) Nineveh.

m) No-Amon is Nahum's name for Thebes, a great city up the Nile, captured and destroyed by the Assyrians in 663 B.C. n) "You, too," Nineveh.

o) In time of siege, then as now, water is most essential.

### NAHUM 3

of the brick mold! <sup>15</sup>There fire will consume you; the sword will cut you down, devour you like young locusts; there is no escape. You must make yourselves many, as numerous as the young grasshoppers; multiply like locust swarms! <sup>16</sup>You have multiplied your merchants more than the stars of heaven! Young locusts unfold their wings and fly away. <sup>17</sup>Your princes are like locusts, your nobles like swarms of grasshoppers that settle in the hedges

### *Nineveh's Doom Is Complete and Final*

on a cold day; and when the sun rises they fly away, no one knows whither.

<sup>18</sup>Your shepherds are asleep, O king of Assyria! Your nobles are lying down. Your people are scattered on the hills with no one to get them together.

<sup>19</sup>There is no cure for your fracture and no healing for your wound. All who hear this report about you will clap their hands over you. For who is there upon whom your wrongs have not rested unceasingly?

# THE BOOK OF HABAKKUK

**1** <sup>a</sup>THE DIVINE ORACLE WHICH Habakkuk<sup>b</sup> the prophet saw: <sup>2</sup>How long, O LORD, shall I cry and Thou wilt not hear? I cry to Thee, "Violence!" and Thou wilt not save! <sup>3</sup>Why dost Thou show me iniquity and (makest me) look upon perverseness? For violence and oppression are before me; strife and contention keep on rising. <sup>4</sup>In the presence of this, the law is slack<sup>c</sup> and justice is not at all applied; for the wicked encircle the righteous,<sup>d</sup> hence justice goes forth perverted.

<sup>5</sup>Look out among the nations, observe and be astounded, be amazed; for I am doing a work<sup>e</sup> in your day, which you would not believe, if it were told you. <sup>6</sup>Behold, I am raising up the Chaldeans,<sup>f</sup> a fierce and impetuous nation, who march through the breadth of the earth to seize dwelling places which are not theirs. <sup>7</sup>Dreadful and terrible they are; their judgment and dignity proceed from themselves.<sup>g</sup> <sup>8</sup>Their horses are swifter than leopards, fiercer than evening wolves;<sup>h</sup> their horsemen also spread themselves, coming from afar. They fly as an eagle hastening to devour. <sup>9</sup>They all

come for violence; their vanguard breaks through as the east wind; they gather captives as the sand.<sup>i</sup> <sup>10</sup>At kings they scoff; deriding princes, laughing at every stronghold, and piling up earth, they take them.<sup>j</sup> <sup>11</sup>Then they sweep by like the wind and pass on; but they are guilty men, for their might is their god.

<sup>12</sup>Art Thou not from everlasting, O LORD my God, my Holy One? We shall not die! O LORD, Thou hast ordained them for judgment, and Thou, O Rock,<sup>k</sup> hast placed them for correction. <sup>13</sup>Thou who art of purer eyes than to behold evil and to countenance wrong, why dost Thou look upon those unfaithful ones and dost keep silent when the wicked swallows up the man more righteous than he?

<sup>14</sup>For Thou makest men like the fish of the sea, like creeping things who have no ruler over them. <sup>15</sup>He hauls all of them up with a hook; he drags them out with his net and collects them in his seine; then he<sup>l</sup> rejoices and exults.<sup>m</sup> <sup>16</sup>Therefore he sacrifices to his net and burns incense to his seine,<sup>n</sup> because by them his portion is

a) The book opens with a dialogue between the prophet and God that continues through ch. 2:5. Problem: Why does a righteous God permit universal rampant evil? b) The embracer.

c) Numbed, paralyzed, bereft of life and force.

d) Chs. 1 and 2, remarkably identical with ours, with comments, are among the Dead Sea Scrolls; "the righteous" is the Law teacher. e) Used of divine operation [see Psa. 44:1; Isa. 5:12].

f) Term for Babylonians. "Kasdim" in Hebrew—became the ruling caste in Babylon under Nabopolassar and Nebuchadnezzar. D.S.S. suggests Kittaeans [of Kition in Cyprus] foreigners.

g) An imperious and autocratic nation—a law unto themselves.

h) Wolves in the East conceal themselves during the day, but prowl at night.

i) As innumerable as the sand [see Gen. 22:17; 32:12].

j) Piling it higher than the wall of the besieged city.

k) The unchangeable support or refuge of His people: "The Rock of Israel."

l) "He" refers to the Chaldeans thrice in this verse. m) Over his successful catch.

n) Deifies his instruments of success.

## HABAKKUK 1-3

fat,<sup>o</sup> and his food is rich. <sup>17</sup>Shall he therefore keep on emptying his net<sup>p</sup> and continually slay nations without mercy?

**2** I WILL TAKE MY STAND ON MY post, station myself on the tower, and watch to see what He will say to me; what answer I shall receive concerning my complaint. <sup>2</sup>The LORD answered me and said: Write the vision! Make it plain upon tablets, so he who runs by may read it! <sup>3</sup>However, the vision waits for its appointed time; it hastens toward the end; it will not lie. If it lingers, wait for it; for it will certainly come; it will not lag. <sup>4</sup>Look, his soul is puffed up;<sup>q</sup> it is not upright in him!<sup>r</sup> But the righteous shall live by his faith.<sup>s</sup> <sup>5</sup>But wine is treacherous to a haughty man; he can not endure. He who widens his greed like the grave<sup>t</sup> is like death, never satisfied; he gathers to himself all the nations and collects all peoples as his own.

<sup>6</sup>Shall not all these take up a taunt-song against him, a song of derision, saying, "Woe to him who heaps up what is not his! — How long? — Or who loads himself with pledges!" <sup>7</sup>Will not your creditors suddenly arise, and those wake up who make you tremble? Then you will be plunder for them! <sup>8</sup>Because you have robbed many nations, all the remnant of peoples<sup>u</sup> shall rob you, because of the blood of men and violence done to the land, to the city,<sup>v</sup> and to all its inhabitants.

<sup>9</sup>Woe to him who acquires an evil gain for his house, in order to set his seat on high, to be out of the reach of calamity! <sup>10</sup>You have directed shame to your house; also by cutting off many peoples, you have forfeited your own life. <sup>11</sup>For the stone will cry out from

## Live by Faith; Woe to the Chaldeans

the wall, and the beam from the timbers will answer it.

<sup>12</sup>Woe to him who builds a town by blood and establishes a city by iniquity! <sup>13</sup>Consider, it is not from the LORD of hosts that peoples exert themselves for what goes up in smoke,<sup>w</sup> and that nations exhaust themselves for nothing. <sup>14</sup>For the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea.

<sup>15</sup>Woe to him who gives his neighbor drink; pouring out from your wine-skin to make him drunk so as to gaze upon his nakedness. <sup>16</sup>You will be filled with reproach instead of glory. Drink, yourself, and be as one uncircumcised!<sup>x</sup> The cup<sup>y</sup> in the LORD's right hand will come around to you and great shame will come on your glory. <sup>17</sup>For the violence done to Lebanon<sup>z</sup> shall overwhelm you, and the destruction of beasts will terrify you, because of the blood of men and the violence done to the earth, to cities, and all who live in them.

<sup>18</sup>What profit is a graven image, when its maker has formed it: a molten image and the instructor of lies? For the maker trusts in his own creation when he makes dumb idols.<sup>a</sup> <sup>19</sup>Woe to him who says to a wooden object, "Awake!" or to a dumb stone, "Arise!" Can this teach? See, it is overlaid with gold and silver, and there is no life in any of it. <sup>20</sup>The LORD<sup>b</sup> is in His holy temple; let all the earth keep silence before Him.

**3** A PRAYER OF THE PROPHET HABAKKUK according to Shigionoth:<sup>c</sup> <sup>2</sup>O LORD, I have heard tidings of Thee, and Thy work, O LORD, fills me with fear. In the midst of the years revive Thy work;<sup>d</sup> in the midst of the years

o) He lives in luxury.

p) Changing *hermo* to *harbo*, the D.S.S. has "bare his sword" for "empty his net."

q) Swollen, commented in D.S.S., as piling up double retribution for their sins.

r) Sin is suicide — carries within itself its power of destruction.

s) Some prefer "faithfulness" to "faith," but Paul [Rom. 1:17 and Gal. 3:11] quotes "faith"; so Heb. 10:38, where only "faith" would serve. t) Insatiate as the grave.

u) Retribution will come upon the Chaldeans [see Isa. 14:2; 33:1].

v) Those who have escaped destruction. w) Heb. — for fire. x) Become an object of mockery.

y) Cup of His wrath which intoxicates and renders helpless [see Jer. 25:15, 17, 28].

z) Cutting large amounts of timber from the forests to build temples and palaces in their capitals.

a) Idols useless in time of need. b) Contrasting idols and Yahweh, the true and living God.

c) Set to irregular music. d) The prophet looks back to the Exodus.

make it known!<sup>o</sup> In wrath remember mercy!

<sup>3</sup>God comes from Teman,<sup>t</sup> the Holy One from Mount Paran.<sup>s</sup> *Selah*

His majesty covers the heavens, and the earth is full of His praise.

<sup>4</sup>His brightness is like the light;<sup>h</sup> rays flash from His hand,

and there is the hiding of His power.

<sup>5</sup>Before Him the pestilence goes out, and burning fever follows at His feet.

<sup>6</sup>He stands and surveys the earth; He looks and startles the nations.<sup>i</sup>

The eternal mountains are scattered;<sup>j</sup>

the everlasting hills bow down; His goings are as of old.<sup>k</sup>

<sup>7</sup>I see the tents of Cushan in distress; the curtains of the land of Midian<sup>l</sup> are trembling.

<sup>8</sup>Is the LORD displeased with the rivers?

Is Thy anger against the rivers,

or Thy wrath against the sea,

that Thou dost ride upon Thy horses, upon Thy victory-chariots?

<sup>9</sup>Thou dost strip the sheath from Thy bow and puttest arrows to the string.

*Selah*

Thou cuttest through the earth with rivers;

<sup>10</sup>The mountains see Thee and are in pangs;

the raging waters sweep on.<sup>m</sup>

The deep utters its voice and lifts its hands on high.<sup>n</sup>

<sup>11</sup>The sun and the moon stand still in their habitations;<sup>o</sup>

at the light of Thy arrows as they speed,

at the shining of Thy glittering spear.

<sup>12</sup>Thou dost bestride the land in indignation;

Thou dost thresh the nations in Thy anger.

<sup>13</sup>Thou dost march out for the

deliverance of Thy people,

for the salvation of Thy anointed.

Thou dost demolish the top of the house of the ungodly,

laying bare the foundation even to the nethermost stone. *Selah*

<sup>14</sup>Thou dost pierce with his own shafts<sup>p</sup> the heads of his warriors;

who come like a whirlwind to scatter me,

rejoicing as if to devour the innocent<sup>q</sup> in secret.

<sup>15</sup>Thou dost tread the sea with Thy horses;

the mighty waters are piled up.

<sup>16</sup>I hear, and my body trembles; my lips quiver at the sound.

Decay enters my bones,<sup>r</sup> and I tremble where I stand.

I will quietly wait for the day of trouble

to come upon the people who would invade us.

<sup>17</sup>Although the fig tree may not blossom,

nor fruit be on the vines,

the produce of the olive fail

and the field yield no food,

the flock be cut off from the fold,

and there be no herd in the stalls,

<sup>18</sup>yet I<sup>s</sup> will rejoice in the LORD,

I will joy in the God of my salvation.

<sup>19</sup>The LORD God is my strength;

He makes my feet like hinds' feet,

He makes me tread upon my high places.

To the chief musician,<sup>t</sup> with stringed instruments.

e) LXX: "make Thyself known."

f) A district northwest of Edom. g) Between the Sinaitic Peninsula and Kadesh-Barnea.

h) The full light of the sun. i) The Judge's look made them quail with terror.

j) Cleft asunder before Him [Micah 1:4].

k) When He stood in the stream of history during the Exodus.

l) The country on the east side of the Gulf of Aqabah.

m) The rush of waters, pouring down the mountain side, dug out channels in the earth and filled dry waddies with terror. n) Its waves mounted high. o) Josh. 10:12, 13.

p) Enemies will be thrown into a panic and will turn their weapons against themselves [Zech. 14:13]. q) Suffering and afflicted people of God.

r) Framework of the body — his strength utterly failed him. s) Introducing an antithesis.

t) Among the collection of psalms sung in the temple services.

# THE BOOK OF ZEPHANIAH

**1** THE WORD OF THE LORD THAT came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the days of Josiah<sup>a</sup> the son of Amon, king of Judah.

<sup>2</sup>I will completely consume all things from off the face of the earth, says the LORD. <sup>3</sup>I will consume man and beast; I will consume the birds of the heavens, the fish of the sea, and the stumbling blocks<sup>b</sup> with the wicked. I will cut off man from the face of the earth, too, says the LORD.

<sup>4</sup>I will stretch out My hand<sup>c</sup> against Judah and all the inhabitants in Jerusalem; I will cut off the remnant of Baal<sup>d</sup> from this place and the name of the idolaters with the priests;<sup>e</sup> <sup>5</sup>those who worship the host of heaven upon the housetops;<sup>f</sup> those who worship, swearing by the LORD and then by Malcham;<sup>g</sup> <sup>6</sup>those who have turned back from following the LORD; and those who have not sought the LORD, nor inquired after Him.

<sup>7</sup>Be still in the presence of the Lord God! For the day of the LORD is near!

The LORD has prepared a sacrifice; He has sanctified His guests.

<sup>8</sup>It shall be in the day of the LORD's sacrifice<sup>h</sup> that I will punish the princes,<sup>i</sup> the king's sons,<sup>j</sup> and all who are dressed in foreign apparel.<sup>k</sup> <sup>9</sup>On that day I will punish all who leap over the threshold,<sup>l</sup> who fill their master's house with violence and deceit. <sup>10</sup>Also on that day there shall be, says the LORD, the noise of a cry from the fish gate, a howling from the second quarter, and a great crashing from the hills.<sup>m</sup> <sup>11</sup>Howl, you inhabitants of Maktesh,<sup>n</sup> for all the people of Canaan are undone; all who were loaded with silver are cut off. <sup>12</sup>And it shall be at that time that I will search out Jerusalem with lamps,<sup>o</sup> and I will punish the men who are settled on their dregs,<sup>p</sup> who say in their heart, "The LORD will do no good, neither will He do harm."<sup>q</sup> <sup>13</sup>Their wealth shall become a spoil and their houses a desolation. Yes, they will build houses, but not inhabit them; they will plant vineyards, but not drink their wine.

<sup>14</sup>The great day of the LORD is near;

a) Beginning in 639 B.C. at 8 years of age, under guidance of Hilkiah the high priest, Josiah reigned until 608, honored by Jeremiah and all his people.

b) All objects giving occasion for moral and religious stumbling [Ezek. 14:3, 4; Matt. 13:41].

c) Ready to smite [see Isa. 14:26; 23:11].

d) The god of Phoenicians and Canaanites, whose worship fascinated many Israelites.

e) Vss. 5, 6: three classes of laity who will also be swept away in judgment.

f) Worship of the heavenly bodies, a cult prevalent in Judah.

g) Also named Milcom and Molech, the god of the Ammonites [I Kings 11:5, 7, 33; II Kings 23:13; Jer. 49:1, 3].

h) Figure: sacrifice for judgment, first used by Zephaniah.

i) "Nobles," i.e. those intrusted with a judicial or other responsible office.

j) The royal house, not including good king Josiah.

k) Parading their sympathy with some foreign country.

l) A superstitious performance, as in I Sam. 5:5, or this first clause balancing with the second.

m) No class spared. n) "Pounding place," i.e., where traders dwelt.

o) Explore thoroughly the darkest corners [Luke 15:8].

p) Sunken into a state of moral stagnation and spiritual indifference.

q) Because He either lacks interest or power.

it is near and hastening greatly, even the voice of the day of the LORD. The mighty man will then cry bitterly. <sup>16</sup>That day will be a day of wrath, a day of trouble and distress, a day of wreck and desolation, a day of darkness and gloom, a day of clouds and heavy darkness, <sup>16a</sup>a day of the trumpet and alarm against the fortified cities and the corner towers. <sup>17</sup>And I will bring distress upon men; they shall walk like blind men because they have sinned against the LORD! Their blood shall be poured out as dust and their flesh as dung. <sup>18</sup>Neither their silver nor their gold<sup>r</sup> will be able to deliver them in the day of the LORD's indignation, for the whole land shall be devoured by the fire of His jealousy; for He will make an end, yes, a speedy end, of all those who dwell in the land.

**2** COME TO YOURSELVES, CHECK UP on yourselves, O shameless people, <sup>2</sup>before the decree takes effect<sup>a</sup> — for the day passes like chaff, before the fierce anger of the LORD falls upon you, before the day of the LORD's anger comes upon you. <sup>3</sup>Seek the LORD, all ye humble<sup>t</sup> of the earth, who have kept His ordinance; seek righteousness, seek meekness; perhaps you will be hid in the day of the LORD's anger.

<sup>4</sup>For Gaza shall be depopulated, Ashkelon, a desolation; they shall drive out Ashdod at noon,<sup>u</sup> and Ekron shall be rooted up. <sup>5</sup>Woe to the inhabitants of the seacoast, the nation of the Chere-thites!<sup>v</sup> The word of the LORD is against you, O Canaan, land of the Philistines; I will so destroy you that there will be no inhabitant left. <sup>6</sup>The seacoast will be pastures, with caves for shepherds and folds for flocks. <sup>7</sup>The coast will be for the remnant of the

house of Judah;<sup>w</sup> they shall feed their flocks there; in the houses of Ashkelon they shall lie down in the evening. The LORD their God will visit them and restore their fortune.

<sup>8</sup>I have heard the reproach of Moab and the revilings of the children of Ammon, with which they have reproached My people and exalted themselves against their domain.<sup>x</sup> <sup>9</sup>Therefore, as I live, says the LORD of hosts, the God of Israel, surely Moab shall be as Sodom<sup>y</sup> and the children of Ammon as Gomorrah — a possession of nettles, salt pits, and a perpetual desolation. The remainder of My people shall loot them, and the leftover of My nation shall inherit them. <sup>10</sup>This they will receive for their pride, because they have reproached and have vaunted themselves against the people of the LORD of hosts. <sup>11</sup>The LORD will be terrible to them, for He will make lean<sup>z</sup> all the gods of the earth; men shall worship I<sup>1</sup>him, everyone from his place,<sup>a</sup> even all the islands of the nations.

<sup>12</sup>You Ethiopians, too, you shall be slain by My sword. <sup>13</sup>He will also stretch out His hand against the north<sup>b</sup> and destroy Assyria; He will make Nineveh a desolation, dry as the desert. <sup>14</sup>Flocks shall lie down in the midst of her; all the beasts of the nations, both the pelican and the porcupine, shall lodge on top of its columns; the noise they make shall wail in the windows; desolation shall be on the threshold, for He has laid bare the cedar work.<sup>c</sup> <sup>15</sup>This is the exulting<sup>d</sup> city which dwelt carelessly, that said in her heart, "I am, and there is none else."<sup>e</sup> How<sup>f</sup> is she become a desolation, a place for beasts to lie down in! Every passerby shall hiss and shake his fist at her.<sup>g</sup>

r) A time when money will fail! s) God's decree of judgment [see Prov. 27:1].

t) Hope of the nation rests on this group, a nucleus.

u) Time of the noon siesta [see II Sam. 4:5], a sudden surprise.

v) A clan or subdivision of the Philistines [see I Sam. 30:14; Ezek. 25:16].

w) Those who escape the coming judgment. x) To encroach on Hebrew territory.

y) As a salt and barren plain — a type of desolation [see Deut. 29:23; Isa. 13:19; Jer. 49:18].

z) Rendered powerless by the LORD; unable to defend their worshippers.

a) Not making a pilgrimage to Jerusalem.

b) Taken as an example of distant lands. Although located eastward, the Assyrians invaded Palestine from the north. c) Walls of palaces and temples were panelled [see I Kings 6:9, 10].

d) Exuberant joy, unrestrained by any thought of responsibility or care [see Isa. 22:2; 23:7; 32:13].

e) Proud of her unique, imperial position.

f) Amazement at such tragic turn of fortune [see Jer. 50:23; 51:41].

g) In scorn and hatred [see I Kings 9:8]; in anger and aversion — compare "shaking the head"

in derision [Lam. 2:15; Ps. 22:7].

**3** **WOE TO HER WHO IS DEFIANT<sup>h</sup> AND** polluted, the oppressing city. <sup>2</sup>She obeyed not the voice;<sup>i</sup> she received not correction; she trusted not in the LORD; she drew not near to her God. <sup>3</sup>Her princes among her are roaring lions;<sup>j</sup> her judges are evening wolves; they leave nothing until the morning. <sup>4</sup>Her prophets are reckless and treacherous men; her priests have defiled the sanctuary; they have done violence to the law.

<sup>5</sup>The LORD in the midst of her is righteous; He will do no iniquity; morning by morning He brings His judgment to light;<sup>k</sup> He does not fail; but the unjust knows no shame. <sup>6</sup>I have cut off nations, their corner towers are desolate; I have made their streets waste so that no man passes through; their cities are so desolate that there is no man, nobody to inhabit them. <sup>7</sup>I said: Surely you will revere Me; you will receive instruction, so that her residence would not be cut off, in accordance to all that I assigned to her. Nevertheless they rose up early and corrupted all their actions.

<sup>8</sup>Therefore wait upon Me, says the LORD, for the day when I stand up for booty;<sup>l</sup> for My verdict is to muster the nations, to assemble the kingdoms, to pour upon them My indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. <sup>9</sup>For then I will give the people a pure language<sup>m</sup> that all of them may call upon the name of the LORD, to serve Him shoulder to shoulder.<sup>n</sup> <sup>10</sup>From beyond the rivers of Ethiopia they will bring<sup>o</sup> My supplicants, My dispersed, as a present for Me. <sup>11</sup>In that day you shall not be

ashamed because of all your actions, in which you have transgressed against Me; for then I will remove from among you your proud, exulting ones; you will no more be haughty in My holy hill.<sup>p</sup> <sup>12</sup>But I will leave among you a humbled and poor people,<sup>q</sup> who shall take refuge in the name of the LORD. <sup>13</sup>The remnant of Israel will neither act perversely nor speak lies; neither shall a deceitful tongue be found in their mouth, for they will graze and lie down,<sup>r</sup> and no one shall frighten them.

<sup>14</sup>Sing joyfully, O daughter of Zion;<sup>s</sup> shout, O Israel, be glad and rejoice wholeheartedly, thou daughter of Jerusalem! <sup>15</sup>The LORD has dismissed the sentence against you. He has repelled your enemy; the King of Israel, even the LORD,<sup>t</sup> is among you. You shall fear disaster no more. <sup>16</sup>In that day it shall be said to Jerusalem, Do not fear, O Zion; let not your hands droop. <sup>17</sup>The LORD, your God, is in your midst, a Mighty One<sup>u</sup> who will save. He will rejoice over you with delight; He will rest you in His love; He will be joyful over you with singing.

<sup>18</sup>I will gather those belonging to you who sorrow for the solemn assembly,<sup>v</sup> who have borne the burden of reproach. <sup>19</sup>Observe how at that time I will deal with all those who oppress you; I will save the one who limps and gather in the one who was driven away; to those whose disgrace<sup>w</sup> was in all the earth I will assign praise and a reputation. <sup>20</sup>At that time, the time when I gather you, I will appoint you for renown and praise among all the peoples of the earth, when I bring back your captivity before your eyes,<sup>x</sup> says the LORD.

h) Obstinate refusal to listen to the LORD.

i) The voice of God by the prophets [see Jer. 7:23].

j) Ready at any moment to seize and rend the prey.

k) Both on the daily life of the individual and on the nations.

l) For the destruction of the nations. m) Literally "lip." n) Unanimously.

o) The present to be "led" or "brought up," accompanied by a procession.

p) Judah will be purified; unworthy members swept away, leaving a righteous "remnant," the nucleus of a new community. q) Those who survive the judgment.

r) Like a flock, grazing and lying down in complete security.

s) Poetical personification of the community. t) Your Protector.

u) A warrior [see Exod. 15:3; Isa. 42:13; Jer. 20:11].

v) A stated place of time — fixed, sacred seasons of the Jewish year.

w) On account of their exile [see Ezek. 36:15].

x) So that you will witness and experience it yourselves.



# THE BOOK OF HAGGAI

**1** IN THE SECOND YEAR OF DARIUS the king, in the sixth month, on the first day of the month,<sup>a</sup> the word of the LORD came through the ministry of the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, <sup>2</sup>Thus says the LORD of hosts: This people say, "The time has not yet come for the house of the LORD to be rebuilt." <sup>3</sup>Then the word of the LORD came by Haggai the prophet, saying: <sup>4</sup>Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? <sup>5</sup>Now therefore, thus says the LORD of hosts: Consider your ways.<sup>b</sup> <sup>6</sup>You have sown much, but you have brought in little; you eat, but you do not have enough; you drink, but you do not have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages for a purse with holes.

<sup>7</sup>Thus says the LORD of hosts: Consider your ways. <sup>8</sup>Go up to the hill country, bring lumber and rebuild the house; I will take pleasure in it, and I will be glorified, says the LORD. <sup>9</sup>You counted on much; and see, it came to little; and when you brought it home, I blew it away. Why? says the LORD of hosts. Because of My house that is in ruins, while you each busy yourself with his own house. <sup>10</sup>Therefore for your sake

the heavens have withheld the dew and the earth has withheld its produce. <sup>11</sup>I called for a drought<sup>c</sup> upon the land, upon the mountains, upon the grain, upon the new wine, upon the oil, upon what the ground produces and upon men, upon cattle and upon all the labor of their hands.

<sup>12</sup>Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, and all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people stood in awe of the LORD. <sup>13</sup>So Haggai, the messenger of the LORD, spoke to the people with the LORD's message: I am with you, says the LORD. <sup>14</sup>The LORD also stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. They came and worked on the house of the LORD of hosts, their God, <sup>15</sup>on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.<sup>d</sup>

**2** IN THE SEVENTH MONTH, ON THE twenty-first day of the month, the word of the LORD came by Haggai the prophet, saying: <sup>2</sup>Say now to Zerubbabel the son of Shealtiel, governor of

a) Around September in the year 520 B.C.; the first return from exile was 537 B.C.

b) This call to self-examination is one of the key expressions of the book. [Cf. 1:7; 2:15, 18].

c) A clear case of play on words. Because the people left God's house *chareb* ["in ruins," vss. 4, 9], He brought them *choreb* ["drought"].

d) The lesson of the first of Haggai's four prophecies is the need for giving priority to God's interests, the New Testament parallel being Matt. 6:33, first the kingdom of God.

Judah, to the high priest, Joshua son of Jehozadak, and to the remnant of the people: <sup>3</sup>Who is there left among you who saw this house in its former glory?<sup>a</sup> And how do you see it now? Is it not in your eyes nothing when compared with it? <sup>4</sup>Yet now be strong, O Zerubbabel, says the LORD, and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land, says the LORD, and work; for I am with you, says the LORD of hosts, <sup>5</sup>according to the word that I covenanted with you when you came out of Egypt. My spirit abides among you; fear not. <sup>6</sup>For thus says the LORD of hosts: Once more, in a little while, I will shake the heavens and the earth and the sea and the dry land; <sup>7</sup>and I will shake all nations, and the desire of all nations shall come,<sup>f</sup> and I will fill this house with glory, says the LORD of hosts. <sup>8</sup>Mine is the silver and Mine is the gold, says the LORD of hosts. <sup>9</sup>The latter glory of this house shall be greater than the former, says the LORD of hosts; and in this place I will give peace, says the LORD of hosts.<sup>g</sup>

<sup>10</sup>On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to Haggai the prophet, saying, <sup>11</sup>Thus says the LORD of hosts: Ask now the priests for instruction concerning the law, <sup>12</sup>"If one carries holy flesh in the skirt of his garment and if his skirt touch bread, or pottage, or wine, or oil, or any food, will it become holy?" The priests answered, "No." <sup>13</sup>Then Haggai said, "If one who is unclean because of contact with a dead body, touches any of these, will it be un-

clean?" The priests answered, "It will be unclean." <sup>14</sup>Then Haggai responded, So is this people, and so is this nation before Me, says the LORD, and so is every work of their hands, and what they offer there is unclean.<sup>h</sup> <sup>15</sup>And now, please call to mind days now past, before a stone had been laid upon a stone in the temple of the LORD. <sup>16</sup>Through all that time, when one came to a heap of twenty bushels, there were only ten; when one came to the winevat to draw out fifty barrels, there were only twenty. <sup>17</sup>I smote you and all the work of your hands with blight, and with mildew and with hail; yet you turned not to Me, says the LORD. <sup>18</sup>Please, think back from this day, from the twenty-fourth day of the ninth month, since the day that the foundation of the temple of the LORD was laid, consider it. <sup>19</sup>Is the seed yet in the barn? Do the vine, the fig tree, the pomegranate, and the olive tree still bear nothing? From this day I am blessing you.<sup>i</sup>

<sup>20</sup>The word of the LORD came a second time to Haggai on the twenty-fourth day of the month: <sup>21</sup>Say to Zerubbabel, governor of Judah: I will shake the heavens and the earth; <sup>22</sup>I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots and their drivers; the horses and their riders shall go down, every one, by the sword of another. <sup>23</sup>In that day, says the LORD of hosts, I will take you, Zerubbabel, My servant, the son of Shealtiel, says the LORD, and make you as a signet ring; for I have chosen you, says the LORD of hosts.<sup>j</sup>

e) The first temple was destroyed in 586 B.C.

f) This probably means, as translated in the Greek Old Testament, "the riches [or the wealth] of all nations," as the noun is singular. I Sam. 9:20 has the same noun, when Saul is told by Samuel that his people wanted a king. The verb is plural, so together the meaning seems to be — desirable things, which culminate in Christ who is our supreme wealth, and who came to this second temple.

g) The prophecy is designed to provide the comfort of divine promises amid possible discouragement at the sight of the smaller new temple.

h) Legally holiness is not communicable, but unholiness is [cf. I Cor. 5:6]. But in the realm of grace, holy influences are being communicated [see I Cor. 7:14].

i) Although all claims to divine blessing were forfeited by sin, still blessing will come by grace.

j) Zerubbabel, viewed as the representative of the Davidic line, inherits the royal promises. The glorious future and stability of the Davidic throne is assured [cf. Matt. 1:13].

# THE PROPHECY OF ZECHARIAH

**1** IN THE EIGHTH MONTH OF THE second year of Darius,<sup>a</sup> the word of the LORD came to Zechariah<sup>b</sup> the son of Berechiah the son of Iddo the prophet: <sup>2</sup>The LORD was very angry with your fathers. <sup>3</sup>Now you shall say to them, Thus says the LORD of hosts: Return to Me — it has been declared by the LORD of hosts — and I will return to you, says the LORD of hosts.<sup>c</sup> <sup>4</sup>Be not like your fathers to whom the former prophets<sup>d</sup> cried, "Thus says the LORD of hosts: Turn back from your evil ways and your evil habits!" But they neither heard nor paid attention to Me — it has been declared by the LORD! <sup>5</sup>Your fathers — where are they? And the prophets — do they live forever? <sup>6</sup>But My words and My decrees which I gave as command to My servants the prophets — did they not overtake your fathers? They repented and said, "Even as the LORD of hosts determined to do to us on account of our conduct and habits, even so He has done to us."<sup>e</sup>

<sup>7</sup>On the twenty-fourth day of the eleventh month, the month Shebat, in Darius' second year, the word of the LORD came to Zechariah, the prophet, the son of Berechiah the son of Iddo. <sup>8</sup>I had a vision at night: a man riding

a red horse. He was waiting among the myrtle trees in the hollow; and behind him were bay, sorrel, and white<sup>f</sup> horses. <sup>9</sup>I said, "What are these, my master?" The angel who was speaking with me said to me, "I will show you what these are." <sup>10</sup>And the man who was standing among the myrtle trees replied, "These are those whom the LORD sent to patrol the earth." <sup>11</sup>Then they answered the Angel of the LORD who was standing among the myrtle trees, "We have patrolled the earth, and the whole earth is dwelling quietly."

<sup>12</sup>The Angel of the LORD said: O LORD of hosts, how long wilt Thou have no compassion on Jerusalem and the cities of Judah which have been under Thy indignation now for seventy years? <sup>13</sup>The LORD replied to the angel who was speaking with me in good words, comforting words. <sup>14</sup>Then the angel who was speaking with me said, "Proclaim, Thus says the LORD of hosts: I am extremely jealous for Jerusalem and Zion, <sup>15</sup>and I am exceedingly displeased with the arrogant Gentiles. For while I was only a little displeased,<sup>g</sup> the Gentiles helped to worsen the disaster.<sup>h</sup> <sup>16</sup>Therefore thus says the LORD: I have returned<sup>i</sup>

a) The Persian king Darius Hystaspes, October, 520 B.C. b) "Jehovah remembers."

c) The Gospel in a nutshell; God turns to man; but does man turn to God?

d) In the Hebrew Bible the "former prophets" are the books of Joshua, Judges, [I and II] Samuel, and [I and II] Kings.

e) The hearers would do well not to receive God's warnings lightly.

f) These colors are not definite. Perhaps "red" and "chestnut" are intended; but "speckled" or "dappled" is not according to the Hebrew. g) With Israel.

h) God employs enemies of His people to discipline them; but when they go beyond His commands in doing so, then those enemies must in turn be punished.

i) The prophetic perfect — already accomplished in God's sight.

to Jerusalem with compassion. My house shall be built there, it has been declared by the LORD, and a line<sup>j</sup> shall be stretched over Jerusalem. <sup>17</sup>Proclaim further: Thus says the LORD of hosts: My cities shall again overflow with prosperity; and the LORD shall once more comfort Zion and once more take pleasure in Jerusalem."

<sup>18</sup>Then I raised my eyes and saw four horns, <sup>19</sup>and I said to the angel who was speaking with me, "What are these?" He said to me, "These are the horns<sup>k</sup> that scattered Judah, Israel, and Jerusalem."

<sup>20</sup>Then the LORD showed me four craftsmen, <sup>21</sup>and I said, "What are these coming to do?" He said, "These are the horns that scattered Judah to such extent that no one could lift up his head, but these [craftsmen] have come to rout them and to cast down the horns of the Gentiles, who are lifting a horn against the land of Judah to scatter it."

**2** THEN I RAISED MY EYES AND SAW a man with a measuring line in his hand; <sup>2</sup>and I said to him, "Where are you going?" He said to me, "To measure Jerusalem to find out its length and width."

<sup>3</sup>And see, the angel who was speaking with me was going out, and another angel was going out to meet him, <sup>4</sup>and said to him, "Run and tell the young man that Jerusalem shall be like unwallled villages for the number of men and cattle in it, <sup>5</sup>and I shall be for it — it has been declared by the LORD — a wall of fire around it, and for glory I shall be in its midst."<sup>l</sup>

<sup>6</sup>Flee from the land of the north — it has been declared by the LORD — for I have scattered you like the four winds of heaven; it has been declared by the LORD. <sup>7</sup>Be saved, O Zion, you

who are dwelling with the daughter of Babylon! <sup>8</sup>For thus says the LORD of hosts: Afterwards glory! He sent me to the Gentiles who plundered you, for he who touches you touches the pupil of His eye.<sup>m</sup> <sup>9</sup>Sec, I am shaking my hand at them; they shall be plunder for their servants, and you shall know that the LORD of hosts sent me.

<sup>10</sup>Shout and rejoice, daughter of Zion, for I am coming, and I will dwell among you — it has been declared by the LORD. <sup>11</sup>Many nations shall join themselves to the LORD in that day, and they shall become My people.<sup>n</sup> I will dwell among you, <sup>12</sup>and you shall know that the LORD of hosts sent me to you. The LORD shall possess Judah as His portion upon the holy land, and He shall again take pleasure in Jerusalem. <sup>13</sup>Hush, mortals, in the presence of the LORD; for He has roused Himself from His holy habitation!

**3** THEN HE SHOWED ME JOSHUA THE high priest standing before the Angel of the LORD and the Adversary<sup>o</sup> standing at his right hand to oppose him. <sup>2</sup>But the LORD said to Satan: The LORD will rebuke you, Satan; the LORD who delights in Jerusalem will rebuke you. Is not this a smoking firebrand plucked from the fire?<sup>p</sup> <sup>3</sup>Now Joshua was dressed in soiled garments, and he was standing before the Angel. <sup>4</sup>So He<sup>q</sup> said to those standing before Him; Take off his soiled garments. Then He<sup>r</sup> said, "See I have removed from you your iniquity and clothed you with honorable garments."<sup>s</sup> He further said, "Let them put a clean turban on his head." So they put the clean turban on his head and dressed him in festive garments, while the Angel of the LORD was standing by.

<sup>6</sup>Then the Angel of the LORD charged Joshua, <sup>7</sup>"Thus says the LORD

j) The measuring line of the builder.

k) Rulers who have oppressed Judah; nations from the four winds.

l) The measuring apprentice was not reckoning with God's bounteous grace, Himself a wall around His people. Enjoying God's protection, they need no walls of bricks or stones; besides, the population will so increase that walls could not contain them all.

m) Equally true today; God is ever mindful of those who trust in Him; He never lets us down.

n) Prophetic of the coming in of the gentiles.

o) Heb., the Satan. Satan is the adversary of God and man; he tempts men to sin, then accuses them before God, with pride in his success.

p) This picture has grown deservedly popular for it applies to all of us, saved by His grace.

q) The Angel.

r) None but God could speak that sentence; we must therefore again think in terms of God's Son, representing Triune God.

of hosts: If you will walk in My ways and keep My precepts, you shall also govern My house and guard My courts, and I will give you access among these who stand here. <sup>8</sup>Pay attention, O high priest Joshua, you and your friends sitting before you — for they are significant men; look, I am bringing in My servant the Branch. <sup>9</sup>See the stone which I have set before Joshua, upon one stone seven eyes. Observe that I am engraving its inscription — it has been declared by the LORD of hosts — and I will remove the iniquity of that land in one day. <sup>10</sup>In that day, it has been declared by the LORD of hosts, each one of you shall invite his neighbor under his vine and under his fig tree.”<sup>a</sup>

**4** THEN THE ANGEL WHO TALKED with me returned and awoke me, as a man is awakened from his sleep, <sup>2</sup>and said to me: “What do you see?”<sup>t</sup> I said, “I see a lampstand all of gold with a bowl upon its top, and seven lights upon it with seven ducts, one for each light upon it. <sup>3</sup>Also there are two olive trees upon it, one to the right of the bowl and the other to its left.”

<sup>4</sup>Then I asked the angel who was speaking with me, “What are these, my master?” <sup>5</sup>The angel who was speaking with me said to me, “Do you not know what they are?” And I said, “No, my master.” <sup>6</sup>So he said to me, “This is the word of the LORD to Zerubbabel: Not by might and not by power, but by My Spirit, says the LORD of hosts.” <sup>7</sup>Who are you, great mountain, before Zerubbabel? A plain! Then bring forth<sup>v</sup> the capstone! Shoutings of “Grace, grace be to it!”

<sup>8</sup>Again the word of the LORD came to me: <sup>9</sup>The hands of Zerubbabel established this house, and his hands

completed it; so you shall know that the LORD of hosts sent me to you. <sup>10</sup>For who has despised the day of little things?<sup>w</sup> And they shall rejoice when they see the plummet in the hand of Zerubbabel, these seven, [for] they are the eyes of Jehovah traveling throughout the earth.

<sup>11</sup>Then I asked him, “What are these two olive trees to the right of the lampstand and to its left?” <sup>12</sup>And I asked him a second time, “What are the two olive branches which, by means of the two golden tubes, are emptying [the oil] into the golden [bowl]?”<sup>x</sup> <sup>13</sup>And he said to me: “Do you not know what these are?” I said, “No, my Master.” <sup>14</sup>Then he said: “These are the two anointed,<sup>y</sup> who are standing by the LORD of the whole earth.”

**5** ONCE AGAIN I LIFTED UP MY EYES, and I saw a flying scroll. <sup>2</sup>And he said to me, “What do you see?” I said, “I see a flying scroll. It is ten yards long and five yards wide.” <sup>3</sup>Then he said to me, “This is the judgment which is going forth on the face of all the earth. If anyone be stealing, shall one like him be cleared of it? And if anyone be swearing, shall one like him be declared innocent? <sup>4</sup>I sent it out,<sup>z</sup> it was declared by the LORD of hosts, and it shall enter the house of the thief and the house of the one who swore by My name to falsehood, and it shall lodge in the midst of his house and destroy it and its trees and its stones.”<sup>a</sup>

<sup>5</sup>The angel who was speaking with me came forward and said to me, “Raise your eyes now, and look at what is moving to the front.” <sup>6</sup>I asked, “What is it?” He said, “What emerges is a bushel measure.” and he added, “This is their appearance in all the earth.” <sup>7</sup>As I saw the leaden cover raised, [he said]: “This is a woman sit-

s) Forever those blessed must share their blessings; else they lose them.

t) In previous chapters we had oracles; now there are visions; after that there will be prophecies.

u) No overcoming strength and no advance without the Holy Spirit. v) Or, “he shall bring forth.”

w) Again an immortal saying, applicable to our everyday experience. One never knows what change a little incident may bring into our lives.

x) Candles and candlesticks could not serve; for the lights are fed by the oil in the bowl down to which wicks must reach.

y) Literally, “sons of oil,” Zerubbabel, the governor, and Joshua the high priest.

z) Divine judgment.

a) Theft and perjury were the main crimes in which the returned exiles were guilty; these sins must be rooted out. The scroll on which the crimes were written formed a big book; but it is flown out of the land, symbolic of sins removed.

ting in the center of the bushel."<sup>b</sup> <sup>8</sup>Then he said, "This is Wickedness," and he cast her back into the midst of the bushel and threw the leaden covering upon the opening. <sup>9</sup>Then raising my eyes, I saw two women going forth with wind in their wings. They had wings like a stork's wings, and they lifted up the bushel between earth and heaven. <sup>10</sup>So I asked the angel who was speaking to me, "Where are they taking the bushel?" <sup>11</sup>He said to me, "To build a house for it in the land of Shinar.<sup>c</sup> And when it is established, it shall be placed there upon its own base."

**6** ONCE AGAIN I RAISED MY EYES and saw four chariots coming forward from between two mountains,<sup>d</sup> and those mountains were of brass. <sup>2</sup>The first chariot had red horses, the second had black horses, <sup>3</sup>the third white horses, and the fourth strong dappled horses. <sup>4</sup>I inquired of the angel who was speaking with me, "What are these, my master?" <sup>5</sup>The angel answered, "These are the four winds<sup>e</sup> of heaven that go forth from standing before the LORD of all the earth. <sup>6</sup>[The chariot] that has the black horses is going to the land of the north,<sup>f</sup> and the white ones are going after them. Those dappled are going to the land of the south,<sup>g</sup> and the powerful ones<sup>h</sup> went forth intent on walking back and forth in the earth." [The LORD] said to them: <sup>1</sup>Go, walk back and forth in the earth. So they walked about in the earth. <sup>8</sup>Then He summoned me and said: See the ones going out into the north country; they have quieted My Spirit in the land of the north.

<sup>9</sup>Then the word of the LORD came to me: <sup>10</sup>Accept donations from the captivity, from Heldai, from Tobijah, and from Jedaiah, and go today and enter the house of Josiah the son of

Zephaniah, where they have come from Babylon. <sup>11</sup>Accept silver and gold, and make a crown, which you shall put on the head of Joshua the son of Jehozadak, the high priest. <sup>12</sup>Then you shall say to him, "Thus says the LORD of hosts: Behold the man whose name is Branch! He shall branch out from His place and build the temple of the LORD. <sup>13</sup>He shall build the temple of the LORD, and He shall fill it with splendor; He shall sit and rule upon His throne, and He shall be priest on His throne, and a perfect union will reign between the two (offices)."<sup>i</sup> <sup>14</sup>The crown shall belong to Helem and to Tobijah, and to Jedaiah and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. <sup>15</sup>Those at a great distance<sup>k</sup> shall come and build in the temple of the LORD, and you shall know that the LORD of hosts has sent me to you. This shall take place if you diligently obey the LORD your God.

**7** IN THE FOURTH YEAR OF DARIUS the king the word of the LORD was sent to Zechariah on the fourth day of the ninth month which is Kislev.<sup>1</sup> <sup>2</sup>Now they had sent Sharezer and Regemmelech with their men to the house of God to seek favor from the LORD, <sup>3</sup>and to ask the priests of the house of the LORD of hosts and the prophets, "Should I weep in the fifth month,<sup>m</sup> fasting as I have done these many years?"

<sup>4</sup>Then the word of the LORD of hosts came to me: <sup>5</sup>Say to all the people of the land and to the priests: When you have fasted and mourned in the fifth and seventh months even these seventy years, did you really fast for Me — for Me? <sup>6</sup>And when you eat and drink, is it not you who are eating and you who are drinking? <sup>7</sup>Are these not the words which the LORD

b) Sin is personal; it must be eliminated. c) The Babylonian bottom-land.

d) These are often taken to be Mt. Zion and Mt. of Olives, and "between them" the Valley of Jehoshaphat. e) Or, spirits. f) North was Media.

g) South lay Egypt. The chariots represent divine sovereignty.

h) Verses 2 and 3 and certain versions suggest that this should be "red." i) Hebrew, "He said."

j) Although Zechariah would not fully understand the meaning of his message, we may now, from our Christian standpoint, see the office of king and of priest united in the promised Messiah.

k) This could refer to far-scattered Jews; but more likely to Gentiles, who have learned of God.

l) Our December.

m) The ninth of the fifth month [Ab] is the annual Memorial Day of the destruction of Solomon's temple.

announced by the former prophets when Jerusalem was inhabited and prosperous and the cities around her, and when the Negeb<sup>a</sup> and the Shephelah<sup>o</sup> were inhabited?

<sup>8</sup>Then the word of the LORD came to Zechariah; <sup>9</sup>Thus says the LORD of hosts: Render true judgment; let every one show loving-kindness and compassion to his brother, <sup>10</sup>and do not oppress the widow, the orphan, the immigrant, or the poor. Let a man not think evil in his heart against his brother.<sup>p</sup> <sup>11</sup>But they refused to listen; they turned a rebellious shoulder; they made their ears too heavy to hear. <sup>12</sup>Their hearts they made hard as diamond,<sup>q</sup> so as not to hear the law and the word which the LORD of hosts sent by His Spirit through the former prophets. So there developed great indignation from the LORD of hosts. <sup>13</sup>And just as He called out and they did not hear, so they will call out and I will not hear, says the LORD of hosts.<sup>r</sup> <sup>14</sup>I will scatter them among all the Gentiles whom they have not known,<sup>s</sup> and the land shall be desolate behind them without one to pass by or to return; for they have appointed a desirable land to desolation.

**8 THE WORD OF THE LORD OF HOSTS**  
came, saying: <sup>2</sup>Thus says the LORD of hosts: I am jealous for Zion with great jealousy; with glowing jealousy I am burning for her. <sup>3</sup>Thus says the LORD: I have returned to Zion, and I will dwell in the midst of Jerusalem. Jerusalem shall be called the city of truth, and the mountain of the LORD of hosts, the holy mountain.

<sup>4</sup>Thus says the LORD of hosts: Old men and old women shall yet sit in the streets of Jerusalem, each man with his staff in his hand for his advanced age,<sup>t</sup> <sup>5</sup>and the streets of the city shall be full

of boys and girls playing in its streets.<sup>u</sup>

<sup>6</sup>Thus says the LORD of hosts: Because it will be marvelous in the eyes of the remnant of this people in those days, will it also be marvelous in My eyes? says the LORD of hosts.

<sup>7</sup>Thus says the LORD of hosts: Notice that I am saving My people from the land of the sunrise and from the land of the sunset; <sup>8</sup>I will bring them home, and they shall dwell in the midst of Jerusalem; they shall be My people, and I will be their God in truth and in righteousness.

<sup>9</sup>Thus says the LORD of hosts: Let your hands be strong, you who in these days hear these words from the mouth of the prophets, of the day when the house of the LORD of hosts was founded, the temple that was to be rebuilt. <sup>10</sup>For before those days there were no wages for man and no hire for cattle, and for any one going out or coming in, there was no peace because of the enemy; I had set every man against his neighbor. <sup>11</sup>But now I am not as in the former days to the remnant of this people, it is affirmed by the LORD of hosts. <sup>12</sup>For I am sowing the seed of peace; the vine shall give its fruit; the earth shall give its produce; the heavens shall give dew and the remnant of this people I will cause to inherit all these things. <sup>13</sup>So it shall be that as you were a curse among the Gentiles, O house of Judah and house of Israel, so will I save you, and you shall be a blessing.<sup>v</sup> Fear not, let your hands be strong.

<sup>14</sup>For thus says the LORD of hosts: Just as I determined to do evil to you when your fathers angered Me, says the LORD of hosts, and I did not relent, <sup>15</sup>so I have resolved to do good in these days to Jerusalem and to the house of Judah. Do not fear. <sup>16</sup>These are the things which you shall do: Let every

n) The desert at the south of the land, still so named.

o) The foothills southwest of Jerusalem, now part of the Gaza section.

p) God wants a godly and fraternal life, more than rituals and offerings; as Jesus put it, to love God above all and your neighbor as yourself.

q) A universal and perennial mistake. Our United States could be a godly nation if all who have access to God's gracious message would pay attention to it.

r) How great a proportion of punishment is by way of retribution!

s) Or, who have not known them. t) Hebrew, "from a multitude of days."

u) It would seem that even today's boys and girls have some right to play in our streets. Perfect safety is here promised for old and young. It means the perfection of freedom.

v) An everlasting principle — we bring suffering upon others when we do wrong, and we are a blessing to others when we live in harmony with God.

## ZECHARIAH 8, 9

one speak truth to his neighbor, and judge with truth and justice, leading to peace in your gates. <sup>17</sup>Do not think evil in your heart against one another, and do not love a lying oath; for all this I hate, affirms the LORD.

<sup>18</sup>Then the word of the LORD of hosts was directed to me: <sup>19</sup>Thus says the LORD of hosts: The fasting of the fourth, the fifth, the seventh, and the tenth month will become to the house of Judah joy and gladness and enjoyable festivals; therefore love truth and peace.

<sup>20</sup>Thus says the LORD of hosts: People shall yet come, and the inhabitants of many cities, <sup>21</sup>and the inhabitants of one (city) shall go to another, saying, "Let us go to seek the favor of the LORD continually, and to seek the LORD of hosts; I too will go." <sup>22</sup>Yes, many people and strong nations shall come to seek the LORD of hosts in Jerusalem and to seek the LORD's favor.

<sup>23</sup>Thus says the LORD of hosts: In those days ten men from nations of varied languages shall take hold of a Jew's coat, hold on to it, and say, "Let us go with you, for we have heard that God is with you."<sup>x</sup>

**9** THE BURDEN OF THE WORD OF THE LORD: He is in the land of Hadrach,<sup>y</sup> and Damascus is His resting-place; because the LORD's eye is upon all mankind, as on all the tribes of Israel; <sup>2</sup>yes, and on Hamath, bordering upon it and on Tyre and Sidon, shrewd as they are; <sup>3</sup>although Tyre has built herself a fortress and amassed silver like dust, and gold like mud of the streets. <sup>4</sup>Behold, the LORD will possess it and will knock its front wall into the sea, and she shall be consumed by fire. <sup>5</sup>Ashkelon shall see it and be afraid; Gaza shall shake exceedingly, and Ekron because her hope shall be put to shame. The king

## *Joy to the World, the King Will Come*

shall perish from Gaza, and Ashkelon shall be uninhabited. <sup>6</sup>Mongrels shall live in Ashdod, and I will end the pride of Philistia. <sup>7</sup>I will take its blood from its mouth and its abominations from between its teeth, and he himself shall be left for our God. He shall be like a clan head<sup>a</sup> in Judah, and Ekron like a Jebusite. <sup>8</sup>And I will encamp around My house as a guard from those who pass through and return, and the oppressor shall no more pass through against them, for now My eyes are upon (them).

<sup>9</sup>Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Behold, your King shall come to you, righteous and victorious, humble and riding on a donkey, on a colt, the foal of a donkey.<sup>a</sup> <sup>10</sup>I will cut off the chariot from Ephraim and the horse from Jerusalem; the bow of war, too, shall be cut off. He shall speak peace to the nations, and His dominion shall be from sea to sea and from the River<sup>b</sup> to the ends of the earth.

<sup>11</sup>As for you, in view of the blood of your covenant,<sup>c</sup> I have sent forth your prisoners from the pit in which is no water. <sup>12</sup>Return to the stronghold, you prisoners who have hope;<sup>d</sup> even today I am proclaiming to you: I will restore to you double. <sup>13</sup>For I have bent<sup>e</sup> Judah for Myself; I have filled the bow with Ephraim,<sup>f</sup> and I will incite your son, O Zion, against your son, O Greece, and I will make you as the sword of a mighty man. <sup>14</sup>Then the LORD shall appear above them, and His arrow shall go out as lightning; the LORD God shall give a blast on the ram's horn, and He shall move in the tempests of the south. <sup>15</sup>The LORD of hosts shall defend them, and they will consume and trample upon the sling-stones, and they shall drink and be turbulent as from wine; they shall be

w) When we have personally sided with God, then we can and should invite others to share His favor with us.

x) A world turning to God, when the Jews have found and confessed Him again, a process reversed in the new Dispensation, where Paul [Romans 11:25, 26] sees all Israel saved, when the fullness of the Gentiles has come in. y) A region in Syria not far from Damascus.

z) So completely turned to God.

a) Fulfilment seen in our Lord's triumphant entry [Matt. 21:1-9; Mark 11:1-10; Luke 19:29-38; John 12:12-15]. b) Usually the Euphrates; the complete phrase means "the whole earth."

c) Historically this looks back to Ex. 24:8, and prophetically it looks forward to the blood of the new Covenant. d) The prisoner of sin and Satan need never hope in vain.

e) As a bow is bent. f) Ephraim to serve God effectively as an arrow shot from a bow.



filled like a bowl, like the corners of an altar.<sup>g</sup> <sup>16</sup>The LORD their God shall save them in that day like the flock of His people; yes, they are the stones of a crown brilliant in His land. <sup>17</sup>For how good it is and how fair! Grain will make the young men flourish and new wine the young women.

**10** <sup>1</sup>ASK FROM THE LORD RAIN IN the time of the latter rain.<sup>h</sup> The LORD is the maker of the thunderbolts,<sup>1</sup> and He will give you rain in abundance with vegetation in every field. <sup>2</sup>For the teraphim<sup>i</sup> speak nothingness; the diviners dream a lie; dreams of vanity they speak, and they comfort with hot air; therefore they<sup>k</sup> have wandered like sheep; they are afflicted, because there is no shepherd.

<sup>3</sup>Against the shepherds has My anger burned and against the he-goats<sup>l</sup> I will visit (punishment);<sup>m</sup> because the LORD of hosts has visited His flock, the house of Judah, and He has appointed them as a magnificent horse in the battle. <sup>4</sup>From them<sup>n</sup> comes a cornerstone; from them a tent peg; from them a bow of war; from them shall go forth every oppressor together, <sup>5</sup>and they shall be as mighty men trampling (their foes) in mire of the streets in battle, and they shall fight because the LORD is with them; the riders of horses shall be put to shame.<sup>o</sup> <sup>6</sup>So I will make mighty the house of Judah; I will save the house of Joseph. I will re-establish them because I love them, and they shall be as though I had not cast them off; for I am the LORD their God, and I will answer them. <sup>7</sup>They shall be like a hero of Ephraim, and their hearts shall rejoice as from wine; their sons shall see and be glad, their hearts shall rejoice in the LORD.

<sup>8</sup>I will whistle for them and gather them; for I have ransomed them. They

shall be many even as they were many. <sup>9</sup>Although I sow<sup>p</sup> them among the nations and among those afar off, they shall remember Me; they shall live with their sons and then return. <sup>10</sup>I will bring them back from the land of Egypt; from Assyria I will gather them; to the land of Gilead and to Lebanon I will bring them, and there will not be room for them. <sup>11</sup>They shall pass through the sea of trouble; He shall strike the sea waves; all the deeps of the Nile shall dry up; the pride of Assyria shall be brought low, and the scepter of Egypt shall depart. <sup>12</sup>Then I will make them strong in the LORD, and in His name they shall walk back and forth — it is affirmed by the LORD.

**11** <sup>1</sup>OPEN YOUR DOORS, O LEBANON, that fire may consume your cedars! <sup>2</sup>Wail, O cypress, because the cedar has fallen; the glory of the trees is ruined! Wail, oaks of Bashan, because the impenetrable forests have come down! <sup>3</sup>Hear the cries of the shepherds because their glory is devastated; hear the roaring of young lions because the pride of the Jordan<sup>q</sup> is laid waste.

<sup>4</sup>Thus says the LORD my God: Shepherd the flock destined for slaughter, <sup>5</sup>whose owners will slay them and say they are not guilty; while those who sell them say, "Blessed be the LORD, I have become rich. Their shepherds do not spare them!"<sup>r</sup> <sup>6</sup>For I shall no longer spare the dwellers of the earth — it is affirmed by the LORD.<sup>s</sup> See! I cause each man to fall into the hand of his neighbor and into the hand of his king; they shall turn the earth into desert; I shall not deliver it from their hand. <sup>7</sup>So I shepherded the flock destined for slaughter, even the poor of the flock. I took two sticks; one I called 'Graciousness,' the other I called

g) Covered with the blood of animal sacrifices.

h) The late rains in the spring before the dry season begins.

i) Usually much rain results from heavy thunder storms. j) Household idols.

k) The people themselves, deceived by false leaders. l) The leaders.

m) Those who assume leadership become responsible for those they lead.

n) From the house of Judah.

o) For centuries the army's cavalry was its dreaded division, so likely to trample upon the infantry. It symbolized the army's might. p) Scattering them as a sower scatters the seed.

q) The canyon through which the Jordan passes, thick with growth.

r) Greed, cruelty, and hypocrisy in one brief sentence.

s) A world that fails to find and do the will of its Supreme Ruler is bound for destruction.

'Cords of Unity,' and I shepherded the flock <sup>8</sup>and wiped out three shepherds in one month.<sup>t</sup> My soul was impatient with them, and also their soul felt loathing against me. <sup>9</sup>So I said: I will no longer shepherd you. You shall die the death, and you shall be wiped out — completely obliterated;<sup>u</sup> those who remain shall eat each other's flesh.<sup>10</sup> Then I took the stick, Pleasantness, and I hacked it apart to break the covenant which I had made with all the people. <sup>11</sup>It was broken in that day.<sup>v</sup> And they knew, the wretched among the sheep, who were watching me, that it was the word of the LORD. <sup>12</sup>I said to them, "If it is good in your eyes, give me my wages; if not, let it go." So they weighed my wages, thirty (dollars) of silver. <sup>13</sup>Then the LORD said to me: Throw it to the potter — the magnificent value at which I was valued by them! So I took the thirty (dollars) of silver, and I threw it in the house of the LORD to the potter.<sup>w</sup> <sup>14</sup>Then I hacked apart the second stick, Binders, to break the brotherhood between Judah and Israel.

<sup>15</sup>The LORD said to me: Take again the equipment of a foolish shepherd, <sup>16</sup>for I am raising up a shepherd in the land who will not visit the perishing, or seek the scattered, or heal the wounded; even the healthy<sup>x</sup> he will not sustain; but the flesh of the fat ones he will eat — even their hoofs he will tear off. <sup>17</sup>Woe to My worthless shepherd, who forsakes the flock! A sword be upon his arm and his right eye. May his arm be totally withered and his right eye completely dimmed.<sup>y</sup>

**12** THE ORACLE OF THE LORD's word regarding Israel. It is affirmed by the LORD, who stretches out the heavens and laid the foundations of the earth, who fashions the spirit of

man within him: <sup>2</sup>Behold, I shall make Jerusalem as a cup that causes reeling for all the nations around it, and also against Judah will it go in the siege against Jerusalem. <sup>3</sup>In that day I will make Jerusalem a burdensome boulder<sup>z</sup> for all people; all those who lift it shall be severely injured. All the nations of the earth shall be gathered against her. <sup>4</sup>In that day — it is affirmed by the LORD — I will smite every horse with bewilderment and its rider with madness; on behalf of the house of Judah I will keep My eyes open; but every horse of the nations I will strike with blindness. <sup>5</sup>The chiefs of Judah will say in their hearts, "The inhabitants are my strength in the LORD of hosts their God." <sup>6</sup>In that day I will make the chiefs of Judah like a fire pot with wood and like a torch of fire in a row of fallen grain; they shall devour on the right and on the left all the peoples around them, and Jerusalem shall dwell again on its own site, at Jerusalem. <sup>7</sup>The LORD will save the tents of Judah first, in order that the glory of the house of David and the glory of the inhabitants of Jerusalem be not exalted over Judah.<sup>a</sup>

<sup>8</sup>In that day the LORD shall defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David and the house of David like God,<sup>b</sup> like the angel of the LORD before them. <sup>9</sup>In that day I shall seek to exterminate all the nations that come up against Jerusalem. <sup>10</sup>Then I shall pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and supplication, and they shall look upon Him whom they have pierced;<sup>c</sup> they shall wail for Him as one wails for an only son, and they shall be in bitterness for Him like the bitterness for the first-born. <sup>11</sup>In that day the mourning in Jerusalem shall be

t) Leaders either spiritual or political or both, in a brief period, possibly Zechariah and Shallum, with a third unnamed.

u) This might also be translated, 'the dying shall die and the one to be obliterated shall be wiped out.' v) The people have broken their covenant with God.

w) Literally fulfilled when Judas betrayed our Saviour [Matt. 26:20-25; 27:3-9; Mark 14:10, 11, 43-45; John 13:2, 21-30]. x) Heb., the upstanding.

y) This is definitely a curse direct from God.

z) More than half buried in the field that is to be plowed, but so heavy that efforts to raise it result in hurt. a) Not from Jerusalem but from Bethlehem of Judea was the Messiah to come.

b) The strength of heroes imparted to the weak and superhuman might to royalty.

c) First fulfilled at Golgotha, but not finally [John 19:34; Rev. 1:7].

like the mourning of Hadad-rimmon in the valley of Megiddo.<sup>a</sup> <sup>12</sup>The land shall mourn, each family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; <sup>13</sup>the family of the house of Levi by itself and their wives by themselves; the family of Shimeites by itself and their wives by themselves; <sup>14</sup>all of the families that remain, each family by itself and their wives by themselves.<sup>a</sup>

**13** IN THAT DAY A FOUNTAIN SHALL be opened to the house of David and to the dwellers of Jerusalem for cleansing from sin and uncleanness.<sup>f</sup> <sup>2</sup>Also in that day — it is affirmed by the LORD of hosts — I will cause the names of the idols to be effaced from the earth, so they shall no longer be remembered; also the prophets<sup>g</sup> and the spirit of uncleanness I will cause to pass away from the earth. <sup>3</sup>If one of them prophesies again, his father — even his mother who bore him — will say to him, “You shall not live, because you have spoken a lie in the name of the LORD.” His father and the mother that bore him will thrust him through when he prophesies. <sup>4</sup>In that day every prophet will be ashamed of his vision when he prophesies, and he will not put on a mantle of hair<sup>h</sup> in order to deceive. <sup>5</sup>Each one will say, “I am not a prophet; I am a man who cultivates the ground, for the soil has held me down from my youth.” <sup>6</sup>And if anyone says to him, “What are these wounds<sup>i</sup> between your hands?”<sup>j</sup> he will say, “Those I got being beaten in the house of my friends.”

<sup>7</sup>O sword, arise against My shepherd and against the man who is My associate! — it is affirmed by the LORD of

hosts. Smite the shepherd, and the sheep shall be scattered;<sup>k</sup> but I will cause My hand to return upon the little ones. <sup>8</sup>So shall it be in all the land, it has been affirmed by the LORD, two parts in it<sup>l</sup> shall be cut off, shall perish, and the third shall be left in it. <sup>9</sup>But I will bring the third in with fire; I will refine them as the refining of silver, and I will test them as the testing of gold. They shall call on My name, and I will answer them. I have said: This is My people, and they shall say, “The LORD is my God.”<sup>m</sup>

**14** BEHOLD, A DAY IS COMING which is the LORD’s, when plunder shall be taken from your midst; <sup>2</sup>for I will gather all the nations to Jerusalem to wage war. The city shall be captured, the houses plundered, the women ravished; half of the city shall go into captivity; but the rest of the people will not be cut off from the city. <sup>3</sup>Then the LORD will go forth and wage war against those nations as He fights in a day of war. <sup>4</sup>His feet shall stand in that day upon the Mount of Olives, which is on the east side of Jerusalem, and the Mount of Olives shall be split in the middle eastward and westward by a very great valley; half the mountain shall move northward and half southward. <sup>5</sup>You shall flee [from] the valley of My mountain, for the valley of My mountain shall touch Azal;<sup>n</sup> you shall flee as you fled before the earthquake in the days of Uzziah, king of Judah.<sup>o</sup> Then the LORD my God shall come and all the holy ones with Him.<sup>p</sup>

<sup>6</sup>In that day there shall be no light; but cold and freezing.<sup>q</sup> <sup>7</sup>It will be a unique day known to the LORD, neither day nor night, but at evening time

d) Alluding to the defeat of Josiah by Pharaoh Necho [II Kings 23:29-30; II Chron. 35:22-25].

Hadad-rimmon, now Rummaneh, is near Megiddo.

e) With no human comfort available there is none to turn to but God.

f) Joy after genuine sorrow. g) The false prophet whose teachings encouraged immorality.

h) Cf. II Kings 1:8, for Elijah’s hairy mantle, imitated by false prophets.

i) Incisions which false prophets made on themselves [I Kings 18:28].

j) Hebrew, “between your hands,” means “in the chest” or “in the back,” the same as “between your arms.” k) Quoted by Jesus [Matt. 26:31], applying it to Himself.

l) Two-thirds of the inhabitants. m) Our benevolent Father wants response to His love for us.

n) Not certainly identified; apparently a hamlet east of Jerusalem and near it.

o) Reigned 790-739 B.C. [cf. Amos 1:1].

p) The ancient versions read “Ilim” which accords with other Scriptures [e.g., Matt. 16:27; Mark 8:38, etc.].

q) The Hebrew here has been variously translated; to us this seems truest to the original

there will be light. <sup>8</sup>In that day living waters<sup>r</sup> shall flow out from Jerusalem, half of them to the former sea and half of them to the latter<sup>s</sup> sea; so shall it be both in summer and in winter.<sup>t</sup>

<sup>9</sup>The LORD will become King over all the earth in that day; the LORD shall be One and His name One.<sup>u</sup> <sup>10</sup>All the land shall become like the plain<sup>v</sup> from Geba to Rimmon south of Jerusalem, and it<sup>w</sup> shall rise and stay in its place from the gate of Benjamin to the place of the first gate; then to the gate of the corner and from the Tower of Hananeel to the king's wine press. <sup>11</sup>They shall dwell in it, and it shall not be put under a curse any more; Jerusalem shall dwell in security.

<sup>12</sup>This will be the plague with which the LORD shall smite all the people who have waged war against Jerusalem: their flesh shall waste away while they are standing on their feet; their eyes shall corrode in their sockets, and their tongues shall decay in their mouths.<sup>x</sup> <sup>13</sup>In that day there shall be great confusion from the LORD among them; each one will grasp the hand of his neighbor; yet his hand will go up against the hand of his neighbor. <sup>14</sup>Judah also will wage war in Jerusalem, and the wealth of all the nations around will be gathered: gold, silver, and clothing in great quantity. <sup>15</sup>At

the same time a plague like the preceding plague will strike the horse, the mule, the camel, the donkey, and all the cattle which are in those camps.

<sup>16</sup>So it shall be that all who are left from all the nations, which came up against Jerusalem, shall go up as often as once a year to worship the King, the LORD of hosts, and to celebrate the feast of booths.<sup>y</sup> <sup>17</sup>But if any one of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there shall not be any rain upon them. <sup>18</sup>If a family of Egypt does not go up [to Jerusalem] and enter, there shall be no [rain] upon them, but there shall be the plague with which the LORD shall smite the nations that do not go up to celebrate the feast of booths. <sup>19</sup>This shall be the sin of Egypt and the sin of all the nations which do not go up to celebrate the feast of booths. <sup>20</sup>In that day there shall be [inscribed] on the bells of the horses, "HOLY TO THE LORD." Even the pots in the house of the LORD, as well as the bowls before the altar, <sup>21</sup>every pot in Jerusalem and Judah shall be holy to the LORD of hosts;<sup>z</sup> and all who come to sacrifice will take of these and boil in them — and there shall not be any more Canaanites<sup>a</sup> in the house of the LORD of hosts in that day.

r) See Ezek. 47 for waters from the temple; also Rev. 22:1. Jesus shows it more personal [John 4:14], a water well within His disciples. s) Eastern and western seas.

t) In the dry season as well as in the wet season.

u) God shall be known and worshiped as the only God.

v) Like the Jordan plain of Arabah, so level. Geba marked the northern and Rimmon the southern boundary of Judah. w) Jerusalem.

x) So instead of on Jerusalem, the curse will rest on those who seek its destruction.

y) Corresponding to our Thanksgiving. Those unwilling to observe it are ungrateful. They will be divinely visited with drought.

z) The common things in life will then be among those used for God, because the lives of all will be dedicated to Him.

a) Merchants, dealers, such as had gotten back into His courts, when Jesus came there to worship.

# THE BOOK OF MALACHI

## 1 THE BURDEN OF THE WORD OF THE LORD to Israel by Malachi.<sup>a</sup>

<sup>2</sup>I have loved you, says the LORD, but you say, "How<sup>b</sup> hast Thou loved us?" Is not Esau Jacob's brother, says the LORD? Yet I have loved Jacob, <sup>3</sup>but I have hated Esau; I have laid waste his mountains and have left his heritage to jackals of the wilderness. <sup>4</sup>If Edom says, "We are shattered, but we will rebuild the waste places," thus says the LORD of hosts: They may build, but I will throw down. Men shall call them the border of wickedness, and the people against whom the LORD has indignation for ever. <sup>5</sup>Your eyes shall see this, and you shall say, "The LORD be magnified beyond the borders of Israel."<sup>c</sup>

<sup>6</sup>A son honors his father, and a servant his master; if then I am a father, where is My honor? And if I am a master, where is My reverence?, says the LORD of hosts to you,<sup>d</sup> O priests, who despised My name. And you say, "How have we despised Thy name?" <sup>7</sup>You are bringing polluted food to My altar. And you say, "How have we polluted Thee?" In that you say, "The table of the LORD is contemptible."<sup>e</sup>

<sup>8</sup>When you offer blind animals for sacrifice, is not that wrong? And when you offer the lame and the sick, is not that bad? Present it to your governor (and see) if he will be pleased with you or show you favor? says the LORD of hosts. <sup>9</sup>Now then, entreat God's favor, that He may be gracious to us. With such a gift from your hand, will He show favor to any of you? says the LORD of hosts.

<sup>10</sup>Oh, that there were one among you who would shut the doors, that you might not kindle fire upon My altar in vain!<sup>f</sup> I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand. <sup>11</sup>For from the rising of the sun to its setting, My name shall be great among the nations, and in every place incense shall be offered to My name, and a pure offering; for My name shall be great among the nations, says the LORD of hosts. <sup>12</sup>But you profane it in that you say, "The LORD's table is polluted, and its produce, that is its food, is contemptible." <sup>13</sup>You say, "See, what a weariness it is," and you have sniffed at it, says the LORD of hosts. You have brought what has been taken by vio-

a) "Malachi" means, *My messenger*, probably a proper name; possibly a noun descriptive of the prophet. He brings from God a series of charges: ch. 1:6 to 2:9, that the people dishonor God and that the priests have broken God's covenant with Levi; ch. 2:10-16, that the peoples are unfair to each other and to God by marrying Gentiles; ch. 2:17-4:6, that priests and offerings need purifying; criminals and sinners must be dealt with seriously, and tithing should be fully restored.

b) One of the key words of the book [cf. 1:2, 6, 7; 2:17; 3:7, 8, 13] which expresses the nation's incredulous astonishment at the charges God makes against them.

c) The message of rebuke is preceded by a revelation of God's loving choice of Israel. Everything that follows is set in this light.

d) God was both their Father and their Master; but they were impolite to Him.

e) If not in words, certainly in behavior, they said so.

f) Hypocritical offerings are worse than none; they should be abandoned.

lence and the lame and the sick; thus you bring the offering! Shall I accept it from your hand? says the LORD.

<sup>14</sup>But cursed be the deceiver who has a male in his flock and vows it, then sacrifices something blemished to the LORD; for I am a great King, says the LORD of hosts, and My name is held in awe among the Gentiles.<sup>5</sup>

**2** AND NOW, O PRIESTS, THIS COMMANDMENT is for you. <sup>2</sup>If you will not hear and if you will not lay it to heart to give glory to My name, says the LORD of hosts, then I will send the curse upon you, and I will curse your blessings; indeed I have cursed them already, because you do not lay it to heart. <sup>3</sup>Look! I will denounce your offspring and will spread filth on your faces, the offal of your feasts, and you shall be taken away with it. <sup>4</sup>Then shall you know that I have sent this order to you, that My covenant might be with Levi, says the LORD of hosts. <sup>5</sup>My covenant with him was a covenant of life and peace, and I gave them to him,<sup>6</sup> that he might stand in awe; and he stood in awe of Me and regarded My name with reverence. <sup>6</sup>The law of truth was in his mouth and unrighteousness was not found in his lips. He walked with Me in peace and uprightness, and he turned many from iniquity. <sup>7</sup>For the lips of a priest should keep knowledge, and men should seek the law from his mouth, because he is the messenger of the LORD of hosts.<sup>1</sup>

<sup>8</sup>But you have turned aside from the way; you have caused many to stumble in the law; you have corrupted the covenant of Levi, says the LORD of hosts. <sup>9</sup>So I have made you despised and abased before all the people, just

as you have not kept My ways, but you have shown partiality in (the execution of) the law.

<sup>10</sup>Have we not all one Father?<sup>1</sup> Has not one God created us? Why are we faithless to one another, profaning the covenant of our fathers? <sup>11</sup>Judah has been faithless, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the LORD's sanctuary, which He loves, and has married the daughter of a strange god. <sup>12</sup>May the LORD cut off, to the man who does this, any to call or answer out of the tents of Jacob, or to offer an offering to the LORD of hosts.

<sup>13</sup>And this, too, you do: You cover the altar of the LORD with tears, with weeping and with sighing, because He no longer regards the offering, or accepts it with favor from your hand. <sup>14</sup>Yet you say, "Why?" Because the LORD has been witness between you and the wife of your youth, to whom you have been faithless, although she is your companion and your wife by covenant. <sup>15</sup>Any one with any intelligence does not act that way; for what did that one do, who was seeking offspring from God?<sup>2</sup> So watch out for your feelings lest you be unfaithful to the wife of your youth. <sup>16</sup>For I hate divorce, says the LORD the God of Israel, and the one who covers his clothing with cruelty,<sup>1</sup> says the LORD of hosts. So take heed to your spirit, and be not unfaithful.

<sup>17</sup>You have wearied the LORD with your words. Yet you say, "How have we wearied Him?" In that you say, "Everyone who does evil is good in the sight of the LORD, and He delights in them"; or, "Where is the God of justice?"<sup>3</sup>

g) Pagans held God in awe when His people failed to serve and worship Him. Because of Israel's hypocritical formalism, God's love cannot gain sway over those to whom the divinely instituted ritual has become a hollow form. Paul put it, "Having a form of godliness, but denying the power thereof" [II Tim. 3:5]. This chapter anticipates the Pharisaism and Sadduceism our Lord rebuked. h) Life and peace.

i) The first part of the prophecy closes on the note of judgment. Because Israel had despised [1:6] His name, God has made them despised [2:9], not only before Him, but also before the people. Apostasy, manifesting itself in hypocritical formalism, leads to the world's ridicule. j) This could mean Abraham or Jacob, but it is certainly true of God.

k) By His covenant with Abraham, the LORD accepted Abraham's offspring as His children, and so they consciously remained through life, presuming they worshiped and served God. Malachi warns Jews who were tempted to get rid of the wives they had married young, so as to marry young girls likely pagans.

l) Divorce was cruel to the wife, who had cared for her husband, even keeping him clothed. m) The second section of the book ends here, the prophet having now finished his denunciation of Israel's impiety in mixed marriages. New Testament parallels are II Cor. 6:14-18; Matt. 19:3-12. The remainder of Malachi is a reply to the question, "Where is the God of justice?"

**3** BEHOLD, I SEND MY MESSENGER, and he shall prepare the way before Me, and the LORD whom you seek, will suddenly come to His temple, and the Messenger of the Covenant, in whom you delight, look, He is coming, says the LORD of hosts. <sup>2</sup>But who can endure the day of His coming, and who will be able to stand when He appears? For He is like a refiner's fire and like fullers' soap. <sup>3</sup>He will sit as a refiner and purifier of silver; He will purify the sons of Levi and refine them like gold and silver, so they will present offerings in righteousness to the LORD. <sup>4</sup>Then the offering of Judah and of Jerusalem shall be pleasing to the LORD as in the days of old and as in former years. <sup>5</sup>I will draw near to you for judgment; I will be a swift witness against the sorcerers, against the adulterers, against the false swearers and against those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the foreigner, and do not revere Me, says the LORD of hosts.

<sup>6</sup>For I the LORD do not change; therefore you, O sons of Jacob, are not consumed." <sup>7</sup>From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you, says the LORD of hosts. But you say, "How shall we return?"

<sup>8</sup>Will a man rob God? Yet you are robbing Me. But you say, "How have we robbed Thee?" In tithes and offerings.<sup>n</sup> <sup>9</sup>You are cursed with a curse, for you are robbing Me, the whole nation of you. <sup>10</sup>Bring the whole tithe<sup>p</sup> into the storehouse, so there may be food in My house, and by this put Me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour out for you a

more than sufficient blessing. <sup>11</sup>And I will rebuke the devouring locust for you, and it shall not destroy the fruit of your ground; your vine in the field shall not fail to ripen, says the LORD of hosts, <sup>12</sup>and all nations shall call you blessed, for you shall be a delightful land, says the LORD of hosts.

<sup>13</sup>Your words have been obstinate against Me, says the LORD. Yet you say, "How have we spoken against Thee?" <sup>14</sup>You have said, "It is vain to serve God"; and, "What profit is it that we have kept His charge, and that we have walked mournfully before the LORD of hosts?" <sup>15</sup>And now we call the arrogant happy; yes, evildoers prosper; yes, they put God to the test and escape."

<sup>16</sup>Then those who revered the LORD conversed with one another; and the LORD listened and heard, and a memorandum book was written before Him, for those who revered the LORD and thought on His name. <sup>17</sup>And they shall be Mine, says the LORD of hosts in the day on which I prepare My special possession; and I will spare them as a man spares his son who serves him. <sup>18</sup>Then you shall once more distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.<sup>q</sup>

**4** FOR BEHOLD, THE DAY IS COMING, burning like a furnace; then all the arrogant and all evildoers shall be stubble, and the day that is coming shall burn them up, says the LORD of hosts, so that it will not leave them root or branch. <sup>2</sup>But for you, who revere My name, the sun of righteousness<sup>r</sup> will arise with healing in its beams, and you will go forth and leap like calves from the stall. <sup>3</sup>You will trample down the wicked, for they shall

n) The question of ch. 2:17, "Where is the God of justice?" is answered in this section in the revelation of the coming of the Messenger of the Covenant in judgment. This messenger is the Lord Jesus Christ, who is not only a Savior but also a Judge. Only those who revere God [vs. 5] may expect to welcome His coming.

o) The heave offering, an annual contribution to the priest [cf. Num. 18:11-20].

p) From Israel's earliest days, national tithing had been a distinct element in their worship, to sustain the true relationship between God and them, and to support the spiritual ministries they needed to remain intelligently loyal.

q) Worshipers need fellowship of purpose and program, encouragement and reminders.

r) There is no fulfillment of this prophecy in any person or event as complete and satisfying as in the coming of Jesus Christ, who is for us "the righteousness of God."

## MALACHI 4

## *Parental Training May Prepare for Christ*

be ashes under the soles of your feet in the day which I shall prepare, says the LORD of hosts.

<sup>4</sup>Remember the law of Moses, My servant, which I commanded him at Horeb for all Israel, its statutes and ordinances.

<sup>5</sup>Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD. <sup>6</sup>He will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and smite the earth with a curse.<sup>s</sup>

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s) Fittingly the Old Testament ends with the mention of a "curse," suggesting the need of man for the coming Messiah. Verse five is repeated after verse six when read in the synagogues, since it is contrary to Jewish custom to conclude a book of Scripture on the note of doom. Our New Testament ends with, "The grace of our Lord Jesus Christ."



THE BERKELEY VERSION  
OF  
**The New Testament**  
IN MODERN ENGLISH

*Translated from the Original Greek*  
— WITH NOTES —

by  
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*A New Testament Fellow of Princeton*

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# THE GOSPEL ACCORDING TO MATTHEW

5 B.C.

**1** THIS IS THE GENEALOGY OF JESUS Christ, son of David, son of Abraham: <sup>2</sup>Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, <sup>3</sup>Judah of Phares and Zara by Thamar, Phares of Esrom, Esrom of Aram, <sup>4</sup>Aram of Aminadab, Aminadab of Naasson and Naasson of Salmon.

<sup>5</sup>Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed of Jesse <sup>6</sup>and Jesse of David the king.

David was the father of Solomon by Uriah's wife, <sup>7</sup>Solomon of Rehoboam, Rehoboam of Abia, Abia of Asa, <sup>8</sup>Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah, <sup>9</sup>Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, <sup>10</sup>Hezekiah of Manasseh, Manasseh of Amon, Amon of Josiah, <sup>11</sup>Josiah of Jechoniah and his brothers about the time of the Babylonian exile.

<sup>12</sup>After the Babylonian exile: Jechoniah was the father of Shealtiel, Shealtiel of Zerubbabel, <sup>13</sup>Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, <sup>14</sup>Azor of Zadok, Zadok of Achim, Achim of Eliud, <sup>15</sup>Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob, <sup>16</sup>and Jacob of Joseph, the husband of

Mary, of whom Jesus was born who was surnamed Christ.<sup>a</sup>

<sup>17</sup>There are then altogether fourteen generations from Abraham to David; also fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile until the Christ.<sup>b</sup>

<sup>18</sup>The birth of Jesus Christ came about this way: When His mother Mary was engaged to Joseph, before they lived together, she was found to be with child through the Holy Spirit.

<sup>19</sup>But as Joseph, her fiancé, was fair-minded and did not want to disgrace her publicly, he planned to break with her, just between them.<sup>c</sup> <sup>20</sup>But while he was considering this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, be not afraid to marry Mary, for what is conceived in her is from the Holy Spirit.<sup>d</sup>

<sup>21</sup>She will give birth to a son and you will call Him Jesus, for He will save His people from their sins."

<sup>22</sup>All this took place in fulfilment of what the Lord had said through the prophet,<sup>e</sup> <sup>23</sup>"Observe! The virgin shall be with child and shall bear a son and they shall name him Immanuel, which means, God-with-us."

<sup>24</sup>When Joseph awoke from his sleep

a) Christos, Anointed, was used in the Old Testament not in noun but in adjective form when referring to priests and kings, but when referring to the prophesied Messiah it was used as a noun. In the New Testament it is applied to Jesus as the Messiah, first by way of title and later as His name.

b) To confine the list of Jesus' ancestors in each of the three periods to twice seven, and in the second period to stress the royalty of Christ's human ancestors, a number of them are purposely omitted. It should be observed, too, that fathers and mothers of clans may be mentioned as of but one preceding generation. Rahab lived at least a century before Boaz. Among the kings, Ahaziah, Joash, and Amaziah are omitted.

c) Mosaic law prescribed public accusation and death. d) Imparting the life growth. e) Isa. 7:14.

5 B.C.

he carried out the angel's command from the Lord. He took to him his wife <sup>25</sup>but conserved her virginity until she had given birth to a son whom he called Jesus.

**2** AFTER JESUS HAD BEEN BORN AT Bethlehem in Judea during the reign of King Herod,<sup>f</sup> there arrived wise men<sup>g</sup> at Jerusalem from the east, <sup>21</sup>inquiring, "Where is the newborn king of the Jews? For we saw his star in the east and we have come to worship him."

<sup>3</sup>On hearing this, King Herod felt disturbed and with him all Jerusalem, <sup>4</sup>so he called together all the chief priests and scribes of the people and demanded of them where the Christ should be born. <sup>5</sup>They told him, "In Bethlehem of Judea, for so it is written by the prophet,<sup>h</sup> <sup>6</sup>'And you, Bethlehem in the land of Judah, are by no means insignificant among Judah's rulers, for out of you a leader shall arise who will shepherd My people Israel.'"

<sup>7</sup>Herod then summoned the wise men for a private interview and ascertained from them just when the star appeared. <sup>8</sup>As he sent them to Bethlehem he said, "Go and find out every particular about the child and when you have learned this, report to me so that I too may go and do him honor."

<sup>9</sup>After listening to the king they traveled on and, lo! the star they had seen in the east preceded them until it came and rested above the Baby's whereabouts. <sup>10</sup>And on observing the star their joy was boundless.

<sup>11</sup>Entering the house they saw the little One with His mother Mary and prostrating themselves they did Him homage. Opening their caskets they offered Him presents: gold, frankincense and myrrh.<sup>i</sup> <sup>12</sup>Then, due to divine warn-

4 B.C.

ing in a dream not to return to Herod, they went back to their own country by a different route.

<sup>13</sup>After they had left, an angel of the Lord appeared to Joseph in a dream and said, "Rise! Take the Baby and His mother and escape to Egypt. Stay there until I tell you, for Herod is about to search for the Child in order to murder Him." <sup>14</sup>So he got up at night, took along the Baby and His mother and departed into Egypt <sup>15</sup>where he remained until Herod's death, so that the Lord's word through the prophet became fulfilled, "Out of Egypt I called My Son."<sup>j</sup>

<sup>16</sup>When Herod grew aware that he had been outwitted by the wise men he was furious and sent a detachment to murder all the boy babies in Bethlehem and its environs, those of two years and under, in view of the time he had ascertained from the wise men. <sup>17</sup>Then the saying of Jeremiah the prophet was fulfilled,<sup>k</sup> <sup>18</sup>"A voice was heard in Rama, weeping and great mourning; Rachel bewailing her children and refusing consolation because they are gone."

<sup>19</sup>But upon Herod's demise the angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup>saying, "Rise! Take the Child and His mother and cross over into the land of Israel, for those who were seeking the Child's life are dead." <sup>21</sup>So he arose, took the Child and His mother and came into the land of Israel. <sup>22</sup>But when he heard that Archelaus<sup>l</sup> had succeeded his father Herod as ruler of Judea he was afraid to go there. However, by divine warning in a dream he moved on to the Galilean region <sup>23</sup>where he arrived and settled in a town called Nazareth, so that the prophetic utterance,<sup>m</sup> "He shall be called a Nazarene," might find fulfillment.

f) Herod I, father or ancestor of later Herods; ruled 37 to 4 B.C.

g) Magus, great; Persian title for teachers or wise men, in this case astrologers. h) Micah 5:2.

i) Joseph is not mentioned, but he must have been out working. Mary and the Babe were in a house, not in the stable. When on the 40th day the parents took the Babe to the temple they offered the smallest allowable living thing. The Magi arrived after that, bringing rich gifts. Herod died in March, 4 B.C. Jesus was born at least two months previously.

j) Hos. 11:1, referring first to Israel and the Exodus and now to Jesus.

k) Jer. 31:15. See also Gen. 35:19.

l) Archelaus reigned from 4 B.C. until 6 A.D. when he was deposed. Hebrew fashion, the fact that Mary and Joseph had previously lived at Nazareth is not mentioned.

m) Nazareth, from the Hebrew nezer, a shoot or branch. Christ is named Nezer, the Branch. Isa. 11:1; Jer. 23:5; Zech. 3:8; 6:12.

Summer of 26 A.D.

**3** IN THOSE DAYS JOHN THE BAPTIST made his appearance, proclaiming in the Judean desert, <sup>2</sup>"Repent, for the kingdom of heaven has come near!" <sup>3</sup>He is the one mentioned by the prophet Isaiah,<sup>a</sup> "The voice of one shouting in the desert, Make ready the way of the Lord; straighten His paths!"

<sup>4</sup>This John's clothes were of camel's hair. He wore a leather belt around his waist and ate locusts and wild honey. <sup>5</sup>Then Jerusalem, all Judea and the entire Jordan region went out to him <sup>6</sup>and on confession of their sins they were baptized by him in the Jordan. <sup>7</sup>But when he noticed many of the Pharisees and Sadducees coming for the baptism, he said to them, "You viper brood, who directed you to flee from the approaching judgment? <sup>8</sup>Produce fruit in agreement with your repentance <sup>9</sup>and do not fancy you can say to yourselves, 'We have Abraham for our father!' For I assure you that from these stones God can raise up children to Abraham.

<sup>10</sup>"The ax is already laid at the root of the trees; so every tree that fails to yield good fruit will be cut down and thrown into the fire. <sup>11</sup>While I baptize you with water for repentance, the One who comes after me is so far superior to me I am not fit to carry His sandals. He will baptize you with the Holy Spirit and with fire. <sup>12</sup>The winnower is in His hand and He will thoroughly clean His threshing floor. His wheat He will store in the granary but the chaff He will burn with fire that cannot be put out."

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<sup>13</sup>Then Jesus came from Galilee to John at the Jordan to be baptized<sup>o</sup> by him, <sup>14</sup>but John checking Him, said, "I need to be baptized by You and why should You come to me?" <sup>15</sup>Jesus replied to him, Allow Me now, for so it be-

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hooves us to fulfill all divine requirements.<sup>p</sup> Then he allowed Him.

<sup>16</sup>At once after His baptism Jesus came up out of the water and, behold, the heavens were opened and He saw the Spirit of God descending like a dove and lighting upon Him. <sup>17</sup>And a voice from heaven said, This is My Son, the Beloved in whom I delight.

**4** THEN JESUS WAS LED BY THE SPIR- it into the desert<sup>q</sup> to be tempted by the devil <sup>2</sup>and after fasting forty days and forty nights He finally grew hungry. <sup>3</sup>The tempter approached Him and said to Him, "If you are the Son of God, command these stones to turn into loaves." <sup>4</sup>But He replied, It is written, Man shall not live on bread alone but on every command that issues forth from the mouth of God.<sup>r</sup>

<sup>5</sup>The devil then conducted Him to the holy city and had Him stand on the loftiest point of the temple, <sup>6</sup>suggesting to Him, "If you are the Son of God, throw yourself down, for it is written, He will charge His angels concerning you and they will carry you on their hands so you may at no time stub your foot against a stone."<sup>s</sup> <sup>7</sup>Jesus replied to him, Furthermore it is written, You shall not test the Lord your God.<sup>t</sup>

<sup>8</sup>Next the devil took Him to a very high mountain and showed Him all the world's kingdoms and their splendor, <sup>9</sup>suggesting to Him, "All these I will give you if you will kneel and do me homage." <sup>10</sup>Then Jesus said to him, Be gone, Satan, for it is written, You shall worship the Lord your God and serve Him alone.<sup>u</sup> <sup>11</sup>Then the devil left Him and, see, angels came forward and waited on Him.

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<sup>12</sup>When Jesus heard that John had been arrested He withdrew into Galilee.<sup>v</sup> <sup>13</sup>Leaving Nazareth He went and lived in Capernaum by the sea in the

n) Isa. 40:3; also Mal. 3:1. o) The Greek verb "baptizo" has remained untranslated.

p) Though sinless, yet as representing sinful humanity, Jesus accepted the baptism of repentance.

q) Our "deserted" carries the desert idea more than that of a sandy waste. There may be grass but few or no people dwell there.

r) In Deut. 8:3, here quoted, "but on every provision that God arranges for his nurture" is a good translation. s) Ps. 91:11,12. t) Deut. 6:16. u) Deut. 6:13.

v) From the April Passover in 27 until January, 28, He had preached and taught in Jerusalem and Judea; see Jn. 2:13; 4:3, 35. Harvest in May.

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Zebulon and Naphtali country, <sup>14</sup>so that Isaiah's prophecy might be fulfilled, <sup>15</sup>"Land of Zebulon and land of Naphtali, the way of the sea beyond Jordan, Galilee of the nations; <sup>16</sup>the people who sat in darkness saw a great light and on those who dwelt in the land of the shadow of death a light has dawned."<sup>w</sup>

<sup>17</sup>From then on Jesus began to preach: Repent, for the kingdom of heaven has drawn near. <sup>18</sup>And as He was walking by the Galilean sea, Jesus noticed two brothers, Simon, surnamed Peter, and his brother Andrew, casting a dragnet into the sea, for they were fishermen. <sup>19</sup>He said to them, Come! Follow Me and I will make you fishers of men! <sup>20</sup>And at once they abandoned their nets and followed Him.

<sup>21</sup>Going a little further He saw two other brothers, James the son of Zebedee and John his brother, in the boat with their father Zebedee mending their nets, and He called them. <sup>22</sup>So, immediately they left the boat and their father and followed Him.<sup>x</sup>

<sup>23</sup>Jesus traversed all Galilee, teaching in their synagogues, announcing the good news of the kingdom and healing all kinds of disease and illness among the people. <sup>24</sup>Rumor about Him spread to all Syria and they brought to Him all who suffered from various ailments and pains—demoniacs, epileptics and paralytics. And He healed them.

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<sup>25</sup>Great throngs followed Him out of Galilee, Decapolis, Jerusalem, Judea and beyond Jordan.

**5** SO, WHEN HE OBSERVED THE crowds He climbed up the mountain and when He was seated, His disciples came to Him. <sup>2</sup>Opening His lips, He taught them: <sup>3</sup>Blessed are they who sense spiritual poverty, for theirs is the kingdom of heaven. <sup>4</sup>Blessed are they

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who mourn, for they shall be comforted. <sup>5</sup>Blessed are the gentle, for they shall inherit the earth. <sup>6</sup>Blessed are the hungry and thirsty for righteousness, for they shall be satisfied. <sup>7</sup>Blessed are the merciful, for they shall obtain mercy. <sup>8</sup>Blessed are the pure in heart, for they shall see God. <sup>9</sup>Blessed are the peacemakers, for they shall be called God's sons. <sup>10</sup>Blessed are those persecuted on account of righteousness, for theirs is the kingdom of heaven. <sup>11</sup>Blessed are you when they slander and persecute you and falsely accuse you of every wrong because of Me. <sup>12</sup>Be glad and supremely joyful because in heaven your reward is rich; for they persecuted previous prophets the same way.

<sup>13</sup>You are the salt of the earth. But if the salt has lost its quality, with what shall it be salted? It is thereafter good for nothing but to be thrown out and walked on by the people.<sup>y</sup>

<sup>14</sup>You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup>Neither do they light a lamp and place it under a peck measure, but on a stand; then it shines for everyone in the house. <sup>16</sup>Similarly let your light shine among the people so that they may observe your lofty actions and give glory to your heavenly Father.<sup>z</sup>

<sup>17</sup>Do not suppose that I came to annul the Law and the Prophets. I did not come to abolish but to complete; <sup>18</sup>for I assure you, while heaven and earth endure not one iota or one sign<sup>a</sup> shall be dropped from the Law until all is finished. <sup>19</sup>Whoever, therefore, disregards the least significant of these commands and so teaches the people, he shall be of least significance in the kingdom of heaven; but whoever shall observe and teach them shall be prominent in the kingdom of heaven. <sup>20</sup>For I tell you that unless your righteousness surpasses that of the scribes and

<sup>w</sup>) Isa. 9:1,2.

<sup>x</sup>) John, Andrew, Peter, Philip and Nathanael, who is Bartholomew, had begun to follow Jesus nearly a year earlier, but not permanently; see Jn. 1:35-51.

<sup>y</sup>) As salt has preserving power, keeping meat from utterly spoiling, so do Christians keep the world from becoming too wicked to exist and human life too unhappy to enjoy.

<sup>z</sup>) The Christian characteristics suggested by Christ will, when practiced, distinguish disciples as lights amid darkness and will serve to illumine the darkness.

<sup>a</sup>) The iota is i in the Greek alphabet; "little horn" is the other word, a curl of the pen.

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Pharisees, you shall not at all enter into the kingdom of heaven.

<sup>21</sup>You have heard how the ancients were told, "Do not murder!" and, "Whoever murders is liable before the court."<sup>22</sup>But I tell you that anyone who is angry at his brother without cause is liable before the court, and whoever calls his brother a simpleton is liable before the Sanhedrin.<sup>b</sup> And whoever says "You fool!" is liable to the fires of hell.<sup>23</sup>So, when you are offering your gift at the altar and remember that your brother holds something against you, <sup>24</sup>leave your gift there at the altar and go, first come to an understanding with your brother; then come and offer your gift.

<sup>25</sup>Come to terms with your opponent quickly while you are on the way with him, else the opponent may hand you over to the judge and the judge to the attendant and you will be thrown into prison. <sup>26</sup>I assure you that you will not get out until you have paid the last penny.

<sup>27</sup>You have heard that it was said, "Do not break the marriage vow!"<sup>c</sup> <sup>28</sup>But I tell you that anyone who looks lustfully at a woman has in his heart already broken the marriage vow. <sup>29</sup>If your right eye would entice you to sin, pluck it out and throw it from you. You had better lose one of your organs than have your whole body cast into hell.<sup>d</sup> <sup>30</sup>And if your right hand entices you to sin, cut it off and throw it from you. Better lose one of your members than be bodily cast into hell.

<sup>31</sup>It was also said, "Whoever would divorce his wife should give her a divorce certificate."<sup>32</sup>But I tell you that anyone who divorces his wife, except for unfaithfulness, makes her commit adultery, and whoever marries a divorcee commits adultery.

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<sup>33</sup>You have further heard how the ancients were told, "Do not swear falsely but perform your oaths to the Lord."<sup>34</sup>But I tell you: Do not swear at all; not by heaven because it is God's throne. <sup>35</sup>Nor by the earth because it is His footstool. Nor by Jerusalem because it is the city of the great King. <sup>36</sup>Neither swear by your head because you cannot make one hair white or black. <sup>37</sup>But let your word Yes be Yes and your No, No. Anything beyond this is from the evil one.

<sup>38</sup>You have heard how it was said, "An eye for an eye and a tooth for a tooth."<sup>f</sup> <sup>39</sup>But I say to you, Do not resist the injurer, but whoever strikes you on the right cheek, turn to him the other as well.<sup>g</sup> <sup>40</sup>And if anyone wants to sue you for your undergarment leave him your coat as well.<sup>h</sup> <sup>41</sup>And whoever forces you to go one mile, go with him two miles.<sup>i</sup> <sup>42</sup>Give to the solicitor and do not refuse the borrower.

<sup>43</sup>You have heard that it was said, "Love your neighbor and hate your enemy."<sup>j</sup> <sup>44</sup>But I say to you, Love your enemy and pray for your persecutors. <sup>45</sup>In this way you may become sons of your heavenly Father,<sup>k</sup> for He makes His sun to rise on the evil and the good and He pours rain upon the just and the unjust. <sup>46</sup>For if you love those who love you, what is your merit? Do not the tax collectors as much? <sup>47</sup>And if you greet only your kin, how does your conduct excel? Do not even the pagans do the same? <sup>48</sup>You then are to be perfect as your heavenly Father is perfect.<sup>1</sup>

**6** BE CAREFUL NOT TO PERFORM your good works publicly to be noticed by the people; else you forfeit your reward with your heavenly Father. <sup>2</sup>So, when you do benevolence, do not blow a trumpet ahead of you as the

b) The national Council or Sanhedrin was a court composed of seventy-one judges, all Hebrews, usually presided over by the high priest. Local courts were composed of seven judges.

c) Adultery always involves at least one married person; fornication may relate to the unmarried.

d) Hell as the place of woe due to sin.

f) As still in our courts, of late with a hope of reformation added.

g) See Jn. 18:22,23 to show how Christ deals with principles rather than with literal orders.

h) The tunic or undergarment reached to the knees; the cloak or robe, worn when not working, reached to near the ankles. i) Always to take over a burden. j) Lev. 19:18.

k) We show kinship by living His principles. l) Teleios — complete, mature.

## MATTHEW 6 *Live in God's Presence; Give, Worship, and Grow Truly Rich*

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hypocrites do in the synagogues and in the streets to gain glory from men. I assure you, they have their reward.

<sup>3</sup>But when you practice charity, your left hand must not know what your right is doing,<sup>m</sup> <sup>4</sup>so your charity will be in secret. And your Father who sees in secret will reward you.

<sup>5</sup>And when you pray, be not like the hypocrites, for they love to pray standing in the synagogues and on the important street corners to be seen by the people. I assure you, they have been paid in full. <sup>6</sup>But you, when you pray, enter your inner room and with your door closed pray to your Father, the Invisible, and your Father who sees in secret will reward you.

<sup>7</sup>When you pray do not repeat and repeat as the pagans do,<sup>n</sup> for they imagine that for their much talking they will secure a hearing. <sup>8</sup>Be not like them, for your Father knows your need before you ask Him. <sup>9</sup>This then is the way you should pray:

Our Father who art in heaven, Thy name be kept holy. <sup>10</sup>Thy kingdom come. Thy will be done on earth as in heaven.

<sup>11</sup>Give us today our daily bread. <sup>12</sup>And forgive us our debts<sup>o</sup> as we have forgiven our debtors. <sup>13</sup>And lead us not into temptation<sup>p</sup> but deliver us from the evil one. (For Thine is the kingdom and the power and the glory forever. Amen.)

<sup>14</sup>For if you forgive others their trespasses, your heavenly Father will forgive you, too; <sup>15</sup>but if you do not forgive people, neither will your heavenly Father forgive your trespasses.

<sup>16</sup>When you fast, be not gloomy-faced like the hypocrites, for they make their looks unsightly to show others their fasting. I assure you, they are

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getting fully paid. <sup>17</sup>But when you fast, anoint your head and wash your face, <sup>18</sup>so that no one except your heavenly Father, the Invisible, may notice your fasting. And your Father who sees in secret, will reward you.

<sup>19</sup>Do not lay up for yourselves treasures on earth where moth and rust destroy and where thieves dig through and steal. <sup>20</sup>But lay up for yourselves treasures in heaven where no moth or rust destroy and where thieves do not dig through and steal. <sup>21</sup>For where your treasure is there will your heart be also.

<sup>22</sup>The eye is the body's lamp. If then, your eye is sound, your whole body is illumined, <sup>23</sup>but if your eye is defective, your whole body is in the dark. If then the light within you grows dark,—how dense a darkness!

<sup>24</sup>No one can serve two masters,<sup>q</sup> for he will either hate the one and love the other or support the one and frown on the other. You cannot serve God and mammon.<sup>r</sup>

<sup>25</sup>I tell you therefore, do not worry about your living,—what you are to eat (or drink), or about your body, what you are to wear. Is not the life more important than its nourishment and the body than its clothing? <sup>26</sup>Look at the birds of the air, how they neither sow nor reap nor gather into barns; but your heavenly Father supports them. Are not you more valuable than they?

<sup>27</sup>Furthermore, who of you is able through worrying to add one foot to his span of life?<sup>s</sup> <sup>28</sup>And why worry about clothes? Observe carefully how the field lilies grow. They neither toil nor spin, <sup>29</sup>but I tell you that even Solomon in all his splendor was never dressed like one of these. <sup>30</sup>But if God so clothes the field grass that exists to-

m) We must not feel elated over our own nobleness.

n) Which applies to the words of this prayer. Too often they are not prayed but repeated. Leaders even say: "Let us repeat the Lord's prayer."

o) Our falling short in meeting divine requirements; our being in every way in debt.

p) We pray, if we know ourselves, to be divinely led where no temptation lurks, for it weakens and its source is evil. Testing is like wrestling but tempting is like poison gas; it hurts.

q) Our Lord has in mind two who are against each other. We cannot take orders from both.

r) Whatever is trusted in aside from God, usually wealth, is here intended. So trusted it becomes opposed to God.

s) *Helikia* — term of life, maturity, stature. "Span of life" seems best to translate Greek phrase.



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day and is thrown into the furnace tomorrow, will He not more surely clothe you, faint believers?

<sup>31</sup>Do not then feel anxious, saying, "What shall we eat?" or "What shall we drink?" or "What are we to wear?"

<sup>32</sup>For on all these things pagans center their interest while your heavenly Father knows that you need them all. <sup>33</sup>But you, seek first His kingdom and His righteousness and all these things will be added on for you. <sup>34</sup>Do not fret therefore in view of tomorrow for tomorrow will have its own anxieties. The day's peculiar troubles suffice for that day.<sup>t</sup>

**7 DO NOT PASS JUDGMENT, SO YOU** may not be judged;<sup>u</sup> <sup>2</sup>for the way you judge you will be judged and with what yardstick you measure you will be measured. <sup>3</sup>But why notice the splinter in your brother's eye without minding the beam in your own eye? <sup>4</sup>Or how can you say to your brother, "Let me extract that splinter from your eye," when there is a beam in your own eye? <sup>5</sup>You hypocrite! First get rid of that beam in your eye, then you will see clearly to extract the splinter from your brother's eye.

<sup>6</sup>Do not give what is sacred to the dogs, neither throw your pearls before the hogs, so they may not sooner or later trample them under their feet and, turning around, lacerate you.

<sup>7</sup>Ask and it will be given you; seek and you will find; knock and it will be opened to you. <sup>8</sup>For every supplicant receives and the seeker finds and to him who knocks it is opened.<sup>v</sup> <sup>9</sup>Who of you men whose son asks for bread, will give him a stone; <sup>10</sup>or if he asks for fish, will give him a snake? <sup>11</sup>If you then, mean as you are, know enough to give your children what is good, how much more surely will your heavenly Father give what is good to those who ask Him! <sup>12</sup>Accordingly, whatever you would have people do for you, do the

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same for them, for this covers the Law and the Prophets.<sup>w</sup>

<sup>13</sup>Enter through the narrow gate; for wide is the gate and spacious the road that leads on to destruction and many are those entering through it. <sup>14</sup>Because narrow is the gate and contracted the road that leads on to life and few are its discoverers.

<sup>15</sup>Be wary of the false prophets who come to you in the guise of sheep while at heart they are voracious wolves. <sup>16</sup>You will know them by their output. Do people gather grapes from thorns or figs from thistles? <sup>17</sup>So every sound tree bears good fruit, but a decaying tree bears defective fruit. <sup>18</sup>A good tree cannot bear bad fruit, nor can a bad tree bear sound fruit. <sup>19</sup>Every tree that fails to bear good fruit is felled and thrown into the fire. <sup>20</sup>Similarly you will know people from their productions.

<sup>21</sup>Not everyone who says to Me, "Lord, Lord!" shall enter into the kingdom of heaven, but he who does the will of My Father in heaven. <sup>22</sup>Many will say to Me on that Day, "Lord, Lord, did we not prophesy in Thy name and in Thy name cast out demons and in Thy name do many wonderful works?" <sup>23</sup>Then I will frankly say to them, I never knew you! Get away from Me, you mischief workers!

<sup>24</sup>Everyone then who listens to these sayings of Mine and puts them into practice will be like a thoughtful man who built his house on the rock. <sup>25</sup>The rains came down, the floods rose, the winds blew and beat upon that house but it never collapsed, for it was based on the rock. <sup>26</sup>And everyone who hears these sayings of Mine and fails to practice them shall be like a foolish man who built his house on the sand. <sup>27</sup>The rains came down, the floods rose, the winds blew and beat upon that house and it collapsed. And the wreck of it was complete.

<sup>28</sup>It came about that when Jesus had

t) No abrogation of the commandment, "Six days shalt thou labor," needful for sustaining life, but a needed warning against worry which always involves useless expenditure.

u) Because God alone knows motives behind words and deeds

v) Always with the Christian basis in mind, seek first the kingdom of God. Then are our desires in line with God's will for us. w) God's good will and ours go together.

## MATTHEW 7, 8

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finished these sayings, the crowds were amazed at His teaching, <sup>29</sup>for He taught them as an authority and not like their scribes.<sup>x</sup>

**8** AS HE CAME DOWN FROM THE mountain,<sup>y</sup> great crowds followed Him. <sup>2</sup>And a leper came up and knelt before Him saying: "Lord, if you are willing you are able to cleanse me." <sup>3</sup>Reaching out His hand He touched him saying, I am willing. Be cleansed! And instantly his leprosy was cleared away. <sup>4</sup>Jesus told him, See that you speak to no one, but go, show yourself to the priest and offer the gift which Moses prescribed to notify others.<sup>z</sup>

<sup>5</sup>Upon His entering Capernaum a centurion<sup>a</sup> came to Him entreating Him, <sup>6</sup>"Lord, my boy<sup>b</sup> lies paralyzed at the house in great agony." <sup>7</sup>He responded, I will come and heal him. <sup>8</sup>the centurion answered, "Lord, I am not fit to have You come under my roof; only speak the word and my boy will be healed. <sup>9</sup>For I am personally under authority and have servants under me. To one I say, 'Go!' and he goes; to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

<sup>10</sup>As Jesus listened, He marveled and said to those with Him, I assure you, I have not found anyone in Israel with so much faith. <sup>11</sup>And I tell you that many shall come from east and west and will be reclining with Abraham, Isaac and Jacob in the kingdom of heaven, <sup>12</sup>while the sons of the kingdom shall be expelled into the outside darkness. There shall be weeping and grinding of teeth.

<sup>13</sup>Then Jesus said to the centurion, Go home! As you have believed so shall it be for you. And at that exact moment the boy was cured.

## Wider Influence; More People Drawn to Him

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<sup>14</sup>Entering Peter's home, Jesus noticed his mother-in-law bedridden with fever, <sup>15</sup>so He touched her hand and the fever left her. She got up and waited on Him.

<sup>16</sup>At eventide they brought to Him many demoniacs and with a word He cast out the spirits, and He healed all who had diseases, <sup>17</sup>so that the word spoken through the prophet Isaiah became fulfilled, "He Himself took our weaknesses and carried off our diseases."<sup>c</sup>

<sup>18</sup>Seeing great crowds around Him, Jesus gave orders to cross to the other side,<sup>d</sup> <sup>19</sup>when a certain scribe approached and said to Him, "Teacher, I will follow you wherever you may go." <sup>20</sup>Jesus told him, The foxes have lairs and the wild birds have roosts but the Son of Man owns no place to lay His head.

<sup>21</sup>Another of the disciples said to Him, "Lord, permit me first to go and bury my father." <sup>22</sup>But Jesus told him, Follow Me and leave the dead to bury their own dead.<sup>e</sup>

<sup>23</sup>As He embarked, His disciples came along with Him. <sup>24</sup>And presently a severe storm came up on the sea,<sup>f</sup> so that the ship was hidden by the waves; but He lay sleeping. <sup>25</sup>So they went to Him and roused Him, saying, "Lord, save us; we are lost!" <sup>26</sup>He said to them, Faint believers, why are you afraid? Then standing up He rebuked the winds and the sea and there was a great calm. <sup>27</sup>Amazed, the men exclaimed, "What kind of man is this that even the winds and the sea obey him?"

<sup>28</sup>When He reached the other side, the Gadarene country, two demoniacs coming out of the tombs, met Him. So ferocious were they that no one could travel on that road. <sup>29</sup>They

x) The scribes quoted commentators for their teaching; Jesus did not need to do so.

y) On the mountain He had taught His disciples, away from the crowd, so they might later be ready to reach the greater number. z) Lev. 14:3.

a) A military officer of presumably 100 soldiers but usually more. Our "captain" corresponds well. b) Throughout the orient house servants are so named, including those in the homes of our missionaries. c) Isa. 53:4.

d) From near Capernaum at the northwest corner of the lake toward the east coast. But the inquirers came before they set sail.

e) This may intimate that his relatives were spiritually dead; it certainly means that the inquirer must leave every hindering interest behind.

f) Squalls from the canyon where Jordan entered the lake were frequent and sudden.

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shouted: "Son of God, what have You to do with us? Have You come here to torture us ahead of time?"

<sup>30</sup>Now at some distance from them a large drove of hogs was feeding, <sup>31</sup>so the demons begged of Him, "If you expel us, send us into the drove of hogs."

<sup>32</sup>He said to them, Begone! And they, coming out, entered into the hogs and the whole drove rushed down the precipice into the sea and perished in the waters.

<sup>33</sup>The herdsmen fled; went off to town and reported everything, including the affair of the demoniacs. <sup>34</sup>Then the whole town came out to meet Jesus and when they saw Him they begged of Him to move out of their district.

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**9** SO HE EMBARKED, CROSSED OVER and reached His own city.<sup>e</sup> <sup>2</sup>There they carried to Him a paralytic on a mat. And seeing their faith<sup>h</sup> Jesus said to the paralytic, Cheer up, son! your sins are forgiven! <sup>3</sup>Some of the scribes then said to themselves, "This man blasphemeth." <sup>4</sup>Jesus, knowing their thoughts, said, Why do you think evil in your hearts? <sup>5</sup>For which is easier to say, Your sins are forgiven, or to say, Rise and walk? <sup>6</sup>But to let you see that the Son of Man has authority to forgive sins on the earth,—He then said to the paralytic, Rise, pick up your mat and go home! <sup>7</sup>Arising, he did go home, <sup>8</sup>and when the crowds saw it they were awed and they praised God who had granted such power to men.

<sup>9</sup>As Jesus passed on from there, He saw a man named Matthew sitting at the tax office and said to him, Follow Me! So he arose and followed Him. <sup>10</sup>And as Jesus was reclining at the table in the house,<sup>i</sup> numerous tax collectors and sinners came to join Jesus and His disciples. <sup>11</sup>The Pharisees who noticed it, said to His disciples, "Why does your teacher eat with tax collec-

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tors and sinners?" <sup>12</sup>But as He heard it, He said, The healthy have no need of a physician, but the sick. <sup>13</sup>But go and learn what this means, "I care for mercy and not for sacrifice."<sup>j</sup> For I did not come to call the righteous but sinners.<sup>k</sup>

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<sup>14</sup>Then John's disciples came up to Him and said, "Why do we and the Pharisees fast, and your disciples do not fast?" <sup>15</sup>Jesus answered them, Can wedding guests mourn while the bridegroom is with them?<sup>l</sup> But days are coming when the bridegroom is taken from them and then they will fast. <sup>16</sup>But no one sews a patch of unshrunk cloth on an old coat, for the patch would tear away from the coat and the tear become worse. <sup>17</sup>Neither do they pour new wine into old wineskins, else the wineskins burst, the wine is spilled and the skins are ruined. Instead, they put new wine into new skins and both are preserved.

<sup>18</sup>While He was still speaking to them about this, a ruler<sup>m</sup> came and knelt before Him saying, "My daughter has just died; but come, place your hand on her and she will live!" <sup>19</sup>Jesus rose and with His disciples followed him. <sup>20</sup>Also a woman, who had for twelve years suffered from hemorrhages, came up behind Him and touched the fringe of His robe; <sup>21</sup>for she said to herself, "If I can only touch His robe I shall recover."<sup>n</sup> <sup>22</sup>Jesus, turning and seeing her, said, Courage, daughter, your faith has healed you! And the woman was well from that hour.

<sup>23</sup>On reaching the ruler's house and seeing the flute players and the noisy crowd, <sup>24</sup>Jesus said, Move out, for the girl is not dead but asleep! They laughed derisively at Him, <sup>25</sup>but after the crowd had been expelled, He went in and took her hand and the girl rose up. <sup>26</sup>The fame of it spread over all that country.

g) Not Nazareth but Capernaum. h) That of bearers and patient.

i) Matthew's home, see Lk. 5:29, where he is called Levi. j) Hos. 6:6.

k) Those deeming themselves righteous and feeling no need of Him. Sinners were Hebrews who failed to attend synagogue and temple, neither did they bring offerings and sacrifices—those we would now call the unchurched. l) John had mentioned Christ as a bridegroom, Jn. 3:29.

m) Jairus, a ruler of the synagogue, Lk. 8:41.

n) No virtue in the robe; it came from Christ, Lk. 8:46.

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<sup>27</sup>While Jesus was walking away, two blind men followed Him, crying out, "Son of David, pity us!" <sup>28</sup>Then as He was entering the house, the blind men came up to Him and Jesus said to them, Do you believe I can do this? They answered Him, "Yes, Lord!" <sup>29</sup>He then touched their eyes and said, To the measure of your faith it shall be to you. <sup>30</sup>And their eyes were opened. Jesus charged them strictly, See that no one learns of this.<sup>o</sup> <sup>31</sup>But they went out and spread His fame over that whole country.

<sup>32</sup>As they were leaving, a dumb man was brought to Him, who was demon-possessed <sup>33</sup>and when the demon had been expelled, the dumb spoke. Then the crowds marveled; they said, "The like was never seen in Israel." <sup>34</sup>But the Pharisees said, "Through the prince of the demons he casts out the demons."

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<sup>35</sup>Jesus went among all the towns and the villages teaching in their synagogues,<sup>p</sup> announcing the gospel of the kingdom and healing every disease and every illness. <sup>36</sup>But as He looked at the multitudes He was filled with pity over them because they were like shepherdless sheep that are mangled and thrown to the ground. <sup>37</sup>Then He said to His disciples, The harvest is indeed abundant but the workers are few; <sup>38</sup>therefore pray the LORD of the harvest that He may draft workers into His harvest.

**10** CALLING HIS TWELVE DISCIPLES to Him,<sup>q</sup> He gave them power over depraved spirits to cast them out, and to heal every disease and every malady. <sup>2</sup>Now these are the names of the twelve apostles: first, Simon, called Peter, and his brother Andrew; James the son of Zebedee and his brother

## *Gives Blind Sight; Commissions the Twelve*

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John; <sup>3</sup>Philip and Bartholomew;<sup>r</sup> Thomas and Matthew the tax collector; James the son of Alphaeus and Thaddeus;<sup>s</sup> <sup>4</sup>Simon the Zealot and Judas Iscariot who also betrayed Him.

<sup>5</sup>These twelve Jesus sent out with the charge: Neither go off to the Gentiles nor enter a Samaritan city, <sup>6</sup>but rather go to the wandering sheep of the house of Israel. <sup>7</sup>And as you go about, preach that the kingdom of heaven is at hand. <sup>8</sup>Heal the sick; raise the dead; cleanse lepers; expel demons. Freely you have received; freely give. <sup>9</sup>Acquire neither gold nor silver nor copper in your belts, <sup>10</sup>nor a bag for the journey; neither two undergarments, nor sandals, nor staff. For the worker deserves his support.<sup>t</sup>

<sup>11</sup>Whatever town or village you enter, inquire who in it is deserving and stay there until you leave the community. <sup>12</sup>And as you enter the home, give your greetings, <sup>13</sup>and if the home is deserving, let your peace come upon it; but if it is undeserving your peace will return to you. <sup>14</sup>And where no one welcomes you or listens to your message, leave that house or town and shake the dust off your feet. <sup>15</sup>I assure you, the land of Sodom and Gomorrah shall fare better in the judgment day than that town.

<sup>16</sup>Mind you, I am sending you out as sheep among wolves; therefore, be as subtle as serpents and as guileless as doves. <sup>17</sup>So be cautious with men, for they will deliver you to councils and in their synagogues they will flog you, <sup>18</sup>and you will be haled before governors and kings on My account, to testify to them and to the Gentiles. <sup>19</sup>But when they hand you over, have no anxiety how or what to say, for it will be given you in that hour what to say; <sup>20</sup>because not you are the speakers but

o) Such a recovery could hardly remain a secret, but popularity made the worship and teaching of Jesus hard to carry out; He needed periods of solitariness which were denied Him by the crowds.  
p) The Jews gave visitors of their own people a chance to address them at meeting until they felt the chance was misused.

q) Selecting twelve out of His followers, He ordained them to apostleship, to be constantly with Him preparatory to His own ascension.

r) Nathanael in John's Gospel. Note how the apostles are paired; they did their visiting in pairs.

s) Thaddeus is called Judas not Iscariot, Jn. 14:22.

t) Jesus no longer worked for a living at His trade after entering His ministry, and so He ordered for His ordained ministers.

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the Spirit of your Father speaking in you.

<sup>21</sup>Brother shall betray brother to death and father his child. Children shall turn against parents and cause their death, <sup>22</sup>and you shall be hated by everyone on account of My name. But he who perseveres to the end shall be saved.

<sup>23</sup>When they persecute you in one town, flee to the next, for I assure you that you will not have completed the towns of Israel before the Son of Man arrives.<sup>u</sup>

<sup>24</sup>A pupil is not above his teacher, nor a servant above his master. <sup>25</sup>It suffices for a pupil to be like his teacher and for the servant to be like his master. If they have called the head of the house Beelzebub, how much more its members! <sup>26</sup>Do not therefore fear them, for nothing is covered that shall not be uncovered, and hidden that shall not be made known. <sup>27</sup>What I tell you in the dark you must say in the light, and what you hear close to your ear you must herald from the housetops.

<sup>28</sup>Be not afraid of those who kill the body but cannot kill the soul; but rather fear Him who is able to destroy both soul and body in hell. <sup>29</sup>Do not two sparrows sell for a penny? And not one of them falls to the ground unrelated to your Father. <sup>30</sup>As for you, the hairs of your head are all numbered. <sup>31</sup>Have no fear then; you are of more consequence than many sparrows.

<sup>32</sup>Everyone therefore who shall acknowledge Me before men, I will acknowledge before My heavenly Father, <sup>33</sup>but whoever disowns Me before men him will I also disown before My heavenly Father.

<sup>34</sup>Do not suppose that I have come to bring peace on the earth. I have not come to bring peace but a sword.<sup>v</sup> <sup>35</sup>For I have come to bring division, a man

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against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, <sup>36</sup>and a man's enemies shall be of his own household. <sup>37</sup>He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>Whoever finds his life shall lose it, and whoever on My account loses his life shall find it.

<sup>40</sup>Whoever receives you receives Me and whoever receives Me receives Him who sent Me. <sup>41</sup>Whoever receives a prophet because he is a prophet will receive the reward of a prophet and whoever receives an upright man because he is upright will receive an upright man's reward. <sup>42</sup>And whoever gives one of these little ones but a cup of cold water to drink because he is a disciple, I assure you he shall not lose his reward.

**11** WHEN JESUS HAD FINISHED INSTRUCTING His twelve disciples He left there to teach and preach in their towns.

<sup>2</sup>Now when John heard in prison of Christ's activities, he sent and asked Him through his disciples, <sup>3</sup>"Are you the Coming One or should we look for someone else?" <sup>4</sup>Jesus replied to them, Go and report to John what you hear and see: <sup>5</sup>The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised and the poor are evangelized: <sup>6</sup>And blessed is everyone who finds in Me nothing objectionable.<sup>w</sup>

<sup>7</sup>As the inquirers were leaving, Jesus began to say to the crowds about John, What did you go out into the desert to gaze on? A reed swayed by the wind?<sup>x</sup> <sup>8</sup>What did you really go out to see? A man dressed in soft clothes? Wearers of soft clothes live in palaces. <sup>9</sup>Why

u) This could hardly relate to His birth for it was past; nor to His personal return. It was fulfilled in the descent of the Holy Spirit which inaugurated in fullness the redemptive work by bringing repentance and giving new birth.

v) Because of Jesus opposition to His followers arises; His disciples cannot please Him and please worldly friends and relatives.

w) Skandalisthei, from which our "scandalized." John prayed for deliverance but remained in the dungeon. x) Although now unsettled, John was not weakling.

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then did you go out? To see a prophet? Yes, I tell you and far more than a prophet. <sup>10</sup>This is the one about whom it is written, "See, I send My messenger before your face who shall prepare the road ahead of you."<sup>v</sup> <sup>11</sup>I assure you, none has arisen among those born of women greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.<sup>z</sup> <sup>12</sup>But from the time of John the Baptist until now the kingdom of heaven has been rushed, and the impetuous seize it by force.<sup>a</sup> <sup>13</sup>For until John all the Prophets and the Law foretold it. <sup>14</sup>If you care to accept it, he himself is Elijah who was to come. <sup>15</sup>Whoever has ears let him listen.

<sup>16</sup>But to what shall I compare this generation? It is like children sitting in the market places and calling out to their playmates, <sup>17</sup>"We have played the flute for you and you have not danced; we have sung dirges (to you) and you did not beat the breast." <sup>18</sup>For John came neither eating nor drinking<sup>b</sup> and they say, "He has a demon." <sup>19</sup>The Son of Man came eating and drinking and they say, "Look at a glutton and wine drinker, a friend of tax collectors and sinners!" And still, wisdom is vindicated by her effects.

<sup>20</sup>Then He began to reproach the towns in which most of His wonders had been wrought, because they did not repent: <sup>21</sup>Alas for you, Chorazin! Alas for you, Bethsaida! Because if in Tyre and Sidon the wonders had been wrought that were done in you, they would long ago have repented in sackcloth and ashes. <sup>22</sup>I tell you further: it will be more endurable in the judgment day for Tyre and Sidon than for you.<sup>c</sup>

<sup>23</sup>And you, Capernaum, were you not exalted to heaven? Brought down to Hades<sup>d</sup> you will be. For if in Sodom

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the miracles had been wrought that were done in you, it would have remained to this day. <sup>24</sup>I tell you further, that for the land of Sodom it will be more endurable in the judgment day than for you.

<sup>25</sup>About that time Jesus reacted by saying: I thank Thee, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent and revealing it to babes.<sup>e</sup> <sup>26</sup>Yes, Father, for thus it was pleasing in Thy sight. <sup>27</sup>Everything has been handed over to Me from My Father, and no one understands the Son except the Father, nor does anyone understand the Father except the Son and he to whom the Son wishes to reveal Him.

<sup>28</sup>Come to Me all you who labor and are heavily burdened and I will rest you. <sup>29</sup>Take My yoke on you and learn of Me, for I am gentle and humble of heart, and you will find rest for your souls; <sup>30</sup>for My yoke is easy and My burden is light.

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**12** ABOUT THAT TIME JESUS walked one Sabbath through the grain fields. His disciples were hungry and began to pluck heads and to eat. <sup>2</sup>As the Pharisees observed it they said to Him, "Look! Your disciples are doing what is not lawful to be done on the Sabbath!" <sup>3</sup>But He replied, Have you not read what David did when he and his men were hungry, <sup>4</sup>how he entered the house of God and ate the loaves of presentation which neither he nor his men but only the priests were allowed to eat?<sup>f</sup> <sup>5</sup>Or have you never read in the Law how on the Sabbath days the priests in the temple break the Sabbath and are blameless?<sup>g</sup> <sup>6</sup>But I tell you that One greater than the temple is here. <sup>7</sup>And had you known what this means, "I want mercy and not sacrifice,"<sup>h</sup> you would not have

y) Mal. 3:1. z) Because in the New Covenant; John was in between Old and New.

a) A great revival saw many converts "fleeing the wrath to come."

b) John did not attend weddings and dinners as Jesus did and he was less companionable, but people did not respond heartily to either John or Jesus.

c) Jezebel had wrought the idolatry and the sins of Phoenicia into Israel, which remained a horrible memory for every Israelite. Tyre and Sidon were the chief cities.

d) The realm of the dead. e) Infants, minors, uneducated, simple folk. f) I Sam. 21:6.

g) Num. 28:9.

h) Hos. 6:6; also Mic. 6:8 and Isa. 1:11,17, away from law works, toward grace and gratefulness.

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condemned the innocent. <sup>8</sup>For the Son of Man is Lord (even) of the Sabbath.

<sup>9</sup>Leaving there He went into their synagogue <sup>10</sup>and a man with a paralyzed hand was there; so, to incriminate Him, they asked Him, "Is it lawful to heal on the Sabbath?" <sup>11</sup>But He said to them, Is there one of you with a single sheep who will not take hold of it and pull it out if on the Sabbath it falls into a pit? <sup>12</sup>How much more value then has a man above a sheep! So that it is lawful to do good on the Sabbath. <sup>13</sup>He then said to the man, Hold out your hand! He held it out and it was restored as sound as the other. <sup>14</sup>But the Pharisees went away and concocted a plot against Him so they might destroy Him.

<sup>15</sup>Jesus, knowing this, withdrew from that place. Many followed Him and He healed them all <sup>16</sup>and charged them not to advertise Him, <sup>17</sup>so that the saying of Isaiah the prophet was fulfilled, <sup>18</sup>"Behold My Servant whom I have chosen, My Beloved in whom My soul delights; I will invest Him with My Spirit and He will announce justice to the Gentiles. <sup>19</sup>He will not quarrel or shout, nor shall anyone hear His voice in the streets. <sup>20</sup>He will not break a bruised reed; He will not extinguish a smoldering wick until He carries justice to victory. <sup>21</sup>And the nations shall hope in His name."<sup>1</sup>

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<sup>22</sup>Then there was led to Him a blind and dumb demoniac and He healed him, so that the dumb both spoke and saw. <sup>23</sup>And all the crowds were amazed and said, "May not this be the Son of David?" <sup>24</sup>But when the Pharisees heard it they said, "This fellow does not expel demons except through Beelzebub, the prince of demons."

<sup>25</sup>Reading their thoughts, He said to them, Any kingdom that is divided against itself goes to ruin and any city or home that is divided against itself cannot stand. <sup>26</sup>If Satan expels Satan,

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he is divided against himself. How then shall his kingdom stand? <sup>27</sup>Besides, if I cast out demons through Beelzebub, through whom do your sons cast them out? On this score they will be your judges. <sup>28</sup>But if I expel demons through the Spirit of God, then the kingdom of God has unexpectedly overtaken you.

<sup>29</sup>How indeed can a person enter into a strong man's house and rob his belongings unless he first binds the strong man? After that he may rob his house.<sup>1</sup> <sup>30</sup>Whoever is not with Me is against Me and whoever is not gathering with Me scatters. <sup>31</sup>I tell you therefore: All sins and blasphemies are forgivable for men, but abusive speech about the Spirit shall not be forgiven. <sup>32</sup>If one should speak a word against the Son of Man he may be forgiven, but if he speaks against the Holy Spirit it shall not be forgiven him either in this world or in the world to come.<sup>k</sup>

<sup>33</sup>You either declare both tree and fruit to be sound or you hold both tree and fruit to be bad, for the tree is known by its fruit. <sup>34</sup>Brood of vipers, how can you speak honorably, evil as you are?<sup>1</sup> For from the overflow of the heart the mouth speaks. <sup>35</sup>A good man brings out good things from good accumulations and a wicked man brings out bad things from bad accumulations. <sup>36</sup>But I tell you that for every useless word spoken men shall be answerable in the judgment day. <sup>37</sup>For by your words you will be acquitted and by your words you will be condemned.

<sup>38</sup>Then some of the scribes and Pharisees replied to Him, "Teacher, we should like to see your token of proof!" <sup>39</sup>But He answered them, A wicked and disloyal generation craves evidence and no evidence shall be given it except the sign of the prophet Jonah. <sup>40</sup>For as Jonah was for three days and three nights in the sea monster's stomach, so shall the Son of Man be three days and three nights in the

i) Isa. 42:1-4, Matthew had seen himself as a bruised reed.

j) In this parable the house, we believe, represents our world; the strong man is Satan; his belongings are people. Jesus enters and binds him, to rescue human souls.

k) No salvation is possible for one who continues to resist the call and influences of the Holy Spirit.

l) Those thinking Jesus an ever-smiling Santa Claus cannot have read His biography carefully.

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earth's heart. <sup>41</sup>Ninevite men shall arise at the judgment along with this generation and shall condemn it, for they repented at Jonah's preaching and indeed One greater than Jonah is here. <sup>42</sup>The southern queen shall rise at the judgment with this generation and condemn it, for she came from the ends of the earth to listen to Solomon's wisdom and indeed One greater than Solomon is here.

<sup>43</sup>When the unclean spirit goes out of a person he roams through dry places looking for rest and does not find it. <sup>44</sup>Then he says, "I will go back to the house I left," and comes and finds it vacant, cleaned and orderly. <sup>45</sup>He then goes out to bring along with him seven other spirits worse than himself and they enter and live there. And the final condition of that person is worse than the first. So it will be with this wicked generation.<sup>m</sup>

<sup>46</sup>While He was still speaking to the crowds His mother and brothers stood outside wanting to talk with Him <sup>47</sup>(so someone told Him, "Your mother and your brothers stand outside, wanting to speak to you"). <sup>48</sup>But He rejoined to the one who told Him, Who is My mother and who are My brothers? <sup>49</sup>And stretching out His hand to His disciples, He said, Here are My mother and My brothers; <sup>50</sup>for whoever does the will of My heavenly Father is My brother and sister and mother.<sup>n</sup>

**13** THAT SAME DAY JESUS, LEAVING the house, sat by the seaside <sup>2</sup>and such great crowds gathered around Him that He stepped into a boat and sat down while the whole multitude stood on the beach. <sup>3</sup>And He told them much in parables, saying:

A sower went out to sow, <sup>4</sup>and in his sowing some seeds fell on the footpath and the birds came and ate them. <sup>5</sup>Some fell on rocky soil where they had little earth and sprang up quickly because the soil was shallow; <sup>6</sup>but with

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the rising sun they were scorched and, having no root, withered. <sup>7</sup>Some fell among the thorns and the thorns grew up and choked them. <sup>8</sup>But the rest fell on the good earth and bore a crop—some a hundred, some sixty and some thirty-fold. <sup>9</sup>Whoever has ears let him listen.

<sup>10</sup>The disciples came up and said to Him, "Why do you speak to them in parables?" <sup>11</sup>He answered, Because it is granted you to know the secrets of the heavenly kingdom, but it is not granted them.<sup>o</sup> <sup>12</sup>For whoever has shall receive superabundantly, but whoever has not shall be deprived of whatever he has. <sup>13</sup>For this reason I speak to them in parables, because they look and see nothing; they listen and neither hear nor understand. <sup>14</sup>On their part Isaiah's prophecy is fulfilled, "You will listen and listen but not at all understand; you will look and look but never see at all. <sup>15</sup>For this people's heart has grown dull and with their ears they hear poorly; they have their eyes shut so they may not see with their eyes and hear with their ears and understand with their hearts and return and I would heal them."<sup>p</sup> <sup>16</sup>But blessed are your eyes for they see and your ears for they hear. <sup>17</sup>For I assure you that many prophets and upright men have longed to see what you see and did not, and to hear what you are hearing and did not. <sup>18</sup>Listen, then, to the parable of the sower.

<sup>19</sup>When anyone hears the message of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart. This represents the sowing on the footpath. <sup>20</sup>But what was sown on rocky soil refers to the one who hears the message and at once accepts it gladly; <sup>21</sup>but it takes no root in him; it does not last. Trouble or persecution arises on account of the message and at once he feels scandalized. <sup>22</sup>And what was sown among thorns means one who listens to the message, but worldly worries and

m) Their hearts remained empty and ready for entrance of evil so long as Jesus was kept outside.  
n) Genuine discipleship far surpasses physical ties; which are not lowered, but spiritual ties are lifted; for kinship with God through Christ stands supreme.

o) Not because of arbitrary judgment against them but because they neglect divine grace; they are themselves unresponsive soil.

p) Isa. 6:9, 10 so perfectly expressive of what our Lord had just said.



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the enjoyment of wealth choke the word and it becomes unproductive. <sup>23</sup>But what was sown in good ground means one who listens and understands the message; he bears fruit and yields, one a hundred, one sixty and one thirty-fold.

<sup>24</sup>He put before them another parable: The kingdom of heaven is like a man who sowed good seed in his field, <sup>25</sup>but while the men were asleep his enemy came and sowed darnel among the wheat and got away. <sup>26</sup>When the blade shot up and the wheat headed, the darnel appeared, too. <sup>27</sup>The owner's servants went to him and said, "Was not that good seed, sir, that you sowed in your field? Where then did the weeds come from?" <sup>28</sup>He said to them, "An enemy has done this." They asked him, "Would you like then to have us go and weed them out?" <sup>29</sup>But he said, "No, for in gathering up the darnel you might uproot the wheat along with them." <sup>30</sup>Let them grow side by side until harvest time and at harvest time I shall direct the reapers to collect the weeds first, to bundle them up and to burn them, but to bring the grain into my barn."

<sup>31</sup>Another parable He presented to them: The kingdom of heaven is like a mustard seed which a man took and sowed in his field. <sup>32</sup>It is the smallest of all seeds but when grown up it is bigger than any plant and becomes a tree, so that the birds of the air come and roost in its branches.

<sup>33</sup>He told them another parable: The kingdom of heaven is like yeast which a woman took and buried in three portions of flour until it was all raised.

<sup>34</sup>Jesus said all this to the crowds in parables and never spoke to them except by comparisons, <sup>35</sup>so that the saying of the prophet was fulfilled: "I will open my mouth in parables; I will express what has been hidden since the world's foundations."<sup>r</sup>

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<sup>36</sup>Then leaving the multitudes He went indoors and His disciples came to Him asking, "Explain to us the parable of the weeds in the field." <sup>37</sup>He replied: The sower of the good seed is the Son of Man. <sup>38</sup>The field is the world.<sup>s</sup> The good seeds are the children of the kingdom; but the weeds are the children of the evil one. <sup>39</sup>The enemy who sowed them is the devil. The harvest is the end of the age. The reapers are the angels.

<sup>40</sup>Just as the weeds are collected and burned up so shall it be at the end of the age. <sup>41</sup>The Son of Man shall send forth His angels and they shall gather up out of His kingdom all the stumbling-blocks and those practicing lawlessness <sup>42</sup>and shall cast them into the fiery furnace.<sup>t</sup> There shall be weeping and grinding of teeth. <sup>43</sup>Then shall the righteous radiate like the sun in their Father's kingdom. Whoever has ears, let him listen.

<sup>44</sup>The kingdom of heaven is like a treasure hid in the field, which a man secretes after finding it. Then out of sheer gladness he goes out and sells everything he has and buys that field.

<sup>45</sup>Again the kingdom of heaven is like a merchant looking for beautiful pearls. <sup>46</sup>Having found one pearl of exceptional value he went out and sold all he possessed and bought it.

<sup>47</sup>Once more, the kingdom of heaven is like a seine, cast into the sea and collecting every kind. <sup>48</sup>When it was full they drew it to shore and, sitting down, they put the good ones into baskets and threw out the bad ones.

<sup>49</sup>So shall it be at the end of time. The angels shall come out and separate the wicked from the righteous <sup>50</sup>and shall cast them into the fiery furnace; there shall be wailing and grinding of teeth. <sup>51</sup>Have you understood all this?

They answered Him, "Yes." <sup>52</sup>So He said to them, Every teacher, therefore, who is versed in the kingdom of heaven

q) Pulling up weeds might disturb wheat roots, and wheat might be pulled up by mistake—another version of, Judge not that ye be not judged. r) Ps. 78:2.

s) The Greek word "kosmos" primarily meant orderly arrangement; then came to mean the universe or world. Also the world's inhabitants or people; sometimes ungodly people; also worldly affairs that draw away from God. Here it means the people on earth.

t) Evil spirits share this punishment which, therefore, is not of a physical but of a spiritual nature—absence from God; enforced fellowship with evil spirits; an atmosphere of hate and bitterness, with no tendency to repent.

## MATTHEW 13, 14 *Not Honored at Home; the Baptist Murdered; the 5,000 Fed*

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is like a house manager who brings out of his storeroom new things and old.

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<sup>53</sup>When Jesus had finished these parables He went away <sup>54</sup>and, after arriving in His own country, He taught them in the synagogues in such a way, they were amazed and said, "From where this wisdom and this power of his? <sup>55</sup>Is not this the carpenter's son? Is not his mother called Mary, and his brothers James, Joses, Simon, and Judas? <sup>56</sup>And his sisters, are they not all with us? Where did he get all this?" <sup>57</sup>And they felt offended in Him. But Jesus said to them, A prophet is not without honor except in his own land and home. <sup>58</sup>And because of their unbelief He wrought not many mighty works there.

**14** ABOUT THAT TIME THE TETRARCH Herod<sup>u</sup> heard of Jesus' fame <sup>2</sup>and said to his attendants, "This is John the Baptist. He is risen from the dead, therefore these powers are energizing in him." <sup>3</sup>For Herod had arrested, bound and imprisoned John on account of Herodias,<sup>v</sup> the wife of his brother Philip, <sup>4</sup>because John had told him, "You have no right to have her." <sup>5</sup>He wished to kill him but was afraid of the people for they considered him a prophet.

<sup>6</sup>At the occasion of Herod's birthday the daughter of Herodias danced before them and pleased Herod, <sup>7</sup>so he promised her on oath that he would give her whatever she might ask. <sup>8</sup>But under instruction from her mother she said, "Give me here on a plate the head of John the Baptist." <sup>9</sup>The king was distressed, yet because of the oath and the guests he ordered it given, <sup>10</sup>and sent and beheaded John in prison. <sup>11</sup>On a plate his head was brought in and given to the girl and she handed it to her mother. <sup>12</sup>Then his disciples came, took up the body, buried it and went to let Jesus know.

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<sup>13</sup>When Jesus heard it, He left by boat privately for a desert place, and as the throngs found that out, they followed Him afoot from the cities. <sup>14</sup>On disembarking He saw a great mass of people and felt deep sympathy for them and healed their sick.

<sup>15</sup>With approach of evening the disciples came to Him, suggesting, "The place is solitary and the time is now advanced. Dismiss the crowds, so they can enter the villages and buy food for themselves." <sup>16</sup>But Jesus said to them, "They do not need to go away; you give them to eat." <sup>17</sup>They rejoined, "We have nothing here except five loaves and two fishes." <sup>18</sup>He, however, said, "Bring those here to Me!" <sup>19</sup>and ordered the people to sit down on the grass. Taking the five loaves and two fishes and looking up toward heaven, He blessed and broke and handed the loaves to His disciples and the disciples to the people. <sup>20</sup>They all ate to satisfaction and they picked up the remainder of fragments — twelve full baskets. <sup>21</sup>Not including the women and children there were 5,000 persons who ate.

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<sup>22</sup>He then urged the disciples to embark and to sail ahead of Him to the other side while He dismissed the crowd. <sup>23</sup>And after He had dismissed the people He climbed the mountain for private worship. Evening had fallen and He was there alone. <sup>24</sup>But the boat was by that time a good distance from shore and was tossed by the waves, for the wind was contrary. <sup>25</sup>In the fourth watch of the night<sup>x</sup> He approached them, walking on the sea. <sup>26</sup>And when the disciples saw Him walking on the sea, they exclaimed in terror, "It is a ghost!" and cried out from fear. <sup>27</sup>But He at once addressed them, "Cheer up! It is I; have no fear." <sup>28</sup>Peter answered Him, "Lord, if it is Thou, order me to come to Thee on the water!" <sup>29</sup>He said, "Come!" Peter, climbing down the boat, walked on the

u) Tetrarch, ruling one fourth of a province, Herod Antipas, son of Herod I.

v) Granddaughter of Herod I, half-niece of Herod Antipas, who divorced a daughter of Aretas, an Arabian king, to marry his brother Philip's wife whom he had met in their home in Rome.

w) Miracles are also parables, with life-lessons to this day. x) From 3:00 to 6:00 A.M.

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water and came to Jesus; <sup>30</sup>but looking at the wind he was afraid and, starting to sink, he cried, "Lord, save me!" <sup>31</sup>Instantly Jesus reached out His hand and took hold of him, saying, "You faint believer, why did you doubt?" <sup>32</sup>After they had climbed into the boat, the wind quieted. <sup>33</sup>Then those in the boat knelt before Him, saying, "Truly, Thou art the Son of God!"

<sup>34</sup>Having sailed across, they landed at Gennesaret<sup>y</sup> <sup>35</sup>and when the men of that place recognized Him, they sent into all that surrounding country and brought to Him all who suffered ailments. <sup>36</sup>They begged of Him that they might simply touch the fringes of His robe, and all who touched Him were completely healed.

**15** THEN PHARISEES AND SCRIBES from Jerusalem approached Jesus with the remark, <sup>24</sup>"Why do your disciples transgress the tradition of the ancients? For they do not wash their hands before eating!" <sup>3</sup>But He replied to them, "Why do you transgress the command of God through your tradition? <sup>4</sup>For God has commanded, 'Honor your father and mother,' and 'He who curses father or mother must suffer death.' <sup>5</sup>But you say, 'Whoever says to his father or mother, 'What you might get from me I make an offering,' <sup>6</sup>he need not honor his father and his mother.'"<sup>z</sup> So you have made God's command spineless through your tradition. <sup>7</sup>You hypocrites, Isaiah rightly prophesied about you, <sup>8</sup>"This people honor me with their lips, but the heart they keep far away from Me. <sup>9</sup>Uselessly they worship Me with their teaching of human commands."<sup>a</sup>

<sup>10</sup>Summoning the people, He told them: Listen and understand! <sup>11</sup>What enters the mouth does not pollute the person, but what comes out of the mouth, it pollutes a person.

<sup>12</sup>Then the disciples came up and

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said to Him, "Are you aware that the Pharisees were shocked at hearing you say this?"<sup>b</sup> <sup>13</sup>He replied, "Every plant My heavenly Father has not planted shall be uprooted. <sup>14</sup>Leave them alone; they are blind guides of the blind. But if one blind person leads another, they will both fall into a pit.

<sup>15</sup>Peter responded, "Explain the parable to us." <sup>16</sup>He said, "Even you do not understand? <sup>17</sup>Do you not know that whatever enters the mouth passes into the stomach and is thrown out into the drain? <sup>18</sup>But what comes out of the mouth comes from the heart; that pollutes a man. <sup>19</sup>For out of the heart come evil designs, murders, adulteries, sexual vices, thefts, lyings and slanders. <sup>20</sup>These pollute a person; but to eat with unwashed hands does not pollute a person.

<sup>21</sup>Leaving there, Jesus withdrew to the region of Tyre and Sidon. <sup>22</sup>Here a Canaanitish woman from those parts came out and cried, "Pity me, LORD, Son of David, my daughter is badly demon-possessed." <sup>23</sup>But He answered her never a word.<sup>c</sup> Then His disciples came up and urged Him, "Send her away, for she keeps shouting behind us." <sup>24</sup>But He replied, "I was sent only to the lost sheep of Israel's house. <sup>25</sup>Then she approached and knelt to Him, saying, 'Lord, help me!' <sup>26</sup>He rejoined, 'It is not fair to take the children's bread and to throw it to the little dogs. <sup>27</sup>But she said, 'True, Lord, for even the pups eat of the crumbs that fall from their master's table.' <sup>28</sup>Then Jesus answered her, 'O woman, your faith is great; be it as you desire. And from that very moment her daughter was healed.

<sup>29</sup>Moving away from there, Jesus went along the sea of Galilee, climbed the hill and sat there. <sup>30</sup>Great throngs came to Him, that brought along lame, blind, dumb, maimed and many others whom they laid at His feet, and He

y) On the western shore between Capernaum and Magdala.

z) A son whose parents needed his support could dedicate his belongings and even his earnings to God. They remained his own for use so that he drew profits as usual, but the dedication released him from financial obligations to his parents. a) Isa. 29:13.

b) No wonder, for it set aside the Mosaic rules on eating, divinely given.

c) He had withdrawn for a brief retreat, alone with the twelve.

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healed them; <sup>31</sup>so that the crowd wondered to see the dumb talking, the maimed sound, the lame walking, and the blind seeing. And they glorified the God of Israel.

<sup>32</sup>But Jesus called His disciples and said, I feel deeply moved for the multitude because they have now stayed with Me three days and they have nothing to eat. I am not willing to send them away hungry, for they may faint on the road. <sup>33</sup>The disciples said to Him, "Where are we to get loaves enough in the desert to satisfy such a crowd?" <sup>34</sup>Jesus asked them, How many loaves do you have? They said, "Seven and a few small fish." <sup>35</sup>He ordered the masses to recline on the ground, <sup>36</sup>took the seven loaves and the fish, gave thanks, broke them and handed them to the disciples and the disciples to the crowds. <sup>37</sup>They all ate and were satisfied, and the leftovers filled seven hampers. <sup>38</sup>Four thousand men shared the eating, aside from women and children. <sup>39</sup>Then dismissing the crowds He embarked and sailed to the Magadan region.<sup>d</sup>

**16** THE PHARISEES AND SADDUCEES approached and, to tempt Him, asked Him to show them a sign from heaven; <sup>2</sup>but He replied (At eventide you say, "Fair weather, for the sky is red," <sup>3</sup>and in the morning, "A stormy day, for the sky is red and cloudy." You hypocrites, you can distinguish the looks of the sky, but not the signs of the times.) <sup>4</sup>A wicked and immoral generation seeks a sign and no sign shall be given it except the sign of Jonah.<sup>e</sup> Then He left them and went away.

<sup>5</sup>When the disciples had reached the other side, they had forgotten to bring along food, <sup>6</sup>and Jesus said to them, Look out and keep away from

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the leaven of the Pharisees and Sadducees. <sup>7</sup>They argued among themselves, "Because we brought no food." <sup>8</sup>But Jesus, aware of it, said, Why these discussions among yourselves, faint believers? Because you brought no food? <sup>9</sup>Do you not understand even yet, neither remember the five loaves of the five thousand and how many baskets you took up, <sup>10</sup>nor the seven loaves of the four thousand and how many baskets you took up? <sup>11</sup>How is it you do not see that I was not talking to you about food; but that you should be careful about the ferment of the Pharisees and Sadducees? <sup>12</sup>Then they realized that He did not tell them to beware of the bread fermentation, but of the teaching of the Pharisees and Sadducees.

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<sup>13</sup>When Jesus entered the region of Caesarea Philippi,<sup>f</sup> He asked His disciples, Who do people say the Son of Man is? <sup>14</sup>They said, "Some say, John the Baptist; others, Elijah; others, Jeremiah, or one of the prophets." <sup>15</sup>He asked them, But you, who do you say I am? <sup>16</sup>Simon Peter answered, "Thou art the Christ, the Son of the living God." <sup>17</sup>Jesus answered him, Blessed are you, Simon Bar-Jonah, because it was not flesh and blood that revealed this to you, but My heavenly Father. <sup>18</sup>I also tell you that you are Peter, and on this rock I will build My church, and the gates of hell shall not hold out against her.<sup>g</sup> <sup>19</sup>I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven and whatever you liberate on earth shall be freed in heaven.<sup>h</sup> <sup>20</sup>Then He forbade the disciples to say to anyone, He is the Christ.

<sup>21</sup>From then on Jesus began to show His disciples that He must leave for Jerusalem and suffer much from the elders, priests and scribes, and be killed,

d) On the western shore of the lake, probably near Magdala, the home of Mary Magdalene.

e) See ch. 12:39. Signs do not soften stubborn hearts, says Jesus, Luke 16:31.

f) About 25 miles north of the lake, not far from Mount Hermon.

g) Petros means a piece of rock; it is Peter's future name. Petra is the great rock foundation. The disciples stood on rock and saw pieces of rock lying loose. The Church, that is, the Called-Out, is founded on the rock Jesus Christ, of which all believers become part through faith in Christ.

h) What the Church teaches as taught by the Holy Spirit is acknowledged in heaven; it serves to control human behavior. Note Acts 15.

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and raised again on the third day. <sup>22</sup>Then Peter, leading Him aside, undertook to remonstrate with Him: "Mercy on You, Lord; this must never happen to You!" <sup>23</sup>But, turning around, He said to Peter, You get behind me, Satan, you are a snare<sup>i</sup> to Me; for you are not minding things divine, but things human. <sup>24</sup>Then Jesus said to His disciples, If anyone wishes to walk behind Me, he must deny himself, take up his cross and follow Me, <sup>25</sup>for whoever wants to save his life shall lose it, but whoever loses his life for Me shall find it.

<sup>26</sup>For what advantage shall a man have if he acquires the whole world and forfeits his own life, or what shall a man offer in exchange for his life? <sup>27</sup>For the Son of Man is about to come in the glory of the Father with His angels, and then He shall reward each according to his behavior. <sup>28</sup>I assure you, there are some of those standing here who shall not taste death until they see the Son of Man coming into His kingdom.

**17** SIX DAYS LATER JESUS TOOK along Peter, James, and his brother John, and led them up a high mountain by themselves. <sup>2</sup>In view of them He was transfigured: His face shone like the sun and His clothes became white as the light. <sup>3</sup>Moses and Elijah also appeared to them as they conversed with Him. <sup>4</sup>Then Peter addressed Jesus, "Lord, it is well that we are here. If you approve, I will make here three booths, one for You, one for Moses, and one for Elijah."

<sup>5</sup>While he was still talking, a bright cloud overshadowed them and a voice from the cloud said, This is My beloved Son in whom I am delighted; listen to Him. <sup>6</sup>As the disciples heard it, they fell on their faces in great fear; <sup>7</sup>but Jesus, coming forward, touched them and said, Stand up and have no

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fear. <sup>8</sup>And, raising their eyes, they saw no one except Jesus alone.

<sup>9</sup>While coming down from the mountain, Jesus gave them orders, Do not mention the vision to anyone until the Son of Man is risen from the dead. <sup>10</sup>The disciples asked Him, "Why then do the scribes say that Elijah must first come?" <sup>11</sup>He replied, Elijah comes indeed and restores all things. <sup>12</sup>But I tell you that Elijah has already come and they did not recognize him, but have done to him as they pleased, and in similar way the Son of Man is about to suffer at their hands. <sup>13</sup>Then the disciples realized that He was speaking to them of John the Baptist.<sup>j</sup>

<sup>14</sup>When they approached the crowd, a man came forward and knelt to Him, saying, <sup>15</sup>"Lord, take pity on my son, for he is an epileptic and suffers badly; he often falls into the fire and often into the water. <sup>16</sup>I brought him to your disciples; but they had no power to cure him." <sup>17</sup>Jesus replied, O unbelieving and rebellious generation, how long shall I remain with you? How long shall I put up with you? Bring him here to Me! <sup>18</sup>So Jesus rebuked the demon and it came out of him, and from that exact moment the boy was cured.

<sup>19</sup>Then the disciples came to Jesus privately and said, "Why did not we have power to expel it?" <sup>20</sup>He said to them, Because of your little faith; for I assure you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move.<sup>k</sup> And nothing shall be impossible for you. <sup>21</sup>(But this kind does not go out except through prayer and fasting.)

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<sup>22</sup>While they were gathering in Galilee, Jesus said to them, The Son of Man is about to be betrayed into the hands of men, <sup>23</sup>and they will kill Him, and on the third day He shall be resur-

i) "Skandalon" the movable stick of a bird or animal trap. Satan was working on Peter to lay that snare for Jesus.

j) Obviously John was no reincarnation of Elijah, for Elijah had just visited with Jesus. Like Elijah, so John called to repentance.

k) An oriental picture, not intended literally, but meant to impress deeply and to be practiced.

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rected. And they felt deeply distressed.

<sup>24</sup>As they arrived at Capernaum, the tax collectors came to Peter and said, "Does not your teacher pay the tax?"

<sup>25</sup>He said, "Yes." And as he entered the house, Jesus forestalled him with: What is your idea, Simon, from whom do the kings of the earth collect customs or taxes, from their sons or from the strangers? <sup>26</sup>When he said, "From strangers," Jesus declared to him, Then the sons are exempt. <sup>27</sup>However, not to offend them, betake yourself to the sea, cast a hook and take the first fish you bring up, open its mouth and you will find a coin. Take it and pay them for Me and for yourself.

**18** AT THAT TIME THE DISCIPLES came and asked Jesus, "Who really excels in the kingdom of heaven?" <sup>2</sup>Calling in a little child, He set it in the center <sup>3</sup>and said, I assure you, unless you be converted and become as the little children, you will certainly not enter the kingdom of heaven. <sup>4</sup>Whoever, then, humbles himself like this little child, he excels in the kingdom of heaven, <sup>5</sup>and whoever receives one such child in My name, receives Me. <sup>6</sup>But whoever is an occasion for stumbling to one of these little ones that believe in Me, it were better for him to have a millstone hung around his neck and to be sunk in the depth of the sea.

<sup>7</sup>Alas for the world because of the occasions of stumbling. The occasions have to come, but woe to the person on whose account the tripping up occurs. <sup>8</sup>If your hand or your foot hinders you, cut it off and throw it from you; better for you to enter life maimed or crippled, than to keep both hands or feet and to be thrown into eternal fire.<sup>1</sup> <sup>9</sup>If your eye hinders you, pluck it out and throw it from you; better for you to enter life one-eyed, than having two eyes to be cast into the hell of fire.

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<sup>10</sup>See that you underestimate none of these little ones, for I tell you, that their angels<sup>m</sup> in heaven are forever looking at the face of My heavenly Father.

<sup>11</sup>(The Son of Man has come to save the lost.) <sup>12</sup>How does this seem to you? If a man has a hundred sheep and one of them strays, does he not leave the ninety-nine on the mountains to go out in search of the stray one? <sup>13</sup>And if he manages to find it, I assure you that he is happier over that one than over the ninety-nine that did not stray. <sup>14</sup>So it is not your heavenly Father's will that one of these little ones should be lost.

<sup>15</sup>If your brother should act amiss toward you, go and show him his fault privately; in case he listens, you have won your brother. <sup>16</sup>In case he does not listen, take one or two along,<sup>n</sup> so that "From the testimony of two or three witnesses the whole dispute may be settled." <sup>17</sup>If he refuses to listen to them, tell the church, and if he will not listen to the church, treat him like a pagan and a tax gatherer. <sup>18</sup>I assure you, whatever you shall bind on earth shall be bound in heaven, and whatever you liberate on earth shall be free in heaven.<sup>o</sup> <sup>19</sup>Once more I assure you that if two of you are agreed on earth about anything for which you pray, it will be done for you by My heavenly Father. <sup>20</sup>For where two or three have gathered in My name, I am there with them.

<sup>21</sup>Then Peter approached and said to Him, "Lord, how often shall my brother act amiss toward me and I forgive him? Up to seven times?" <sup>22</sup>Jesus said to him, I do not say, up to seven, but up to seventy times seven.

<sup>23</sup>For this reason the kingdom of heaven is likened to a king, who planned to settle accounts with his agents. <sup>24</sup>As he started the settlement, one was brought in who owed him ten thousand talents;<sup>p</sup> <sup>25</sup>but having nothing

l) More oriental pictures presenting great principles of attitude and behavior.

m) Our Lord here teaches angelic protection, specially to children. n) Deut. 19:15.

o) The Church, if true, carries out God's will on earth; her disciplines equal divine measures—if administered in Christian spirit; and her Gospel brings salvation wherever it is received.

p) A gold talent equals \$30,000; a silver talent about \$2,000; the denarius, a day's wage, was the smallest silver coin.

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to pay, his master ordered him to be sold, as well as his wife and children and everything he had, and to pay. <sup>26</sup>Then the agent fell down and implored him, "Have patience with me and I will pay you everything!" <sup>27</sup>So, in pity for that agent his master released him and canceled his debt.

<sup>28</sup>But as that agent was leaving, he met one of his fellow agents, who owed him a hundred denarii. Grabbing him by the throat, he said, "Pay me what you owe!" <sup>29</sup>Then his fellow agent fell down and implored him, "Have patience with me and I will pay you." <sup>30</sup>But he refused, went off and threw him into prison until he should pay the debt.

<sup>31</sup>When his fellow servants saw what was done, they were greatly distressed; they went and told their master everything that had occurred.

<sup>32</sup>Then his master summoned him and said to him: "You contemptible slave! I canceled all that debt for you, because you begged me. <sup>33</sup>Should not you have had pity on your fellow servant as I had pity on you?" <sup>34</sup>And angrily his master handed him over to the scourgers, until he should pay everything he owed him. <sup>35</sup>And so shall My heavenly Father do to you, if each of you does not heartily forgive his brother.

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**19** WHEN JESUS HAD COMPLETED these teachings, He left Galilee and entered the Judean territory across the Jordan.<sup>a</sup> <sup>2</sup>Large crowds followed Him and there He healed them.

<sup>3</sup>Then the Pharisees approached to test Him. They asked, "Is it right to divorce one's wife for every given reason?" <sup>4</sup>He replied, Have you not read that the Creator made them from the beginning male and female <sup>5</sup>and said, On this account a man shall leave his father and mother and be joined to his wife and the two shall be one flesh? <sup>6</sup>So they are no longer two but one flesh. What God, then, has joined, man

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must not separate. <sup>7</sup>They said to Him, "Why then did Moses decree to give a divorce certificate and to dismiss her?" <sup>8</sup>He answered them, Due to your hard-heartedness Moses permitted you to divorce your wives; but it was not that way from the beginning. <sup>9</sup>I tell you that whoever divorces his wife, except for unfaithfulness, and marries another, commits adultery.

<sup>10</sup>The disciples said to Him, "If such is the case of a man with his wife, it is preferable not to marry." <sup>11</sup>But He rejoined, Not all people understand this saying; only those to whom it is given; <sup>12</sup>for some eunuchs are such from birth; some were made eunuchs by men, and some have made themselves eunuchs for the sake of the kingdom of heaven. Whoever is able to get practical hold of it, let him get hold.

<sup>13</sup>Then little children were brought to Him so that He might lay His hands on them and pray, and the disciples held them back; <sup>14</sup>but Jesus said, Allow the little ones and do not stop them from coming to Me, for of this kind the kingdom of heaven is composed. <sup>15</sup>And after laying His hands on them He moved away from there.

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<sup>16</sup>Someone approached Him and said, "Teacher, what good deed shall I do to secure eternal life?" <sup>17</sup>He said to him, Why do you ask Me about goodness? Only One is Good. But if you wish to enter into life, keep the commandments. <sup>18</sup>He inquired of Him, "Which?" Then Jesus said, This: Do not kill; do not commit adultery; do not steal; do not witness falsely; <sup>19</sup>honor your father and mother, and love your neighbor as yourself.

<sup>20</sup>The young man said to Him, "All these things I have observed. How do I still fall behind?" <sup>21</sup>Jesus replied, If you want to be complete, go and sell what you have and donate it to the needy, and you will have treasure in heaven; then come and follow Me.

q) His second Judean ministry; the first lasted from April, 27, until January, 28 A.D.; this one lasted from the Feast of Tabernacles, October of 29, till the Feast of Dedication, December of 29 A.D.

Early 30 A.D.

<sup>22</sup>But the young man, on hearing that, went sadly away; for he had much property.

<sup>23</sup>Jesus remarked to His disciples, I assure you, it will be difficult for a rich person to enter the kingdom of heaven.

<sup>24</sup>I say to you again, it is easier for a camel to pass through a needle's eye than for a wealthy person to enter the kingdom of God. <sup>25</sup>When the disciples heard this, they were utterly dumb-founded and said, "Who then can be saved?" <sup>26</sup>But Jesus looked at them and said, With men this is impossible, but with God all things are possible.

<sup>27</sup>Then Peter replied to Him, "Sec, we have left everything and have followed You; what then is there for us?"

<sup>28</sup>But Jesus told them: I assure you that you followers of Mine, in the new age, when the Son of Man shall sit upon the throne of His glory, you too shall sit on twelve thrones passing judgment on the twelve tribes of Israel. <sup>29</sup>Also everyone, who has let go of houses or brothers or sisters or father or mother or children or fields on account of My name, shall be refunded a hundred times and shall inherit eternal life. <sup>30</sup>But many now first shall be last and many last shall be first.

**20** FOR THE KINGDOM OF HEAVEN resembles an estate manager, who went out early in the morning to hire workmen for his vineyard, <sup>2</sup>and after agreeing with the workmen on a quarter a day,<sup>a</sup> he sent them into his vineyard. <sup>3</sup>About nine o'clock he went out and saw other workmen standing in the bazaar without employment <sup>4</sup>and said to them, "You go into the vineyard, too, and I will pay you whatever is 'air.'" So they went in. <sup>5</sup>Going out again at twelve and at three, he did the same thing. <sup>6</sup>When at five o'clock he went out, he found others standing there and said to them, "Why do you stand here idle all day?" <sup>7</sup>They answered, "Because nobody has hired

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us." He told them, "You go out into the vineyard, too, (and you will get whatever is fair)."

<sup>8</sup>As evening fell, the owner of the vineyard said to his manager, "Call the workmen and pay their wages, starting with the latest and on to the earliest."

<sup>9</sup>When those, who began around five o'clock, came, they got a quarter each, <sup>10</sup>and when the earliest workmen came, they thought they would get more, but they, too, got a quarter each.

<sup>11</sup>On receiving it, they grumbled against the manager <sup>12</sup>and said, "These last have worked one hour and you have ranked them equal with us who endured the arduous toil and the scorching heat of the day." <sup>13</sup>But he answered one of them,<sup>t</sup> "Friend, I am not wronging you. Did you not agree with me on a quarter? <sup>14</sup>Take what is yours and begone. I choose to pay this last one the same as you. <sup>15</sup>Have I no right to do with my belongings as I please? Or do you look resentful because I am generous?" <sup>16</sup>So shall the last be first and the first last.

<sup>17</sup>As Jesus was at the point of going up to Jerusalem, He took the twelve aside and on the road said to them, <sup>18</sup>Take notice! We are going up to Jerusalem and the Son of Man shall be betrayed to the chief priests and scribes; they will sentence Him to death <sup>19</sup>and hand Him over to the Gentiles to be mocked and scourged and crucified, and on the third day He shall be raised.

<sup>20</sup>Then the mother of Zebedee's sons approached Him with her sons, kneeling and requesting something of Him. <sup>21</sup>He said to her, What do you wish? She responded, "Say that these my two sons shall sit one at your right and one at your left in your kingdom." <sup>22</sup>Jesus answered, You do not know what you are asking. Can you drink the cup I am about to drink? They said to Him, "We can." <sup>23</sup>He told them, You shall indeed drink My cup;<sup>u</sup> but to sit

s) The denarius, while equal to less than a quarter now, had considerably more purchasing power.

t) The spokesman of that group. The manager spoke for and at the suggestion of the owner.

u) Insofar as both would consecrate their lives to the Kingdom cause; but the request was selfish, inviting favoritism.



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at My right and My left is not Mine to grant, but it is for those for whom it has been prepared by My Father.

<sup>24</sup>When the ten heard it, they were indignant at the two brothers; <sup>25</sup>but Jesus called them and said, You know that the rulers of the Gentiles lord it over them, and their superiors oppress them, <sup>26</sup>but with you it is different: Whoever among you wants to be great must be your minister <sup>27</sup>and whoever would be first shall be your servant; <sup>28</sup>just as the Son of Man did not come to be served but to serve, and to give His life a ransom for many.

Late March, 30 A.D.

<sup>29</sup>As they were leaving Jericho, a great throng followed Him <sup>30</sup>and when two blind men, who were sitting by the road, heard that Jesus was passing, they shouted, "Lord, son of David, take pity on us!" <sup>31</sup>The crowd berated them, demanding silence, but they shouted the louder, "Lord, take pity on us, O Son of David." <sup>32</sup>Then Jesus stopped, called them and said, What do you want Me to do for you? <sup>33</sup>They said, "Lord, we would have our eyes opened." <sup>34</sup>So Jesus took pity on them and touched their eyes and at once they saw and followed Him.

Sunday, April 2, 30 A.D.

**21** WHEN JESUS CAME NEAR Jerusalem and reached Bethphage<sup>v</sup> at the Mount of Olives, He sent out two disciples <sup>2</sup>with the injunction, Go to the opposite village and then and there you will find a donkey hitched and a colt with her; unhitch and bring them to Me. <sup>3</sup>Should anyone make remarks to you, you reply, "The Lord needs them," and without delay he will let them go.

<sup>4</sup>This happened so that the saying of the prophet became fulfilled,<sup>w</sup> <sup>5</sup>"Tell Zion's daughter, 'See, your king is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a burden bearer.'"

<sup>6</sup>The disciples went and did as Jesus had directed them; <sup>7</sup>they brought

Sunday, April 2, 30 A.D.

the donkey and its colt and placed their coats on them and He seated Himself on the garments. <sup>8</sup>Many of the multitude, too, spread their clothes on the road, while others cut branches from the trees and strewed them on the road. <sup>9</sup>And the crowds, some marching ahead<sup>x</sup> and some in the rear, shouted,<sup>y</sup> "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest."

<sup>10</sup>When He entered Jerusalem, the whole city was agitated. "Who is this?" <sup>11</sup>they said; to which the crowd replied, "This is the prophet Jesus from Nazareth in Galilee."

Monday, April 3, 30 A.D.

<sup>12</sup>Jesus entered the temple and expelled all who were buying and selling in its courts. He overturned the tables of the money changers and the seats of the dove sellers, <sup>13</sup>and told them, It is written,<sup>z</sup> "My house shall be called a house of prayer," but you are making it a robbers' den.

<sup>14</sup>The blind and the lame came to Him in the temple and He healed them. <sup>15</sup>But when the chief priests and the scribes noticed the wonderful things He did, and the children shouting in the temple, "Hosanna to the Son of David!" they were chagrined <sup>16</sup>and said to Him, "Do you hear what they are saying?" Jesus answered, Yes. Did you never read,<sup>a</sup> "From the mouth of babes and nurslings Thou hast perfected praise"? <sup>17</sup>And leaving them, He went outside the city to Bethany,<sup>b</sup> and there He spent the night.

<sup>18</sup>In the early morning,<sup>c</sup> as He returned to the city, He felt hungry <sup>19</sup>and, noticing a single fig tree by the roadside, He walked to it and found on it nothing but leaves. So He said to it, Let there be no fruit from you any more forever. And instantly the fig tree withered. <sup>20</sup>As the disciples observed it, they marveled and said, "How the fig-tree withered instantly!" <sup>21</sup>Jesus answered them, I assure you, if you have faith and do not doubt, you shall not

v) House of unripe figs. w) Zech. 9:9.

x) They evidently came from Jerusalem to meet Jesus and on turning became the van of the procession. y) Ps. 118:26. z) Isa. 56:7. a) Ps. 8:2.

b) House of depression—possibly of a wine press. There Jesus was often entertained at the home of Martha, Mary, and Lazarus. c) That Monday morning, Mk. 11:1-20.

## MATTHEW 21, 22

Monday, April 3, 30 A.D.

merely do what happened to the fig tree, but if you say to this mountain, "Be lifted and thrown into the sea!" it will happen. <sup>22</sup>And everything you may ask in prayer you will obtain, if you believe.

<sup>23</sup>Upon His entering the temple, the chief priests and the elders of the people stepped up to Him during His teaching and said, "By what authority are you doing these things and who gave you this authority?" <sup>24</sup>Jesus answered them, Let Me ask you one question, too, and if you answer Me, then I will tell you by what authority I do these things: <sup>25</sup>Whence was John's baptism derived, from heaven or from men? But they argued among themselves, "If we say 'From heaven,' he will say to us, 'Then why did you not believe him?'" <sup>26</sup>But if we say, 'From men,' we are afraid of the people, for they all consider John a prophet." <sup>27</sup>So they answered Jesus, "We do not know." He said to them, Neither do I tell you by what authority I do these things.

<sup>28</sup>But how does this seem to you: A man had two sons and, going to the first, he said, "Son, go out and work today in the vineyard." <sup>29</sup>He replied, "I will, Sir!" and did not go. <sup>30</sup>Going to the second, he said the same to him; but he answered, "I do not want to." Afterward he felt sorry and went out. <sup>31</sup>Which of the two did the father's will? They said, "The latter." Jesus said to them, Truly I tell you, the tax-gatherers and the prostitutes shall enter the kingdom of heaven ahead of you. <sup>32</sup>For John came to you on a mission of righteousness and you did not believe him; but the tax gatherers and the prostitutes believed him, and although you saw that, yet you did not afterward repent and believe him.

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<sup>33</sup>Hear another parable:<sup>d</sup> There was a proprietor who planted a vineyard, hedged it in, dug out a wine press in it, built a watchtower and leased it to

## The Barren Fig Tree; the Vineyard Renters

Monday-Tuesday, April 3, 4, 30 A.D.

tillers, then went abroad. <sup>34</sup>When vintage time approached, he sent his agents to the tillers to collect his share; <sup>35</sup>but the tillers took his agents and beat up one, killed another, and stoned a third. <sup>36</sup>Subsequently he sent other agents more numerous than the first, whom they treated in the same way. <sup>37</sup>Finally he sent them his son, saying, "They will respect my son." <sup>38</sup>But when the workers saw his son, they said among themselves, "This is the heir! Come on, let us kill him and get hold of his inheritance." <sup>39</sup>So they seized him, put him out of the vineyard, and killed him. <sup>40</sup>When therefore the owner of the vineyard arrives, what will he do to those tillers?

<sup>41</sup>They answered, "He will put the wretches to a miserable death and will lease the vineyard to other workmen, who will pay him his share each season." <sup>42</sup>Jesus said to them, Did you never read in the Scriptures,<sup>e</sup> "The stone which the builders rejected has become the corner stone; this is the Lord's doing and it fills our eyes with wonder"? <sup>43</sup>I tell you, therefore, that the kingdom of God shall be taken from you and will be given to a people that produces its fruits. <sup>44</sup>Whoever falls on that stone will be smashed, and on whom it falls, he shall be pulverized.

<sup>45</sup>When the chief priests and the Pharisees heard His parables, they knew He was talking about them, <sup>46</sup>and tried to have Him arrested; but they were afraid of the crowds, since they considered Him a prophet.

**22** JESUS AGAIN ADDRESSED THEM in parables, saying:<sup>f</sup> <sup>2</sup>The kingdom of heaven is similar to a king who prepared a wedding banquet for his son <sup>3</sup>and sent out his servants to notify those invited to the wedding; and they would not come. <sup>4</sup>Once more he sent other servants, saying, "Tell those invited, Look here! I have gotten my dinner ready, my steers and fatted

d) See Isa. 5:1-7; also Ps. 80:8-16, on which Jesus built His lesson.

e) Ps. 118:22 with Isa. 28:16.

f) All parables of this final week concern the rejection by the Jews, while the acceptance by some Jews and by non-Jews is presently mentioned.

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beasts are killed and everything is prepared: come to the wedding.”<sup>5</sup> But without paying attention to it, they went off, this one to the field he owned, that one to his trade,<sup>6</sup> and the rest, taking hold of his servants, ill-treated and killed them.

<sup>7</sup>The king was infuriated; he dispatched his troops, destroyed those murderers, and burned their city. <sup>8</sup>He then told his servants, “True, the banquet is ready; but the invited guests proved undeserving, <sup>9</sup>so you go to the road crossings and invite to the wedding everyone you find.” <sup>10</sup>Those servants, as they went out on the roads, got together all they came across, both bad and good, and the wedding was fully supplied with guests.

<sup>11</sup>But when the king came in to look the guests over, he noticed there a man not dressed in a wedding robe;<sup>5</sup> <sup>12</sup>to whom he said, “Friend, how did you enter here without a wedding robe?” But he was speechless. <sup>13</sup>Then the king said to his domestics, “Bind him hand and foot and throw him out into the outside darkness; there shall be weeping and grinding of teeth.” <sup>14</sup>For many are called, but few are chosen.

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<sup>15</sup>The Pharisees then went and plotted how they might entangle Him in argument. <sup>16</sup>So they dispatched their disciples to Him, with the Herodians,<sup>h</sup> who said, “Teacher, we know that you are sincere and that you teach the way of God honestly; you are afraid of none and you court no one’s favor. <sup>17</sup>Give us therefore your opinion: Is it right to pay tax to Caesar or not?” <sup>18</sup>But Jesus saw through their malice and said, Why do you try Me, you hypocrites? <sup>19</sup>Show me the legal coin! And they brought him a denarius. <sup>20</sup>Whose is this likeness and signature? He asked them. <sup>21</sup>They said, “Caesar’s.” He told them, Then pay Caesar what is due

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to Caesar, and God what is due to God. <sup>22</sup>As they listened, they marveled, and went off and left Him.

<sup>23</sup>That same day Sadducees approached Him, who say there is no resurrection, and asked Him, <sup>24</sup>“Teacher! Moses says,<sup>i</sup> If someone dies childless, his brother shall marry his widow and raise descendants for his brother. <sup>25</sup>Now there were seven brothers in our community, the first of whom married and died and, having no children, he left his widow to his brother. <sup>26</sup>So the second, and the third, down to the seventh <sup>27</sup>and, following them all, the woman died. <sup>28</sup>At the resurrection, then, whose wife will she be of the seven? For they all had her.”

<sup>29</sup>Jesus answered them, You are mistaken; you understand neither the Scriptures nor the power of God; <sup>30</sup>for in the resurrected state they neither marry nor are being married, but are like angels in heaven. <sup>31</sup>And about the rising of the dead, have you never read what God said to you,<sup>j</sup> <sup>32</sup>“I am the God of Abraham, the God of Isaac, and the God of Jacob”? He is God, not of dead, but of living beings.

<sup>33</sup>As the crowds listened, they were amazed at His teaching; <sup>34</sup>but when the Pharisees heard that He had silenced the Sadducees, they put their heads together <sup>35</sup>and one of them, a lawyer, by way of testing Him, asked, <sup>36</sup>“Teacher! what command qualifies as greatest in the Law?”<sup>k</sup> <sup>37</sup>He said to him, “You shall love the LORD your God with your whole heart, with your whole soul, and with your whole mind.” <sup>38</sup>This is the great and chief command. <sup>39</sup>The second is like it, “Thou shalt love thy neighbor as thyself.” <sup>40</sup>On these two commands the whole Law and the Prophets depend.

<sup>41</sup>While the Pharisees were still together, Jesus questioned them, <sup>42</sup>What is your idea about the Christ? Whose Son is He? They said to Him, “Da-

g) He failed to use the offered grace and relied on his own presentability.

h) Mostly political office-holders, including priestly appointees. The Sadducees, including the priestly clan, belonged to the Herodians or were friendly.

i) A Hebrew custom preceding Mosaic Law; see Gen. 38:8.

j) Ex. 3:6, God speaking to Moses from the burning bush.

k) His answer shows it is not a ceremonial but a moral-religious injunction. Deut. 6:5.

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vid's." <sup>43</sup>He asked them, How then does David in the Spirit call Him Lord, saying, <sup>44</sup>"The LORD said to my Lord, 'Sit at my right until I put your enemies under your feet'?" <sup>45</sup>If then David calls Him Lord, how is He his son? <sup>46</sup>No one was able to answer Him a word; neither from that day did anyone presume to question Him any more.

**23** THEN JESUS REMARKED TO THE crowds and to His disciples: <sup>2</sup>The scribes and the Pharisees are occupying Moses' seat, <sup>3</sup>therefore do and observe whatever they tell you, but do not behave as they do; for they talk and do not practice. <sup>4</sup>They tie up heavy loads and place them on the people's shoulders, but they themselves do not care to move them with a finger. <sup>5</sup>They conduct all their activities to be noticed by men. For they broaden their embroidered prayers and enlarge their law-reminding tassels; <sup>6</sup>they cherish the chief place at dinners and the front seats in the synagogues, <sup>7</sup>the greetings in the markets and to be called "Rabbi" by men.

<sup>8</sup>But you must not be called "Rabbi," for One is your Teacher and you are all brothers. <sup>9</sup>And call no one on earth your father, <sup>m</sup>for One is your heavenly Father; <sup>10</sup>neither be called instructors, for Christ is your one Instructor. <sup>n</sup><sup>11</sup>But your greatest shall be your minister; <sup>12</sup>for whoever elevates himself shall be humbled, and whoever humbles himself shall be elevated.

<sup>13</sup>Alas for you, hypocritical scribes and Pharisees; because you shut the kingdom of heaven in people's faces; for neither do you enter, <sup>o</sup>nor do you allow those entering to go in. <sup>14</sup>(Alas for you, scribes and Pharisees, hypocrites, for, professing that you pray long, you become executives for widows' properties. For this you shall receive greater judgment.) <sup>15</sup>Alas for you, scribes and Pharisees, hypocrites, for you traverse sea and land to make

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one proselyte and, when he becomes one, you make him a son of perdition twice worse than yourselves.

<sup>16</sup>Alas for you, blind leaders, who say, "If anyone swears by the temple, it means nothing; but if anyone swears by the temple's gold, he is obligated." <sup>17</sup>Blind fools! For what is greater, the gold, or the temple that renders the gold sacred? <sup>18</sup>Further, "If anyone swears by the altar, it means nothing; but if he swears by the offering upon it, he is obligated." <sup>19</sup>Blind ones, what is greater, the offering, or the altar that renders the offering sacred? <sup>20</sup>Then one who swears by the altar, swears by it and by everything on it, <sup>21</sup>and one who swears by the temple, swears by it and by Him who occupies it, <sup>22</sup>and one who swears by heaven, swears by the throne of God and by Him who sits upon it.

<sup>23</sup>Alas for you, scribes and Pharisees, hypocrites, because you tithe mint, dill, and cummin, and you omit the weightier aspects of the Law — justice, mercy, and fidelity. These you ought to do, without omitting the others; <sup>24</sup>blind leaders, who strain out the gnat but swallow the camel!

<sup>25</sup>Alas for you, scribes and Pharisees, hypocrites; for you clean the outside of the cup and the plate, but inside they are full of extortion and intemperance. <sup>p</sup><sup>26</sup>Blind Pharisees, first clean the inside of the cup and the plate so that its outside may be clean as well. <sup>27</sup>Alas for you, scribes and Pharisees, hypocrites, for you resemble white-washed tombs; they appear beautiful on the outside, but inside they are full of dead men's bones and every impurity. <sup>28</sup>So you seem to men outwardly upright, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup>Alas for you, scribes and Pharisees, hypocrites; for you build the tombs of the prophets and you decorate the monuments of the righteous, <sup>30</sup>and you say, "Had we lived in the days of our fathers, we would not have been their

1) Ps. 110:1, Messiah as God-man. m) Spiritual relationships come first.

n) Flattering titles and Christian society do not go well together.

o) Following them, the people would never reach heaven. p) They made money wrongly.

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associates in the bloody death of the prophets." <sup>31</sup>Thus you testify against yourselves; for you are the sons of the prophets' murderers, <sup>32</sup>and you fill up the measure of your fathers. <sup>33</sup>Serpents! Brood of snakes! How will you escape the sentence of perdition?<sup>q</sup>

<sup>34</sup>Therefore, take notice, I will send you prophets and sages and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, <sup>35</sup>so that there may come upon you all the righteous blood that has been shed on the earth, from the blood of the righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the temple and the altar. <sup>36</sup>I assure you that all this shall come upon this generation.

<sup>37</sup>Jerusalem! Jerusalem! murdering the prophets and stoning those sent to you! How often have I wanted to gather your children as a hen gathers her chicks under her wings; but you were unwilling. <sup>38</sup>See, your house is left forsaken to you; <sup>39</sup>for I tell you that you will no longer see Me at all until you say, "Blessed is He who comes in the name of the Lord."

Tuesday toward evening, April 4, 30 A.D.

**24** LEAVING THE TEMPLE, JESUS went on His way, and His disciples came forward to point out to Him the temple buildings; <sup>2</sup>but He replied to them, Do you not see all this? I assure you, not one stone shall be left here on another, that shall not be thrown down.

<sup>3</sup>When He was seated on the Mount of Olives, the disciples came to Him privately and said, "Tell us when this will happen and what will be the sign of Your coming and of the end of the age." <sup>4</sup>Jesus replied to them, "Look out that none mislead you; <sup>5</sup>for many shall come in My name, saying, 'I am the Christ,' and shall mislead many.

Tuesday, April 4, 30 A.D.

<sup>6</sup>You will be hearing of wars and rumors of wars; see that you be not troubled; for they have to come, but that is not yet the end. <sup>7</sup>For nation shall rise against nation and kingdom against kingdom and there shall be famines and earthquakes in various places; <sup>8</sup>all these are but the early pains of childbirth.

<sup>9</sup>Then they shall hand you over for persecution and they will kill you, and you will be hated by all the nations on account of My name. <sup>10</sup>Many then shall fall away and shall betray one another and hate one another, <sup>11</sup>and many false prophets shall arise and shall deceive many <sup>12</sup>and, due to excessive lawlessness, the love of many shall be chilled. <sup>13</sup>But he who perseveres to the end shall be saved. <sup>14</sup>And this Gospel of the kingdom shall be preached all over the world to testify to all the nations, and then the end will come.

<sup>15</sup>When you, therefore, see the desolating abomination mentioned by the prophet Daniel,<sup>s</sup> set up in the holy place — let the reader take note of this <sup>16</sup>— then those in Judea should flee to the mountains; <sup>17</sup>one on the roof must not go down to fetch things out of his house, <sup>18</sup>and one in the field should not turn back to pick up his coat. <sup>19</sup>But alas for the childbearing and the nursing women in those days!

<sup>20</sup>Pray that your flight may not be in winter or on a Sabbath, <sup>21</sup>for then there shall be such great suffering as has never been experienced from the world's beginning until now, nor ever shall be. <sup>22</sup>If those days were not shortened, not a mortal could survive. However, due to the elect, those days will be shortened.

<sup>23</sup>If someone then tells you, "Look! here is the Christ!" or, "There!" do not believe him, <sup>24</sup>for false Messiahs and false prophets shall be raised up and they will show great signs and wonders

q) A warning that they were at the point of killing their Messiah, thus carrying out the disobedient spirit of their fathers.

r) Beginning with events that culminated in the destruction of Jerusalem, Jesus goes right on to foretell events leading up to His Return with Judgment—Revelation in brief.

s) Dan. 9:27; 11:31; 12:11, apparently, temple desecration by the Romans in 70 A.D. One desecration had already occurred, 167 B.C., under Antiochus Epiphanes.

## MATTHEW 24, 25

## *The Judgment Day; Wise and Foolish Virgins*

Tuesday evening, April 4, 30 A.D.

to mislead, if possible, even the elect. <sup>25</sup>Mind that I have foretold you. <sup>26</sup>So, if they say to you, "He is there in the desert!" do not go out; "In these rooms here!" do not believe it. <sup>27</sup>For like the lightning that flashes from the east and illumines to the west, so will the coming of the Son of Man be. <sup>28</sup>Wherever there is a corpse, the vultures will flock.

<sup>29</sup>Right after the affliction of those days, the sun shall be darkened and the moon shall not shed her light; the stars shall fall from the sky and the forces of heaven shall be shaken. <sup>30</sup>Then shall the sign of the Son of Man be shown in the sky, and all the tribes of earth shall mourn.<sup>1</sup> And they shall see the Son of Man coming on the clouds of heaven" with great power and glory. <sup>31</sup>And He will send out His angels with a loud trumpet call, and they shall gather His chosen from the four winds, from one end of heaven to the other.

<sup>32</sup>Learn a lesson from the fig tree: As soon as her branch becomes tender and puts out leaves, you know that summer is near. <sup>33</sup>So when you observe all this, you know that He is so near, He is at the door. <sup>34</sup>I assure you, all this will happen before this present generation passes on.<sup>v</sup> <sup>35</sup>Heaven and earth shall pass away, but My words shall never pass away. <sup>36</sup>But no one knows about that day and hour; neither the angels in heaven, nor the Son; only the Father.

Tuesday toward evening, April 4, 30 A.D.

<sup>37</sup>As were the days of Noah, so shall the coming of the Son of Man be; <sup>38</sup>for as in those days before the flood people ate and drank, married and were given in marriage until the day when Noah entered the ark, <sup>39</sup>and they did not understand until the deluge came and swept them all away, so shall the coming of the Son of Man be. <sup>40</sup>Then there shall be two in the field — one man shall be taken and one left; <sup>41</sup>two shall be grinding at the mill — one woman shall be taken and one left.

Tuesday toward evening, April 4, 30 A.D.

<sup>42</sup>Keep watch, therefore, because you do not know on what day your Lord will come. <sup>43</sup>But of this be sure, if the house manager had known in which watch period the thief was coming, he would have kept awake and would not have allowed his house to be broken into. <sup>44</sup>Therefore, be ready; for the Son of Man comes at an hour when you do not expect Him.

<sup>45</sup>Who, then, will be the faithful and prudent servant, whom the master has appointed in charge of his household to provide their sustenance on time? <sup>46</sup>Happy is that servant whom his master finds doing so when he arrives. <sup>47</sup>I assure you, he will put him in charge of all his property.

<sup>48</sup>But if that servant is wicked and says to himself, "My master is delaying," <sup>49</sup>and he starts to strike his fellow workers, and dines and drinks with the drunkards, <sup>50</sup>that servant's master will arrive on a day when he does not expect him and at an hour he does not know <sup>51</sup>and will scourge him till his flesh is cut and will put him with the hypocrites; there shall be wailing and grinding of teeth.

Tuesday toward evening, April 4, 30 A.D.

**25** THEN THE KINGDOM OF HEAVEN shall be comparable to ten virgins, who, taking their lamps, went out to meet the bridegroom; <sup>2</sup>but five of them were foolish and five were prudent. <sup>3</sup>The foolish ones took the lamps but took no oil along with them; <sup>4</sup>while the prudent ones took along oil in the containers with their lamps. <sup>5</sup>And as the bridegroom delayed, they all grew drowsy and fell asleep.

<sup>6</sup>But at midnight there came a shout, "Here is the bridegroom; go out to meet him!" <sup>7</sup>Then all those virgins got up and trimmed their lamps. <sup>8</sup>And the foolish said to the prudent, "Give us from your oil, for our lamps are going out." <sup>9</sup>But the prudent answered, "No, indeed, there would not be enough for you and us; go to the dealers and buy for yourselves!"

t) See Rev. 18:11, 19.

u) As received by a cloud at His ascension, Acts 1:9-11.

v) Jerusalem's destruction as type of the world's destruction.

Tuesday evening, April 4, 30 A.D.

<sup>10</sup>Now while they were away buying, the bridegroom came<sup>w</sup> and those ready entered the banquet hall with him. And the door was shut. <sup>11</sup>Afterward the remaining virgins came and said, "Master, master, open up for us!" <sup>12</sup>But he replied, "I tell you truly, I do not know you!" <sup>13</sup>So keep watch, for you know neither the day nor the hour (when the Son of Man will come).

<sup>14</sup>The situation is like that of a man going abroad, who summoned his domestic servants and committed to them his belongings: <sup>15</sup>To one he gave five talents,<sup>x</sup> to another, two, and to a third, one — to each according to his personal ability; then he went abroad. <sup>16</sup>At once the one with the five talents went and did business with them and gained another five; <sup>17</sup>so did the one with two talents gain another two. <sup>18</sup>But the one with one talent went and dug in the earth and hid his master's money.

<sup>19</sup>After a long time the master of those servants came back and settled accounts with them. <sup>20</sup>The one who had five talents came forward and brought five more talents, saying, "Master, you entrusted to me five talents; look, I have gained these other five." <sup>21</sup>His master said to him, "Well done, good and faithful servant, you were trustworthy in a little, I will appoint you over much. Share the happiness of your master!" <sup>22</sup>Then the one with two talents came and said, "Master, you handed me two talents; see, I have gained two talents more." <sup>23</sup>The master said to him, "Well done, good and faithful servant; you were trustworthy in little, I will appoint you over much. Share the happiness of your master."

<sup>24</sup>But the one who had received one talent also came forward and said, "Master, knowing you that you are a harsh man, reaping where you never sowed and gathering where you did not winnow, <sup>25</sup>I was in fear, so I went

Tuesday evening, April 4, 30 A.D.

and buried the talent in the ground; here you have yours." <sup>26</sup>His Master replied to him, "Despicable and lazy slave! You knew that I reap where I did not sow and gather where I did not winnow? <sup>27</sup>Then you should have placed my money with the bankers, and on my return I would have gotten my capital with interest. <sup>28</sup>So, take the talent away from him and give it to the one with the ten talents." <sup>29</sup>For to everyone who has, shall be given and he will have more than plenty; but from him who is wanting shall be taken what he has. <sup>30</sup>"Throw the useless servant into the outside darkness; there shall be mourning and grinding of teeth."

<sup>31</sup>When the Son of Man comes in His glory, and all the angels with Him, then He shall be seated on His glory throne, <sup>32</sup>and all nations shall be gathered before Him. And He shall separate them from one another as a shepherd parts the sheep from the goats, <sup>33</sup>and He shall place the sheep at His right and the goats at His left.

<sup>34</sup>The King will then say to those at His right, "Come, My Father's blessed ones, inherit the kingdom that has been prepared for you from the world's founding, <sup>35</sup>for I was hungry and you gave Me to eat; I was thirsty and you gave Me drink; I was a stranger and you entertained Me; <sup>36</sup>naked<sup>z</sup> and you clothed Me; sick and you looked after Me; in prison and you visited Me."

<sup>37</sup>Then the righteous will answer Him, "Lord, when did we see Thee hungry and nourished Thee, or thirsty and furnished drink? <sup>38</sup>When did we see Thee a stranger and entertained, or naked and furnished clothing? <sup>39</sup>When did we see Thee ill or in prison and visited Thee?" <sup>40</sup>And the King will answer, I assure you, so far as you did it to one of the least of these brothers of Mine, you did it to Me.

<sup>41</sup>Then shall He say to those at His

w) The ten girls had been invited by the bride to honor the groom on her behalf. Due to carelessness on the part of half her girl friends, only five girls honored him.

x) In current reckoning about \$2,000 in a silver talent.

y) A God-given and therefore natural law. Usually those most capable assert themselves most to grow in usefulness; those getting most out of private and group study, worship, and service, apply themselves most seriously.

z) Very poorly clad. All this is prophetic statement, not parable.

# MATTHEW 25, 26      Anointed by Mary of Bethany; Passover and Communion

Tuesday evening, April 4, 30 A.D.

left, Begone from Me, accursed ones, to the everlasting fire prepared for the devil and his angels; <sup>42</sup>for I was hungry and you did not feed Me; thirsty and you gave Me no drink; <sup>43</sup>I was a stranger and you did not entertain Me; naked and you failed to clothe Me; ill and in prison and you did not come to see Me. <sup>44</sup>Then shall they, too, answer, "Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison and were of no service to you?" <sup>45</sup>He will then answer them, I assure you, so far as you failed to do it to one of these humblest, you failed to do it to Me. <sup>46</sup>And they shall go away into eternal punishment, but the righteous into eternal life.

**26** WHEN JESUS HAD FINISHED ALL these teachings, He said to His disciples, <sup>2</sup>You know that after two days the Passover is celebrated and the Son of Man shall be handed over to be crucified. <sup>3</sup>At the same time the chief priests and the elders of the people met at the palace of the high priest, Caiaphas by name, <sup>4</sup>and plotted to arrest Jesus underhandedly and to kill Him. <sup>5</sup>But they said, "Not during the Feast, else there might be a riot among the people."

Saturday evening, April 1, 30 A.D.

<sup>6</sup>While Jesus was at Bethany in Simon the Leper's house, <sup>7</sup>a woman<sup>a</sup> approached Him with an alabaster flask of very precious perfume and poured it on His head as He was reclining. <sup>8</sup>Observing it, the disciples said indignantly, "Why this waste? <sup>9</sup>This could have been sold at a good price and given to the poor." <sup>10</sup>Jesus said to them with understanding, Why do you embarrass the woman? She has done something lovely to Me; <sup>11</sup>for you always have the poor with you, but Me you have not always. <sup>12</sup>She has done the pouring of this perfume on My body preparatory to My burial. <sup>13</sup>I certify to you that wherever this Gospel may be preached throughout the world, this

Saturday evening, April 1, 30 A.D.

that she has done shall be mentioned to her memory.

April 2-5, 30 A.D.

<sup>14</sup>Then one of the twelve, called Judas Iscariot, went to the chief priests <sup>15</sup>and said, "What are you willing to give me and I will hand Him over to you?" And they weighed him out thirty pieces of silver.<sup>b</sup> <sup>16</sup>From then on he watched for a chance to betray Him.

Thursday evening, April 6, 30 A.D.

<sup>17</sup>On the first day of unleavened bread the disciples approached Jesus and said, "Where do You want us to prepare for You to eat the Passover?" <sup>18</sup>He said, Go into the city to so-and-so and tell him, The Teacher says, My time is near; I shall observe the Passover with My disciples at your house. <sup>19</sup>So the disciples did as Jesus directed them and prepared the Passover.

<sup>20</sup>As twilight was falling, He reclined with the twelve disciples <sup>21</sup>and during their eating He said, I tell you truly that one of you shall betray Me. <sup>22</sup>Greatly distressed, they began to say to Him one after the other, "It is not I, Lord?" <sup>23</sup>But He replied, One who dipped his hand with Me in the dish, he shall betray Me. <sup>24</sup>The Son of Man shall indeed go away as has been written of Him, but alas for that man by whom the Son of Man is betrayed! Better for that man had he never been born. <sup>25</sup>Judas, who betrayed Him, responded, "It is not I, Rabbi?" He said to him, As you say!<sup>c</sup>

<sup>26</sup>As they were eating, Jesus took bread, blessed and broke it and gave it to the disciples, saying, Take, eat, this is My body. <sup>27</sup>He also took the cup and after giving thanks, He gave it to them, saying, All of you drink of it; <sup>28</sup>for this is My covenanted blood, poured out for many for the forgiveness of sins. <sup>29</sup>I tell you, from now on I shall not drink of the product of the vine at all until that day when I shall drink it new with you in My Father's kingdom.

<sup>30</sup>When they had sung a hymn they

a) Mary of Bethany—Jn. 12:3;—sister of Martha and Lazarus.

b) A piece of silver, or shekel, more than a dollar in our present exchange.

c) Judas then left; he did not partake of "The Lord's Supper." Jn. 13:30.



Thursday evening, April 6, 30 A.D.

went out to the Mount of Olives.

<sup>31</sup>Then Jesus said to them, Tonight you will all find in Me occasion for stumbling, for it is written,<sup>d</sup> "I will strike the shepherd and the sheep of the flock shall be scattered."<sup>32</sup>But after My rising I will precede you to Galilee.

<sup>33</sup>Peter answered Him, "Though all the rest feel scandalized on your account, I never!" <sup>34</sup>Jesus said to him, I assure you, this night before a rooster crows, you will thrice disown Me. <sup>35</sup>Peter said to Him, "Even if I must die with you, never will I disown you!" And all the disciples spoke the same way.

<sup>36</sup>Then Jesus came with them to a place called Gethsemane,<sup>e</sup> and told the disciples, Sit down here, while I go yonder and pray. <sup>37</sup>Taking along Peter and the two sons of Zebedee, He began to feel grieved and deeply distressed. <sup>38</sup>Then He said to them, My soul is mortally grieved; stay here and keep watch with Me. <sup>39</sup>And, moving forward a little, He fell on His face, praying, My Father, if it be possible, let this cup pass Me by; however, not as I will but as Thou wilt!<sup>f</sup>

<sup>40</sup>When He came to the disciples, He found them fast asleep and said to Peter: So you were not able to watch with Me for a single hour? <sup>41</sup>Watch and pray, so that you may not walk into temptation; the spirit is certainly willing, but the flesh is weak.

Thursday midnight, April 6, 30 A.D.

<sup>42</sup>For a second time He went away and prayed, My Father, if it cannot pass by Me without My drinking it, Thy will be done! <sup>43</sup>When He came back, He found them again asleep, for their eyes were heavy; so <sup>44</sup>He left them once more and went away the third time uttering again the same prayer.<sup>45</sup>Then He came to the disciples and said to them, Still sleeping and taking your rest? The hour has come, and the Son of Man is betrayed into the hands of sinners.<sup>g</sup> <sup>46</sup>Arise! Let

Thursday midnight, April 6, 30 A.D.

us be going! Look, My betrayer is nearing.

<sup>47</sup>He was still speaking, when Judas, one of the twelve, came and with him a large mob from the chief priests and elders of the people, carrying swords and clubs. <sup>48</sup>Now His betrayer had given them a signal, "Whom I kiss, he is the one. Seize him!" <sup>49</sup>At once he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him. <sup>50</sup>But Jesus said to him, Friend, for what are you here? Then they came forward, threw their hands on Jesus, and seized Him.

<sup>51</sup>One of Jesus' companions<sup>h</sup> put out his hand, took his sword and, striking the high priest's servant, cut off his ear. <sup>52</sup>Jesus then spoke to him, Return your sword to its place, for all who draw the sword shall be destroyed by the sword. <sup>53</sup>Or do you suppose I cannot appeal to My Father and at once He would assist Me with more than twelve legions of angels? <sup>54</sup>How then shall the Scriptures be fulfilled that it must happen this way?<sup>i</sup>

<sup>55</sup>At the same time Jesus said to the crowds, As against a robber you have come with swords and clubs to arrest Me. Daily I have sat in the temple, teaching, and you never seized Me. <sup>56</sup>But all this has occurred, so that the writings of the prophets are fulfilled. Then all the disciples deserted Him and fled.

Early Friday, April 7, 30 A.D.

<sup>57</sup>Those who had arrested Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had met. <sup>58</sup>But from a distance Peter<sup>j</sup> followed Him as far as the high priest's courtyard and, stepping inside, he sat down with the attendants to see the end. <sup>59</sup>Now the chief priests and the entire Sanhedrin<sup>k</sup> looked for false testimony against Jesus,<sup>l</sup> so they might execute Him, <sup>60</sup>but though many false witnesses came forward, they found nothing. Finally two came forward

d) Zech. 13:7. e) Oil press. East of Jerusalem across the Kidron brook on a slope of Olivet. f) Our Lord's "Thy will be done!"

g) May mean the approaching troop, but more likely the Romans to whom He would be delivered. See Gal. 2:15. h) Peter, Jn. 18:10. i) It was prophesied because it would happen.

j) With John, Jn. 18:15.

k) The highest native governing body of the Jews. Its seventy members corresponded to the seventy elders with Moses. The high priest was the seventy-first member, and presiding officer.

l) Not to do justice but to condemn.

## MATTHEW 26, 27 *Peter's Denial; Jesus Facing Pilate, Who Surrenders Him*

Early Friday, April 7, 30 A.D.

<sup>61</sup>who said, "This fellow says, 'I have power to destroy God's temple and to build it again in three days!'"

<sup>62</sup>So the high priest stood up and said to Him, "Have you nothing to reply? What about their evidence against you?" <sup>63</sup>But Jesus was silent. The high priest said to Him, "I charge you on oath by the living God that you tell us whether you are the Christ, the Son of God!" <sup>64</sup>Jesus said to him, As you say! Besides I tell you that shortly you shall see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of heaven.

<sup>65</sup>Then the high priest tore his clothes, saying, "He has blasphemed! What further need do we have of witnesses? You have now heard his blasphemy; <sup>66</sup>what is your view?" They answered, "He deserves death!" <sup>67</sup>Then they spat in His face and struck Him with the fist. Others slapped Him, <sup>68</sup>saying, "Prophecy to us, Christ! Who struck you?"

<sup>69</sup>Now Peter sat outside in the courtyard and one girl came up to him, saying, "And you were with Jesus of Galilee!" <sup>70</sup>But before them all he made denial, "I do not know what you mean!" <sup>71</sup>As he was going out into the vestibule, another girl noticed him and said to those near, "This fellow was with Jesus of Nazareth!" <sup>72</sup>Again he denied with an oath, "I do not know the man!" <sup>73</sup>A little later the bystanders came up and said to Peter, "You certainly are one of them, too, for your accent shows you up!" <sup>74</sup>Then he started to curse and to swear, "I do not know the man!"

That moment a rooster crowed <sup>75</sup>and Peter recollected the word Jesus had spoken, "You will disown Me thrice before a rooster crows." And going outside he cried bitterly.

**27** AT DAWN ALL THE CHIEF priests and the elders of the people held consultation against Jesus in

Early Friday, April 7, 30 A.D.

order to execute Him. <sup>2</sup>Having bound Him, they led Him away and handed Him over to Pilate the governor.

<sup>3</sup>When Judas, His betrayer, saw that He was doomed, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup>saying, "I sinned in betraying innocent blood."<sup>m</sup> But they said, "What is that to us? That is your lookout!" <sup>5</sup>He then flung down the silver into the temple, withdrew and, going off, hanged himself.

Friday forenoon

<sup>6</sup>The chief priests picked up the money and said, "It is not right to put this in the treasury, since it is blood money."<sup>n</sup> <sup>7</sup>So, after conferring, they bought with it the Potter's Field as a cemetery for strangers; <sup>8</sup>therefore that field is called to this day, "The Field of Blood."<sup>o</sup> <sup>9</sup>Then the saying of Jeremiah the prophet was fulfilled,<sup>n</sup> "And I took the thirty pieces of silver, the price of the priced One, whom Israel's sons had valued, <sup>10</sup>and gave them for the potter's field as the Lord directed me."

<sup>11</sup>But Jesus stood before the governor, and the governor questioned Him, "Are you the king of the Jews?" Jesus replied, As you say.<sup>o</sup> <sup>12</sup>And to the accusations of the chief priests and the elders against Him He made no reply. <sup>13</sup>Then Pilate said to Him, "Do you not hear how much they testify against you?" <sup>14</sup>But to the governor's great surprise He answered him never a word.

<sup>15</sup>Now it was customary for the governor to release at the feast one prisoner, selected by the populace, <sup>16</sup>and at that time they held a notorious convict called Barabbas. <sup>17</sup>So when they had assembled, Pilate said to them, "Whom do you want released to you, Barabbas or Jesus, who is called Christ?" — <sup>18</sup>for he knew that they<sup>p</sup> had delivered Him out of envy.

<sup>19</sup>While he was seated on the tribunal, his wife sent him a message that said, "Do nothing to that innocent man, for I was deeply affected today in

m) Did Judas repent? He felt sorry his program did not work out as planned, to force Jesus toward a physical victory.

n) Zech. 11:12, 13; see Ex. 21:32. On the plot purchased Jeremiah had stood, preaching divine judgment. Jer. 19. o) Like our "You said it."

p) The leaders, rather than the mob to whom Pilate appealed.

Friday forenoon

dreaming about him." <sup>20</sup>But the chief priests and elders persuaded the masses to ask for Barabbas and to have Jesus destroyed. <sup>21</sup>The governor conferred with them, "Which of the two shall I release to you?" They said, "Barabbas!" <sup>22</sup>Pilate asked them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" <sup>23</sup>"Why, what wrong has he done?" asked Pilate; but they shouted more loudly, "Let him be crucified!"

<sup>24</sup>When Pilate saw that he was getting nowhere, but that instead a riot was brewing, he took water and washed his hands over against the crowd, saying, "I am innocent of this good man's blood; it is your concern." <sup>25</sup>And all the people answered, "His blood be on us and on our children." <sup>26</sup>He then released Barabbas to them; but Jesus he flogged and handed over to be crucified.

<sup>27</sup>Then the governor's soldiers took Jesus along into the palace and gathered the whole guard around Him. <sup>28</sup>They stripped Him and put a scarlet mantle around Him; <sup>29</sup>they plaited a crown of thorns and placed it on His head, also a reed in His hand, and, kneeling before Him, they ridiculed Him, "Salutation, king of the Jews!" <sup>30</sup>They further spat on Him; they took the reed and struck Him on the head, <sup>31</sup>and after they had mocked Him, they took off the mantle and put on His own clothes; then they led Him away to be crucified.

<sup>32</sup>On the way out they found a Cyrenian called Simon,<sup>q</sup> whom they forced to carry His cross. <sup>33</sup>Arriving at a place called Golgotha — which means "place of a skull" — <sup>34</sup>they gave Him wine to drink mixed with gall; but after tasting it, He would not drink it.

<sup>35</sup>Those, who crucified Him, distributed His clothes by casting lots (so that the prophet's saying was fulfilled,<sup>r</sup> "They parted My garments among them and over My vesture they cast lots"). <sup>36</sup>And, sitting down, they watched Him there. <sup>37</sup>Over His head they placed the written charge against Him, "This is Jesus the king of the Jews."

Friday forenoon

<sup>38</sup>Two thieves were at that time crucified along with Him, one to the right and one to the left. <sup>39</sup>And those walking by scoffed at Him, wagging their heads and saying, <sup>40</sup>"You destroyer and reconstructor of the temple in three days, save yourself if you are the Son of God and come down from the cross!" <sup>41</sup>Similarly, the chief priests with the scribes and the elders twitted Him, <sup>42</sup>"He saved others; but he cannot save himself. Is he king of Israel? Let him now come down from the cross and we will believe in him. <sup>43</sup>He trusts in God? Let Him take him off now, if He loves him; for he said, 'I am God's Son.'" <sup>44</sup>The thieves, too, that were crucified with Him, leveled the same reproach at Him.

Friday afternoon

<sup>45</sup>From twelve o'clock until three, darkness lay on all the land, <sup>46</sup>and about three o'clock Jesus cried out with a loud voice,<sup>s</sup> Eloi, Eloi, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me?

<sup>47</sup>Some of the bystanders who heard it, said, "He calls for Elijah," <sup>48</sup>and at once one of them ran, took a sponge, dipped it in vinegar and, putting it on a reed, gave Him drink. <sup>49</sup>But the others said, "Hold on! Let us see if Elijah comes to save him."

<sup>50</sup>Jesus, once more crying with a loud voice, dismissed His spirit. <sup>51</sup>And the veil of the temple was torn in two from top to bottom; the earth shook; the rocks were split; <sup>52</sup>the tombs were opened and many bodies of the buried saints were raised <sup>53</sup>and, after His resurrection, they left their tombs, entered the holy city and appeared to many.

<sup>54</sup>When the centurion and his men, who were watching Jesus, observed the earthquake and everything that happened, they were dreadfully frightened and said, "Truly, this was God's Son!" <sup>55</sup>There were also numerous women observing from a distance, those who had followed Jesus from Galilee rendering Him service, <sup>56</sup>including Mary Magdalene, and Mary the mother of James and

q) A Jew from North Africa near Tripoli. His sons Alexander and Rufus became Christians, Mk. 15:21; Rom. 16:13. r) Ps 22:18; see also vs. 7.

s) Ps. 22:1, affected by Aramaic, which replaced Hebrew in conversation, after the captivity.

## MATTHEW 27, 28 *Burial, Resurrection; Meets Disciples; the Great Command*

Friday afternoon

Joseph,<sup>t</sup> and the mother of Zebedee's sons.

Burial between 3 and 6 p.m.

<sup>57</sup>At the coming on of evening<sup>u</sup> there came a rich man from Arimathea,<sup>v</sup> called Joseph, who had himself been made a disciple of Jesus; <sup>58</sup>he personally went to Pilate and requested the body of Jesus. Then Pilate gave orders to have it relinquished. <sup>59</sup>When Joseph had obtained the body, he wrapped it in clean linen <sup>60</sup>and laid it in his own new tomb, which he had cut in the rock; then, rolling a large stone at the opening of the tomb, he went away. <sup>61</sup>But Mary Magdalene was there and the other Mary<sup>w</sup> sitting opposite the tomb.

Saturday

<sup>62</sup>Next day, that is the day after the Preparation, the chief priests and the Pharisees resorted to Pilate <sup>63</sup>and said, "We remember, Sir, that this impostor said, while still alive,<sup>x</sup> 'After three days I will rise.'<sup>64</sup>Give orders, therefore, to have the tomb safeguarded until the third day, so his disciples may not come and steal him and then tell the people, 'He is risen from the dead,' and the final fraud will be worse than the first." <sup>65</sup>Pilate said to them, "The guard is yours; go on and make it as secure as you can." <sup>66</sup>So they went and safeguarded the tomb; they sealed the stone and set a guard.

Sunday morning, April 9, 30 A.D.

**28** AFTER THE CLOSE OF THE Sabbath, with the dawning of the week's first day, came Mary Magdalene and the other Mary to look at the tomb. <sup>2</sup>A severe earthquake occurred; for an angel of the Lord came down from heaven and, approaching the stone, rolled it aside and sat on it. <sup>3</sup>His appearance was like lightning and his clothing white as snow. <sup>4</sup>The sentries shook from fear of him and became like corpses.

<sup>5</sup>But the angel said to the women,

Sunday morning, April 9, 30 A.D.

"Have no fear! I know you are looking for Jesus who was crucified. <sup>6</sup>He is not here; for He is risen just as He said. Come, see the place where He lay. <sup>7</sup>And go, hasten to tell His disciples, 'He is risen from the dead and is preceding you into Galilee; there you will see Him.' See, I have told you."

<sup>8</sup>Hastily they left the tomb, in fear and with great joy, and ran to tell the news to His disciples. <sup>9</sup>And behold, Jesus met them, saying, Greeting! Going up to Him, they clasped His feet and knelt to Him. <sup>10</sup>Jesus then said to them, Have no fear! Go, take the message to My brothers to leave for Galilee; and they shall see Me there.

<sup>11</sup>While they were on their way, some of the guard entered the city and announced to the chief priests everything that had occurred. <sup>12</sup>They, deliberating in session with the elders, gave the soldiers considerable money, <sup>13</sup>telling them to say: "His disciples came by night and stole him while we were asleep!" <sup>14</sup>"And if this reaches the governor's ears, we will win him over and keep you out of trouble." <sup>15</sup>So the guards accepted the money and did as they were instructed, and this story has been current among the Jews until the present day.

Late April?

<sup>16</sup>But the eleven disciples went away to Galilee, to the mountain<sup>y</sup> where Jesus had made appointment with them, <sup>17</sup>and when they saw Him, they worshiped Him, but some were in doubt. <sup>18</sup>As Jesus approached them, He said, All authority in heaven and on earth has been given Me. <sup>19</sup>Go out, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to observe everything that I have enjoined upon you. And, mind you, I am alongside you all the days until the end of the age.<sup>z</sup>

t) This is Mary the mother of Jesus. Salome, probably her sister, was Zebedee's wife and mother of James and John. u) Fourth quarter of daytime.

v) Old Testament Ramah; but more than one is mentioned. This probably lay about five miles north of Jerusalem and is now Er-ram, a small Arab village. See Lk. 23:51.

w) Almost certainly the mother of Jesus.

x) Ch. 12:40; 16:21; Jn. 2:19, where accusers applied it to the temple. y) Ch. 26:32.

z) Aion, kin to "for aye"; first, classically, a human lifetime; but in Scripture, continued time, eternity; so, too, the future age, or the present age. Occasionally, the world as composed of things and interests of this age; so, too, while these last. This is the meaning here.

## THE GOSPEL ACCORDING TO

# MARK

**1** THE BEGINNING OF THE GOSPEL OF Jesus Christ (the Son of God); <sup>2</sup>as it is written in the prophet Isaiah,<sup>a</sup> "Behold, I send My messenger ahead of you, who shall prepare your way; <sup>3</sup>a voice of one shouting in the desert, 'Make the Lord's way ready; level His paths!'"

Summer of 26 A.D.

<sup>4</sup>John the Baptist appeared in the desert, preaching a baptism of repentance for the forgiveness of sins, <sup>5</sup>and all Judaea and all the Jerusalemites came out to him and were baptized by him in the Jordan river upon confessing their sins.

<sup>6</sup>John was dressed in camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>He proclaimed, "After me comes One stronger than I, whose sandal straps I am not fit to stoop down and untie. <sup>8</sup>I have baptized you with water, but He will baptize you with the Holy Spirit."

Late 26 or early 27 A.D.

<sup>9</sup>In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. <sup>10</sup>And the moment He came up from the water He saw the heavens parted and the Spirit, dove-like, coming down upon Him. <sup>11</sup>There also came a voice from heaven, 'Thou art My Son, My Beloved; in Thee I am delighted.

<sup>12</sup>Without delay the Spirit drove Him into the desert <sup>13</sup>where He remained forty days, being tempted by Satan. He was with the wild beasts, and the angels waited on Him.

January, 28 A.D.

<sup>14</sup>After John had been arrested, Jesus went to Galilee, preaching the Gospel of God, <sup>15</sup>saying: The time is completed and the kingdom of God is near; repent and believe in the good news!

<sup>16</sup>As he was passing along the sea of Galilee, He noticed Simon and his brother Andrew casting the net into the sea, for they were fishermen. <sup>17</sup>Jesus said to them, 'Come after Me and I will make you to become fishers of men.'

<sup>18</sup>At once they left the nets and followed Him. <sup>19</sup>Going on a little, He saw James the son of Zebedee, and his brother John, who were in their boat, mending the nets. <sup>20</sup>Them, too, He gave an immediate call and, leaving their father Zebedee in the boat with the hired hands, they went off after Him.

Early 28 A.D.

<sup>21</sup>They entered Capernaum<sup>c</sup> and, as soon as it was Sabbath, He went to the synagogue and taught.<sup>d</sup> <sup>22</sup>They marveled at His teaching, for He taught them as an authority and not as the scribes.

<sup>23</sup>There was in their synagogue just then a man with an unclean spirit who

a) Mal. 3:1 and Isa. 40:3, applying first to the Old Testament prophet.

b) This was the second and permanent call. In the Judean ministry, April, 27-January, 28, Peter, Andrew, James, John, and Nathanael, that is, Bartholomew, helped Him off and on. Probably Judas joined the group that first year.

c) Village of consolation; but some have it, Nahum's village.

d) The synagogue gave Christ and Christians a fine chance to preach and teach until opposition grew too strong.

Early 28 A.D.

cried out, <sup>24</sup>"What dealings have we with you, Jesus Nazarene? Have you come to destroy us? I know who you are, — the Holy One of God." <sup>25</sup>Jesus rebuked him: Silence, and get out of him! <sup>26</sup>The unclean spirit, throwing him into a spasm, cried out with a loud voice and came out of him. <sup>27</sup>They were all so amazed, they inquired among themselves, "What does this mean? New teaching with authority? He orders even the unclean spirits and they obey him!" <sup>28</sup>And rapidly His fame spread in every direction through that whole Galilean region.

<sup>29</sup>Direct from the synagogue they went with James and John to the house of Simon and Andrew; <sup>30</sup>but Simon's mother-in-law was down with fever and at once they told Him about her. <sup>31</sup>Stepping forward, He took her by the hand and made her rise; the fever left her and she waited on them.

<sup>32</sup>In the evening after sunset they brought to Him all the sick and the demon-possessed <sup>33</sup>until the whole city was gathered at the door. <sup>34</sup>Many who were ill with various diseases He cured and many demons He cast out; but since the demons knew Him, He did not permit them to speak.

<sup>35</sup>Rising early in the morning long before daylight, He left and went out to a lonely spot and prayed there. <sup>36</sup>Simon and his companions searched for Him, <sup>37</sup>found Him, and told Him, "They are all looking for you!" <sup>38</sup>He said to them, Let us go elsewhere into the adjoining country towns so that I may preach there, too; because for this purpose I came. <sup>39</sup>And He went preaching in their synagogues and casting out demons through all Galilee.

<sup>40</sup>A leper came to Him, begging of Him on his knees, "If you are willing, you can cleanse me!" <sup>41</sup>Deeply sympathetic, He reached out His hand to touch him and said to him, I am willing! Be cleansed! <sup>42</sup>Immediately the leprosy left him and he was cleansed! <sup>43</sup>Then and there He sent him off with the stern injunction, <sup>44</sup>Be careful to tell no one;

Early 28 A.D.

but go and show yourself to the priest, and, to assure others, offer what Moses has prescribed<sup>e</sup> for your purification. <sup>45</sup>But he went off and started to publish it so much and to spread the report so widely, that Jesus could no longer enter a town openly, but stayed outside in lonely places. And from everywhere people came to Him.

Before April, 28 A.D.

**2** SOME DAYS LATER HE RETURNED to Capernaum and it was learned that He was at home. <sup>2</sup>So many congregated that shortly there was no room at the door. He was bringing them His message, <sup>3</sup>when they came and brought a paralytic to Him, carried by four men. <sup>4</sup>And, being unable to get near Him on account of the crowd, they tore up the roof above Him and through the opening lowered the mat on which the paralytic was lying.

<sup>5</sup>Observing their faith, Jesus said to the paralytic, Son, your sins are forgiven (you). <sup>6</sup>But some of the scribes, sitting there, argued in their minds, <sup>7</sup>"Why does he talk this way? It is blasphemy. Who but God alone can forgive sins?" <sup>8</sup>Perceiving at once in His soul that they were reasoning that way to themselves, Jesus said to them, Why do you argue this way in your hearts? <sup>9</sup>Which is easier, to tell the paralytic, "Your sins are forgiven," or to say, "Rise, pick up your mat and walk off"? <sup>10</sup>But to let you know that the Son of Man has power to forgive sins on the earth, — He said to the paralytic, <sup>11</sup>I tell you, rise, pick up your mat and go home. <sup>12</sup>At once he arose, picked up his mat and went off in the presence of everyone, so that they were all amazed and glorified God, saying, "We never yet saw anything like it!" <sup>13</sup>Then He went out again by the seaside, where all the people came to Him, and He taught them.

<sup>14</sup>As He walked along, He noticed Levi,<sup>f</sup> the son of Alpheus, sitting at the tax office, and said to him, Follow Me! He arose and followed Him. <sup>15</sup>And so it was as he reclined at table at his house, that along with Jesus, many tax collect-

<sup>e</sup>) Lev. 14:2-32. The priest was from the beginning Israel's appointed physician; so was Jesus the high-priestly Healer. <sup>f</sup>) Matthew.

Before April, 28 A.D.

ors and sinners were reclining; for many such were His followers. <sup>16</sup>The Pharisaic scribes,<sup>g</sup> who observed that He dined with sinners and tax collectors, remarked to His disciples, "Why does he eat with tax collectors and sinners?" <sup>17</sup>On hearing it, Jesus told them, Not the well but the sick have need of a physician; I did not come to call the righteous, but sinners (to repentance).

April–May, 28 A.D.

<sup>18</sup>Both the disciples of John and the Pharisees were observing a fast; so they<sup>h</sup> came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" <sup>19</sup>Jesus replied to them, Can the wedding guests fast while the bridegroom is in their company? So long as the bridegroom is with them they cannot fast; <sup>20</sup>but a time will come when the bridegroom<sup>i</sup> shall be taken from them and then will be their day to fast. <sup>21</sup>No one sews a patch of unshrunk cloth on an old coat; for the new piece would tear away from the old and the tear becomes worse. <sup>22</sup>Neither does one pour new wine into old wineskins; for the wine would burst the skins, with both wine and skins ruined. But new wine goes into new skins.

<sup>23</sup>He happened on a Sabbath to pass through a wheat field and His disciples, while walking, started picking the heads of wheat. <sup>24</sup>The Pharisees said to Him, "See how they are doing what is not allowed on the Sabbath!" <sup>25</sup>He replied, Have you never read what David and his men did, when hunger drove him to it? <sup>26</sup>How in the days of Abiathar the high priest he went into the house of God and ate the presented loaves,<sup>j</sup> which none but the priests are allowed to eat, and shared with his companions? <sup>27</sup>He said further to them, The Sabbath came for man's sake; not man for the Sabbath, <sup>28</sup>so that the Son of Man is Lord also of the Sabbath.

April–May, 28 A.D.

**3** AGAIN HE VISITED THE SYNA-  
gogue, and a man with a withered hand was there. <sup>2</sup>They watched Him, whether He would heal him on the Sabbath, so they might accuse Him. <sup>3</sup>He told the man with the shrunken hand, Stand in the center! <sup>4</sup>then asked them, Is it right to help or to hurt on the Sabbath; to save a life or to kill? But they kept still. <sup>5</sup>Looking around at them angrily and vexed at their callousness of heart, He said to the man, Hold out your hand! He held it out and his hand was restored. <sup>6</sup>And at once the Pharisees went out to plot against Him with the Herodians for the purpose of destroying Him.

Summer, 28 A.D.

<sup>7</sup>With His disciples Jesus retired to the seaside and a great many followed Him from Galilee and from Judea, <sup>8</sup>from Jerusalem, from Idumea, from beyond Jordan, and from around Tyre and Sidon — a large number came to Him when they heard what He had done. <sup>9</sup>He told His disciples to have a little boat ready for Him, so the throng might not dangerously crowd Him; <sup>10</sup>for He healed so many that all who had complaints closed in on Him to touch Him. <sup>11</sup>And whenever the unclean spirits saw Him, they fell before Him, screaming, "Thou art the Son of God!" <sup>12</sup>But He charged them strictly not to make Him known.

<sup>13</sup>Then He went up the mountain, summoned those He wanted, and they came to Him. <sup>14</sup>He ordained twelve to be with Him that He might send them out to preach, <sup>15</sup>with power to (heal the sick and to) expel demons. He ordained these twelve: <sup>16</sup>Simon whom He surnamed Peter; <sup>17</sup>James the son of Zebedee and John the brother of James, whom He surnamed Boanerges—that is, Sons of Thunder; <sup>18</sup>Andrew and Philip; Bartholomew and Matthew; Thomas and James, the son of Alphaeus;<sup>k</sup> Thaddeus and Simon of

g) The scribes that belonged to the Pharisee sect; others were Sadducees.

h) John's disciples, Mt. 9:14.

i) Jesus is the Bridegroom; the Church is His Bride, as in the Old Testament Jehovah is the Husband and Israel the wife.

j) Or the showbread, placed there to acknowledge and commune with the Giver.

k) Levi, that is, Matthew, too, was "Son of Alphaeus," but not the same. This Alphaeus is Cleopas, one of the Emmaus pilgrims of Luke 24:18. Thaddeus is Judas, not Iscariot, of Jn. 14:22, sometimes called Lebbaeus.

## MARK 5, 6

Midsummer, 28 A.D.

told them what had happened to the demoniac; also about the swine. <sup>17</sup>Then they began to implore Him to leave their shores.

<sup>18</sup>As He was embarking, the former demoniac requested Him to stay with Him; but He gave no permission. <sup>19</sup>Instead He said to him, Go back to your family and friends and tell them everything the Lord has done for you and the mercy He showed you! <sup>20</sup>And he went off and started to announce throughout Decapolis<sup>q</sup> everything that Jesus had done for him, and all were astonished.

Late summer, 28 A.D.

<sup>21</sup>When Jesus had recrossed by boat to the other side, a great multitude massed around Him. He was on the shore, <sup>22</sup>when one of the synagogue directors, named Jairus, came and at sight of Him fell at His feet <sup>23</sup>and strongly pleaded with Him, "My daughter is at the point of death. Come, place your hands on her, that she may recover and live." <sup>24</sup>And He went with him. A vast host followed Him and thronged Him.

<sup>25</sup>A woman, too, who for twelve years <sup>26</sup>had suffered hemorrhages and had been treated much by many physicians, spending all she had without improving but rather growing worse, <sup>27</sup>when she heard about Jesus, came in the crowd behind and touched His robe, <sup>28</sup>for she said, "If only I touch His robe, I shall be healed." <sup>29</sup>At once her hemorrhage stopped, and she felt in her body that she was healed of her affliction.

<sup>30</sup>Then and there Jesus, conscious that power had gone from Him,<sup>r</sup> turned around in the crowd and asked, Who touched My clothes? <sup>31</sup>His disciples remarked to Him, "You see the crowd pressing you on all sides and you say, 'Who touched me?'" <sup>32</sup>But He looked around to see her who had done it. <sup>33</sup>Then the woman, afraid and

## A Long-ill Woman; Raises Jairus' Daughter

Late summer, 28 A.D.

shaking and knowing what had happened to her, came and fell at His feet and told Him the whole truth. <sup>34</sup>And He said to her, Daughter, your faith has saved you; go in peace and be healed of your affliction.

<sup>35</sup>While He was still speaking, there arrived those from the ruler's house who told him, "Your daughter is dead. Why trouble the teacher further?" <sup>36</sup>But Jesus, overhearing the spoken message, said to the synagogue ruler, Have no fear; only believe!

<sup>37</sup>He permitted no one to accompany Him except Peter and James and James' brother John. <sup>38</sup>Arriving at the ruler's house He observed the bedlam—loud weeping and wailing—<sup>39</sup>and as He entered He accosted them, Why this howling and weeping? The child is not dead but asleep. <sup>40</sup>They ridiculed Him; but He personally put them all out, took along the child's father and mother and those with Him, and entered where the child was. <sup>41</sup>Then taking the child's hand, He said to her, Talitha Koum, which is, translated, Maiden, I tell you, rise! <sup>42</sup>And instantly the little girl got up and walked around; she was twelve. At which they were astonished beyond all expression, <sup>43</sup>but He strictly charged them that no one should know it, and told them to give her nourishment.

Autumn, 28 A.D.

**6** LEAVING THERE, HE CAME TO HIS home town,<sup>s</sup> accompanied by His disciples, <sup>2</sup>and at the opening of Sabbath He began to teach in the synagogue. Many listeners were utterly amazed. "Where did he get all this?" they remarked. "What wisdom has been given him and what miracles are these that happen by his hands? <sup>3</sup>Is not this the carpenter, the son of Mary and the brother of James and Joses and Jude and Simon?<sup>t</sup> And do not his sisters live here with us?" And they felt scandalized on His account.

q) Ten Cities, an association of towns mostly east of the Galilean lake, first colonized by Greeks after Alexander's conquest.

r) When Jesus gave, it cost Him; He felt strength leaving Him when He healed. Of course, strength came from Him; not from the robe. s) Nazareth.

t) James became president of the Jerusalem church and author of the Epistle. Jude also wrote an Epistle. The four were sons of Joseph and Mary.



*Rejected at Nazareth; The Baptist Beheaded; Commissions the Twelve* MARK 6

Autumn, 28 A.D.

<sup>4</sup>Jesus told them, No prophet is without honor except in his own community and among his relatives and in his home. <sup>5</sup>And He could do no mighty work there, except that He laid hands on a few sick and healed them. <sup>6</sup>And He wondered at their unbelief.

So He went around the nearby villages teaching, <sup>7</sup>and called the twelve, whom He began to send out two by two, giving them authority over the unclean spirits <sup>8</sup>and directing them to take nothing for the trip except only a staff —no bread, no bag, not a penny in the belt, <sup>9</sup>but wearing sandals; and: Do not wear two undergarments.

<sup>10</sup>He further told them, Wherever you enter a house, remain there until you leave the place. <sup>11</sup>And whatever community will neither receive you nor listen to you, when you leave there, shake off the dust from under your feet for a witness to them. (Truly I tell you, it will be more endurable for Sodom and Gomorrah in the judgment day than for that city.) <sup>12</sup>So they went out and preached in order that men might repent; <sup>13</sup>they expelled many demons, and many sick they anointed with oil and healed.

Early 29 A.D.

<sup>14</sup>King Herod heard of it, for Jesus' name became well known, and he said, "John the Baptist is risen from the dead and therefore these powers are working in him." <sup>15</sup>Others said, "He is Elijah"; others again, "He is a prophet like one of the typical prophets." <sup>16</sup>But on hearing of Him, Herod asserted, "John whom I beheaded, he has been personally returned to life."

<sup>17</sup>For Herod himself had sent to arrest John, and had confined him chained in prison, due to Herodias, his brother Philip's wife, for he had married her. <sup>18</sup>Because John had told Herod, "You have no right to have your brother's wife." <sup>19</sup>So Herodias held a grudge against him and wanted him executed, but proved unable; <sup>20</sup>for Herod stood in awe of John, whom he

Early 29 A.D.

knew to be a straight and holy man.<sup>u</sup> He protected him and, on hearing him, felt greatly perplexed, and he enjoyed listening to him.

<sup>21</sup>An opportune time came, when on Herod's birthday he gave a banquet to his nobles and commanders and Galilean chiefs, <sup>22</sup>at which Herodias' own daughter came in and danced. She pleased Herod and his guests, so the king said to the girl, "Ask whatever you want and I will give it to you." <sup>23</sup>Then he swore to her, "Whatever you ask me, I will give it to you up to half my kingdom." <sup>24</sup>She went out and asked her mother, "What shall I request?" "The head of John the Baptist," she replied. <sup>25</sup>At once she hastened to the king and made the request, "I want you to give me this moment on a plate the head of John the Baptist."

<sup>26</sup>Although extremely sorry, yet for the sake of his oaths and his guests the king did not want to break faith with her, <sup>27</sup>but at once the king dispatched a guardsman with orders to bring John's head. He went, beheaded him in prison, <sup>28</sup>brought his head on a plate and gave it to the girl, and the girl presented it to her mother. <sup>29</sup>And when his disciples heard of it, they came and took up his body and laid it in a tomb.

Near April, 29 A.D.

<sup>30</sup>The apostles gathered around Jesus and reported to Him everything they had wrought and taught. <sup>31</sup>Then He told them, Come away each of you to a private place in the desert<sup>v</sup> and rest awhile. For so many were coming and going, they could not conveniently eat. <sup>32</sup>So they left in a boat for a lonely spot by themselves. <sup>33</sup>But the people saw them leaving, and many recognized them, and from all the towns they ran there on foot and arrived ahead of them. <sup>34</sup>When Jesus disembarked, He saw a large crowd and was deeply moved over them; because they were like sheep without a shepherd.

u) "Hagios," to be revered; set apart for, dedicated to, consecrated to God; holy.

v) Not necessarily sandy and barren, but isolated, solitary, away from towns and villages.

"Deserted" is related to it. The twelve needed private preparation.

## MARK 6, 7 *Feeds the 5,000; Walks on the Water; Discards Ceremonial Rules*

Near April, 29 A.D.

And He began to teach them many things.

<sup>35</sup>As the hour grew late, His disciples came to Him and said, "This is a lonely spot and now the hour is late; <sup>36</sup>dismiss them so they may go to surrounding farms and villages and buy themselves something to eat." <sup>37</sup>But He answered them, "You give them to eat! They rejoined, "Shall we go, buy fifty dollars worth of food and feed them?" <sup>38</sup>He asked them, "How many loaves do you have? Go and find out! On ascertaining, they reported, "Five, and two fishes."

<sup>39</sup>He then gave them orders to have them all recline on the green grass by groups, <sup>40</sup>and they sat grouped by hundreds and by fifties. <sup>41</sup>Taking the five loaves and the two fishes and looking up toward heaven, He blessed and broke the bread and gave it to the disciples for distribution. He also divided the two fishes for them all. <sup>42</sup>They all ate and were fully satisfied.<sup>w</sup> <sup>43</sup>Of the broken pieces they picked up twelve full baskets aside from the fish. <sup>44</sup>And there were five thousand men who partook of the food.

<sup>45</sup>Then without delay He urged His disciples to board the boat and to cross over to Bethsaida, <sup>46</sup>while He dismissed the crowd, and after He had told them goodbye, He resorted to the mountain to pray.

<sup>47</sup>At nightfall the boat was mid-sea and He alone on land; <sup>48</sup>but seeing them toiling hard at rowing because the wind was against them, He approached them around the fourth watch<sup>x</sup> of the night walking on the sea as if minded to pass them. <sup>49</sup>But observing Him walk on the sea and supposing it was a ghost, they cried out; <sup>50</sup>for they all saw Him and were frightened. But, speaking to them at once, He told them, "Take courage; it is I; have no fear." <sup>51</sup>He then climbed up to them into the boat, and the wind calmed down.

April-May, 29 A.D.

They were beside themselves with amazement; <sup>52</sup>for they failed to understand the meaning of the loaves—their hearts were dull.

<sup>53</sup>After crossing over to the land, they arrived at Gennesaret and docked. <sup>54</sup>But as soon as they disembarked, the people recognized Him <sup>55</sup>and circited that entire district and undertook to carry on their mats to Him wherever they heard He was, all who had ailments. <sup>56</sup>And wherever He went, be it village or town or country, they deposited their sick in the market place and begged of Him to let them touch if only the tassel of His robe. And as many as touched Him were healed.

**7** THEN THE PHARISEES AND CERTAIN of the scribes who had come from Jerusalem, called on Him jointly, <sup>2</sup>having noticed some of His disciples eating their food with unclean, that is, unwashed hands. <sup>3</sup>For the Pharisees and all the Jews,<sup>y</sup> who observe the traditions of the elders, do not eat without washing hands up to the elbow, <sup>4</sup>and when they come from market they do not eat without washing. And there are numerous other things they traditionally observe, such as washing cups and pots and bronze utensils (and tables).

<sup>5</sup>So the Pharisees and the scribes questioned Him, "Why do your disciples behave contrary to the elders' tradition, but eat the meal with unclean hands?" <sup>6</sup>He told them, Suitably did Isaiah prophesy about you hypocrites as written,<sup>z</sup> "This people honor Me with their lips; but their hearts are estranged from Me. <sup>7</sup>But vainly they worship Me, when teaching human regulations as doctrines." <sup>8</sup>You let go of God's law to cling to human tradition.

<sup>9</sup>He added, Politely you frustrate the law of God to observe your own tradition; <sup>10</sup>for Moses said, "Honor your father and your mother" and,<sup>a</sup> "Who-

w) He who made all things, Jn. 1:3, commanded the needed elements to assemble from earth and air to compose sufficient food. In physical miracles He specially directed natural forces.

x) From six to nine, first watch; nine to midnight, second watch; midnight to three, third watch; three to six, fourth watch.

y) As distinguished from gentile Christians, for whom Mark mainly wrote.

z) Isa. 29:13; 58:1-3; also Ez. 33:31. a) Ex. 21:17.

April-May, 29 A.D.

ever curses father or mother, let him be executed." <sup>11</sup>But since you say, "If a man says to his father or mother, 'This is Corban, consecrated, else you might be benefited from me,' he is exempt," <sup>12</sup>you no longer allow him to do anything for his father and mother; <sup>13</sup>you annul God's word through your tradition that you have handed down. And you do many things of that kind.

<sup>14</sup>Calling the people to Him again, Jesus told them, You all listen to Me and understand:<sup>b</sup> <sup>15</sup>Nothing entering a man from the outside can defile him; but the things that come out of the man render the person unclean. <sup>16</sup>(If anyone has ears to hear, let him hear.)

<sup>17</sup>When, away from the crowd, He had gone indoors, His disciples questioned Him about this lesson <sup>18</sup>and He said to them, Are you, too, so lacking in comprehension? Do you not perceive that whatever enters from the outside cannot defile a person, <sup>19</sup>because it does not enter his heart, but his stomach, and in the purging process passes away? <sup>20</sup>He said further, What comes out of the man defiles him; <sup>21</sup>for from within, out of a man's heart wicked reasonings proceed — unchastities, <sup>22</sup>thefts, murders, adulteries, covetings, wickednesses, falsehood, lewdness, an evil eye, blasphemy, pride, thoughtlessness. <sup>23</sup>All these wicked things come from the inside and defile the person.

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<sup>24</sup>Then He arose and left there for the Tyre (and Sidon) district,<sup>c</sup> where He entered a house, not wanting anyone to know it; but He could not remain hidden. <sup>25</sup>Instead, a woman whose little daughter had an unclean spirit, as soon as she heard of Him, came and threw herself at His feet. <sup>26</sup>She was a Gentile, a native Syro-Phoenician, and she begged Him to expel the demon from her daughter. <sup>27</sup>He said to her, First let the children be satisfied; for it is not fair to take the children's

Early summer, 29 A.D.

bread and to throw it to the little dogs.<sup>d</sup> <sup>28</sup>But she answered Him, "Yes, Lord, yet the pups under the table eat from the children's scraps." <sup>29</sup>He told her, For this thought go your way; the demon has gone out of your daughter. <sup>30</sup>And when she reached home, she found the child lying on the bed and the demon expelled.

<sup>31</sup>Returning from the Tyre district, He passed through Sidon on to the Galilean sea and up the center of the Decapolis region. <sup>32</sup>And they brought Him a deaf man, hard of speech, and begged Him to lay hands on him. <sup>33</sup>Taking him by himself away from the crowd, He thrust His fingers into his ears and touched his tongue with saliva. <sup>34</sup>Then, looking up toward heaven, He sighed and said to him, Ephphatha, that is, Be opened. <sup>35</sup>And his ears were opened, and at once the obstruction of his tongue loosed and he spoke clearly.

<sup>36</sup>He charged them to tell no one; but the more He charged them, the more widely they broadcast it. <sup>37</sup>They were immeasurably astonished, and exclaimed, "How well He has done everything! He even makes the deaf hear and the dumb speak."

**8** IN THOSE DAYS THERE WAS AGAIN an immense crowd with nothing to eat, so, summoning the disciples, He told them, <sup>2</sup>I am deeply moved concerning the people, because they have stayed with Me now for three days and have nothing to eat. <sup>3</sup>If I should send them home hungry, they would faint on the way, and some of them are from considerable distance.

<sup>4</sup>His disciples answered Him, "Where in this desert can we secure bread to satisfy such a number?" <sup>5</sup>He asked them, How many loaves do you have? They said, "Seven." <sup>6</sup>So He suggested to the crowd that they sit down on the ground, and, taking the seven loaves, He gave the blessing, broke them, presented them to His disciples

b) Of ordinary foods and drinks, of course. The matter of poisons and liquors was not under discussion.

c) This marks the end of the great Galilean period that had lasted from January, 28 A.D. until shortly after the Passover of April, 29. Four circuits He had made through Galilee, twice including Nazareth. d) "Kunarton," little dog or pup, a milder name than "kuon," dog.

## MARK 8

## *He Feeds the 4,000; Warns Against Hypocrisy*

Early summer, 29 A.D.

to distribute, and they handed them around to the people. <sup>7</sup>They also had a few small fishes, which He blessed and told them to distribute. <sup>8</sup>So they ate and were satisfied, and they picked up the leftovers, seven goodsized baskets full. <sup>9</sup>About four thousand had eaten. He then dismissed them <sup>10</sup>and immediately embarking with His disciples, reached the Dalmanutha district.<sup>e</sup>

<sup>11</sup>The Pharisees came out and began to dispute with Him. To test Him, they asked Him for a sign from heaven. <sup>12</sup>Deeply sighing in His very soul, He said, Why does this generation seek a sign? I assure you, no sign shall be shown this generation. <sup>13</sup>So He left them, embarked again, and crossed to the other side.

<sup>14</sup>They had forgotten to bring along bread, nor did they have more than a single loaf with them in the boat. <sup>15</sup>So, when He cautioned them, Look out! Beware of the leaven of the Pharisees and of Herod's leaven! <sup>16</sup>they remarked<sup>f</sup> to each other, "Because we have no bread!" <sup>17</sup>Aware of it, He said to them, Why are you talking about having no bread? Do you still neither grasp nor understand? Is your heart calloused? <sup>18</sup>Having eyes can you not see and having ears can you not hear? And do you not remember <sup>19</sup>when I broke the five loaves for the five thousand, how many baskets you picked up full of leftovers? They said to Him, "Twelve." <sup>20</sup>When there were seven loaves for the four thousand, how many baskets of leftovers did you pick up? They said to Him, "Seven." <sup>21</sup>He remarked to them, You still do not understand?

Midsummer, 29 A.D.

<sup>22</sup>They reached Bethsaida,<sup>g</sup> where they brought a blind man to Him and appealed to Him to touch him. <sup>23</sup>So, taking hold of the blind man's hand, He led him out of the village; then after putting saliva on his eyes, He put

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His hands on him and asked him, Do you see anything? <sup>24</sup>He looked up and said, "I see people; I see them moving like trees." <sup>25</sup>Then again Jesus placed His hands on his eyes, and he looked steadily. He was restored and saw everything distinctly. <sup>26</sup>So Jesus sent him home saying: Do not even enter the village (nor tell anyone there).

<sup>27</sup>Jesus and His disciples left for the villages around Caesarea Philippi, and on the way He asked His disciples, Who do the people assert Me to be? <sup>28</sup>They told Him, "John the Baptist; but others say, Elijah, and others, one of the prophets." <sup>29</sup>He asked them, But you, who do you say I am? Peter answered Him, "Thou art the Christ."<sup>h</sup> <sup>30</sup>And He charged them to tell this to no one about Him.

<sup>31</sup>He then began to teach them that the Son of Man must suffer much, and be rejected by the elders, the chief priests and the scribes, and be executed, and after three days rise again. <sup>32</sup>He told them this without reservation. Then Peter, drawing Him forward, began to remonstrate with Him; <sup>33</sup>but turning round and looking at His disciples, He rebuked Peter saying, Get behind Me, Satan, for you are not considering God's ways, but those of men. <sup>34</sup>Then, summoning the crowd as well as His disciples, He said to them, If anyone wishes to come after Me, let him renounce himself and take up his cross and follow Me. <sup>35</sup>For whoever wishes to save his life shall lose it; but whoever loses his life on behalf of Me and the Gospel shall save it. <sup>36</sup>For what does it benefit a person to gain the whole world and forfeit his own life? <sup>37</sup>For what shall a person give in exchange for his life?

<sup>38</sup>Should anyone in this immoral and sinful generation be ashamed of Me and of My teaching, of him the Son of Man will be ashamed, too, when He comes in His Father's glory with the holy angels.

e) Near western shore of the Galilean lake, not far from Tiberias. f) Dialogued.

g) Fish-house, for Capernaum, and so near it the two are sometimes identified.

h) This marks the high point in His teaching ministry. Toward this conviction He had patiently trained the twelve.

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9 HE SAID TO THEM FURTHER, I AS-  
sure you, there are some of these  
standing here, who will not taste death  
until they have seen the kingdom of  
God come in power.<sup>1</sup>

<sup>2</sup>Six days later Jesus took with him  
Peter, James, and John and led them  
up a high mountain<sup>j</sup> alone by them-  
selves, and in their presence He was  
changed in appearance. <sup>3</sup>His clothes  
too became a brilliant white, whiter  
than any bleacher on earth could  
bleach them. <sup>4</sup>And there appeared to  
them Elijah and Moses, and they con-  
versed with Jesus.

<sup>5</sup>Peter suggested to Jesus, "Rabbi,  
how suitable that we are here! Let us  
build three booths — for you one, for  
Moses one and for Elijah one." <sup>6</sup>For  
he did not know what to remark, be-  
cause they were awed.

<sup>7</sup>Then there came a cloud over-  
shadowing them, and a voice came out of  
the cloud, This is My Son, the Be-  
loved; listen to Him! <sup>8</sup>Suddenly, as  
they looked around, they no longer saw  
anyone with them except Jesus only.  
<sup>9</sup>And as they were descending from  
the mountain, He forbade them to di-  
vulge to anyone what they had seen —  
until the Son of Man be risen from the  
dead. <sup>10</sup>So they kept the matter secret  
among themselves, while discussing to-  
gether what rising from the dead might  
mean.<sup>k</sup>

<sup>11</sup>They also asked Him, "Why do  
the scribes maintain that Elijah must  
first come?" <sup>12</sup>He answered them,  
Elijah is indeed to come first, to put  
everything in order; but how is it writ-  
ten of the Son of Man that He shall  
endure much suffering and be counted  
nothing? <sup>13</sup>I tell you, however, that  
Elijah<sup>l</sup> has not merely come, but they  
have treated him as they pleased, just  
as was written of him.<sup>m</sup>

<sup>14</sup>As they reached the disciples, they

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noticed a large crowd around them and  
scribes disputing with them <sup>15</sup>and, on  
seeing Him, the whole multitude was  
awed and, running toward Him, they  
greeted Him. <sup>16</sup>He asked them, What  
are you discussing? <sup>17</sup>One of the crowd  
answered Him, "Teacher, I have  
brought you my son, who has a dumb  
spirit; <sup>18</sup>whenever it gets hold on him,  
it throws him—he foams at the mouth,  
he grinds his teeth, and he pines away.  
I spoke to your disciples to expel it, but  
they could not."

<sup>19</sup>O unbelieving generation! He re-  
plied, How long shall I be with you?  
How long shall I put up with you?  
Bring him to Me! <sup>20</sup>So they brought  
him. The spirit, on seeing Him, in-  
stantly threw the boy into convulsions,  
so that he fell on the ground and rolled  
over, foaming at the mouth. <sup>21</sup>Then  
He asked the father, How long has  
this happened to him? He said: "From  
early childhood; <sup>22</sup>often it has thrown  
him into fire and into water to destroy  
him; but if you can do anything, help  
us; take pity on us!"

<sup>23</sup>Jesus said to him, "If you can do  
anything?" Everything is possible for a  
believer! <sup>24</sup>At once the father of the  
boy exclaimed, "(Lord,) I believe; sup-  
port my lacking faith!"<sup>n</sup> <sup>25</sup>Jesus, no-  
ticing that a mob was collecting, re-  
buked the unclean spirit, to whom He  
said, Dumb and deaf spirit, I order  
you: Come out of him and never again  
enter into him! <sup>26</sup>And, shrieking and  
throwing fit after fit, he came out. The  
boy looked like a corpse, so that many  
declared he had died; <sup>27</sup>but Jesus, tak-  
ing him by the hand, raised him and  
he stood up.

<sup>28</sup>As He got indoors, His disciples  
asked Him privately, "Why were we  
unable to expel it?" <sup>29</sup>He told them,  
This kind cannot be expelled, except  
through prayer.

i) The full inauguration of the New Covenant, of the Christian era, and certainly of Pentecost.

j) Hardly Mount Tabor, for Christ was northeast of the lake. It must have been in the Anti-  
Lebanon range, not far from Mount Hermon.

k) Until Jesus had risen and appeared to them they had no idea what it meant.

l) John the Baptist, Matt. 11:13, 14, so similar to Elijah.

m) As Elijah had suffered persecution, and all the prophets, of whom John was the latest.

n) Whether the lad was to be healed rested not with Christ's power or willingness, nor with  
the lad, but with the father, whose faith was strengthened. Obviously the nine apostles, too,  
had lacked faith, and they had not learned to pray.

## MARK 9, 10 *Who Is Greatest?; Miracles in His Name; Second Judean Ministry*

Late summer, 29 A.D.

<sup>30</sup>Leaving there, they passed through Galilee and He did not want anyone to know, <sup>31</sup>because He was teaching His disciples: The Son of Man is delivered into human hands and they will execute Him and, when killed, He will rise again in three days. <sup>32</sup>But they did not understand the suggestion and were afraid to question Him.

<sup>33</sup>They reached Capernaum and, when He was home, He asked them, What were you arguing on the road? <sup>34</sup>But they kept still, for on the road they had argued with one another who was most important. <sup>35</sup>Seating Himself, He summoned the twelve and told them, If anyone wishes to be first, let him be last of all and servant of all. <sup>36</sup>Then taking a little child, He set him in the center of their circle, and putting His arm around him, said to them, <sup>37</sup>Whoever receives one of such children in My name, receives Me and whoever receives Me, does not so much receive Me as Him who sent Me.

<sup>38</sup>John said to Him, "Teacher, we saw someone not in our company expelling demons in Your name and we forbade him, because he does not come along with us." <sup>39</sup>Jesus told him, Do not forbid him; for there is no one who performs a miracle in My name who can presently speak evil of Me. <sup>40</sup>He who is not against us is for us; <sup>41</sup>for whoever gives you a cup of water to drink on the strength of My name, because you belong to Christ, I assure you that he will not miss his reward.

<sup>42</sup>Whoever shall occasion the stumbling of one of these little ones who believe (in Me), it would be better for him if, with a millstone hung around his neck, he had been cast into the sea. <sup>43</sup>Should your hand occasion you to do wrong, cut it off; it is better for you to enter into life maimed than with both hands to be thrown into Gehenna<sup>o</sup> <sup>44</sup>into the fire that cannot be put out. <sup>45</sup>In case your foot occasions

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you to go wrong, cut it off; it is better for you to enter into life crippled than with two feet to be thrown into hell <sup>46</sup>(where their worm never ceases and their fire is not put out). <sup>47</sup>So if your eye occasions you to stumble, tear it out; it is better for you to enter the kingdom of God one-eyed than with two eyes to be thrown into hell, <sup>48</sup>where "their worm<sup>a</sup> never ceases and the fire is not put out."

<sup>49</sup>For everyone shall be salted with fire. <sup>50</sup>Salt is beneficial; but if the salt loses its saltiness, with what shall it be seasoned? Have salt in yourselves and live together in peace.

Autumn, 29 A.D.

**10** HE GOT UP FROM THERE AND reached the Judean territory on the farther side of Jordan. Again crowds flocked to Him and, as usual, He taught them. <sup>2</sup>And there came Pharisees questioning Him, "Is it lawful for a man to divorce his wife?" — trying Him out. <sup>3</sup>He answered them, What ruling did Moses give you? <sup>4</sup>They said, "Moses permitted to write a divorce certificate and to let her go." <sup>5</sup>Jesus told them, In view of your hardness of heart he wrote you this ruling, <sup>6</sup>but from the dawn of creation,<sup>a</sup> "male and female He made them; <sup>7</sup>therefore shall a man leave his father and mother (and shall cling to his wife) <sup>8</sup>and the two shall be one flesh"; so that they are no longer two, but one flesh. <sup>9</sup>What God, therefore, has joined, let not man divide.

<sup>10</sup>Getting indoors, the disciples questioned Him again on that subject <sup>11</sup>and He told them, Whoever divorces his wife and marries another, commits adultery against her, <sup>12</sup>and if she divorces her husband and marries another, she commits adultery.

<sup>13</sup>They brought children for Him to touch, but the disciples intervened. <sup>14</sup>When Jesus noticed that, He was indignant and told them, Allow the

o) It has taken believers untold centuries and it has cost the Kingdom of God immense losses that this lesson on tolerance has so slowly sunk in.

p) The place of woe, or hell. Another name is *Haides* or *Hades*, the dark abode of disembodied spirits, Acts 2:27; but not hell as a place of punishment. Tartarus, 2 Pet. 2:4, corresponds more closely to Gehenna, or hell.

q) Everlasting self-accusations, with no chance or desire to try again. See Isa. 66:24.

r) Deut. 24:1. s) Gen. 1:27, 2:24.

## One Thing Lacking; True Greatness

## MARK 10

Autumn, 29 A.D.

children to come to Me; do not hinder them, for to their kind belongs the kingdom of God. <sup>15</sup>I assure you, whoever fails to receive the kingdom of God like a little child, shall not enter it at all. <sup>16</sup>Then taking them in His arms, He kindly blessed them, while He laid His hands on them.

Early 30 A.D.

<sup>17</sup>As He was going out on the road, one came running to Him, who knelt before Him and asked, "Good Teacher, what shall I do to become heir to eternal life?" <sup>18</sup>Jesus said to him, Why do you call Me good? No one is good except One, even God. <sup>19</sup>You know the commands: Do not murder; Do not commit adultery; Do not steal; Do not witness falsely; Do not cheat; Honor your father and your mother.

<sup>20</sup>He replied, "Teacher, I have observed all these things from my boyhood." <sup>21</sup>Jesus, looking at him, prized him dearly and told him, One thing you lack. Go and sell all you have and give to the poor, and you will have treasure in heaven; then come and follow Me. <sup>22</sup>At this suggestion he felt stung and went away saddened, for he possessed great wealth.

<sup>23</sup>Looking around, Jesus said to His disciples, How difficult for those possessing wealth to enter the kingdom of God! <sup>24</sup>The disciples wondered at His remark; but Jesus spoke to them once more, Children, how difficult it is (for those who trust in wealth) to enter the kingdom of God. <sup>25</sup>It is easier for a camel to pass through a needle's eye than for a wealthy person to enter the kingdom of God.

<sup>26</sup>Astonished beyond words they said to Him, "Who then can be saved?"

<sup>27</sup>With His eyes upon them, Jesus replied, With men it is impossible but not with God; for everything is possible with God.

<sup>28</sup>Peter started the conversation by saying to Him, "Look, we have given up everything and have followed You."

<sup>29</sup>Jesus said, I assure you, there is no

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one who has left home or brothers or sisters or mother or father or children or fields on account of Me and the Gospel, <sup>30</sup>but will receive a hundred times over now in this life homes and brothers and sisters and mothers and children and fields — along with persecutions, and in the future age eternal life. <sup>31</sup>But many now first shall be last and the last first.

March, 30 A.D.

<sup>32</sup>They were on the road going up to Jerusalem, with Jesus leading them and as they followed, they were in amazement and in awe. Then summoning the twelve, He began once more to tell them what was about to happen to Him: <sup>33</sup>See, we are going up to Jerusalem and the Son of Man will be delivered to the chief priests and the scribes. They will condemn Him to death and will hand Him over to the Gentiles; <sup>34</sup>they will mock Him, spit on Him, flog Him and execute Him, and after three days He will rise again.

<sup>35</sup>Then James and John, the sons of Zebedee, approached and said to Him, "Teacher, we want you to grant us what we may request." <sup>36</sup>But He rejoined, What do you wish Me to do for you? <sup>37</sup>They answered Him: "Grant us to be seated one at your right and one at your left in your glory." <sup>38</sup>But Jesus told them, You do not know what you are asking. Are you able to drink the cup that I drink, or to undergo the baptism I am baptized with? <sup>39</sup>They replied, "We are able." <sup>v</sup> Then Jesus told them, The cup I drink you will drink and with My baptism you will be baptized; <sup>40</sup>but the seating at My right or left is not Mine to grant; but it is for those for whom it is reserved.

<sup>41</sup>When the ten heard it, they began to feel indignant at James and John, <sup>42</sup>but Jesus summoned them and said to them, You know how those supposed to govern the Gentiles lord it over them, and their chiefs exert authority over them; but this is not your

t) To be called good, He should be identified with God.

u) Unusual majesty or solemnity on Christ's part in view of His self-sacrificing purpose was communicated to their inmost souls, as a Communion Service may awe and inspire us.

v) Although unable then, our Lord knew that strength would be supplied them when needed.

March, 30 A.D.

way. <sup>43</sup>Instead, whoever wants to be great among you, shall be your minister, <sup>44</sup>and whoever wants to be first among you, shall be everyone's servant. <sup>45</sup>For even the Son of Man did not come to be ministered to but to minister and to give His life a ransom for many.

Late in March, 30 A.D.

<sup>46</sup>They came to Jericho and, as He was leaving Jericho with His disciples and a great throng, Bartimaeus,<sup>w</sup> son of Timaeus, a blind beggar, was sitting by the roadside. <sup>47</sup>Hearing that it was Jesus of Nazareth, he began to cry out, "Son of David, Jesus, take pity on me!" <sup>48</sup>Many ordered him to keep still; but he shouted the louder, "Son of David, take pity on me!" <sup>49</sup>Jesus stopped and said, Call him! So they called to the blind man, "Cheer up! Get up! He calls you!" <sup>50</sup>Throwing off his coat and springing to his feet, he went to Jesus. <sup>51</sup>In response, Jesus accosted him, What do you wish Me to do for you? The blind man replied, "Dear Rabbi, I should like to see again." <sup>52</sup>Jesus told him, Go! your faith has restored you. And instantly he recovered his sight and followed Him on the way.

Sunday, April 2, 30 A.D.

**11** WHEN THEY CAME NEAR JERUSALEM, at Bethphage and Bethany by the Mount of Olives, He dispatched two of His disciples, <sup>2</sup>to whom He said, Enter the opposite village and as soon as you reach there, you will find a hitched colt on which nobody ever sat; untie and fetch it. <sup>3</sup>If anyone says to you, "What are you doing there?" you say, "The Lord needs it, and He will send it back here without delay."

<sup>4</sup>They went away, found the colt hitched outside the door at the street-crossing and untied it. <sup>5</sup>Some of the bystanders there remarked to them, "What are you up to, untying the colt?" <sup>6</sup>So they answered just as Jesus had told them and they gave them permission. <sup>7</sup>Then they brought the colt to

Sunday, April 2, 30 A.D.

Jesus, spread their clothes on it, and Jesus sat upon it. <sup>8</sup>Many also spread their garments on the road, and others leafy branches they cut from the fields. <sup>9</sup>Both those walking ahead and those behind shouted,<sup>x</sup> "Hosanna! Blessed be He who comes in the name of the Lord! <sup>10</sup>Blessed be the coming kingdom of our father David! Hosanna in the highest!"

<sup>11</sup>He entered Jerusalem and went to the temple, where He observed everything around and, as night was approaching, He went out to Bethany with the twelve.

Monday, April 3, 30 A.D.

<sup>12</sup>Next morning, as they were leaving Bethany, He felt hungry <sup>13</sup>and, noticing a leafy fig tree at a distance, He went to see whether He might find anything on it; but on reaching it, He found nothing but leaves; in fact, it was not the time for ripe figs.<sup>y</sup> <sup>14</sup>Jesus responded to it, May none eat fruit from you forevermore. And His disciples listened.

<sup>15</sup>They reached Jerusalem and, on entering the temple, He began to expel the sellers and the buyers, that were in the temple. He upset the tables of the money-changers and the stalls of those who sold doves <sup>16</sup>and did not allow anyone to carry an implement through the temple.<sup>z</sup> <sup>17</sup>He taught them, Is it not written,<sup>a</sup> "My house shall be called a house of prayer among all nations"? But you have made it a den of robbers.

<sup>18</sup>The scribes and chief priests heard it, and looked for ways to destroy Him; for they were afraid of Him, as all the people were amazed at His teaching.

<sup>19</sup>With fall of evening, He left the city. <sup>20</sup>And when they came along next morning, they noticed the fig tree withered to the roots. <sup>21</sup>Then Peter remembered and said to Him, "Rabbi,<sup>b</sup> look! The fig tree you cursed is withered!" <sup>22</sup>Jesus answered them, Have faith in God! <sup>23</sup>For I assure you, whoever says to this mountain, "Be taken up and

w) Bar always stands for "son of."

x) Ps. 118:26 and Isa. 9:7. Each a shout of divine-human victory.

y) Figs start showing as soon as the leaves begin to bud.

z) Temple-courts. a) Isa. 56:7. b) "My great one," a title applied to honored teachers.



Tuesday, April 4, 30 A.D.

thrown into the sea!" and entertains no inner doubt, but believes that what he says will happen, it shall be so for him.

<sup>24</sup>I tell you, therefore: Whatever you ask in prayer, believe that you received it and it shall be yours.<sup>c</sup> <sup>25</sup>And whenever you rise to pray and you have grievance against anyone, forgive, so that your Father in heaven may forgive you your trespasses. <sup>26</sup>(But if you do not forgive, neither will your Father in heaven forgive your trespasses.)

<sup>27</sup>Once more they entered Jerusalem and, while He was walking around in the temple, the chief priests and the scribes and the elders came to Him <sup>28</sup>and asked Him, "By what authority are you doing these things or who gave you this authority to do them?" <sup>29</sup>Jesus said to them, I will ask you one question; you answer Me and I will tell you by what authority I do these things. <sup>30</sup>Was the baptism of John from heaven or from men? Answer Me!

<sup>31</sup>They argued among themselves, "If we say, 'from heaven,' he will say, 'Why then did you not believe him?' <sup>32</sup>But if we say, 'From men,'" — they were afraid of the people, for they considered John to be a prophet; <sup>33</sup>so they answered Jesus, "We do not know." Jesus replied to them, Neither do I tell you by what authority I do these things.

**12** HE STARTED OUT TO ADDRESS them in parables:<sup>d</sup> A man planted a vineyard, encircled it with a hedge, excavated a winepress, built a tower and leased it to tillers, then went abroad. <sup>2</sup>At the season he sent an agent to the workers to collect from them a share of the vineyard's yield; <sup>3</sup>but they took and flogged him and sent him off empty-handed. <sup>4</sup>Again he sent them another agent whom they wounded in the head and shamefully maltreated. <sup>5</sup>Once more he sent another, whom they killed, and many others — some they flogged and some they killed.

<sup>6</sup>Having still one, a son he dearly loved, he finally sent him to them, say-

Tuesday, April 4, 30 A.D.

ing, "They will respect my son." <sup>7</sup>But those vinedressers said among themselves, "This is the heir. Come on, let us kill him and the inheritance will be ours." <sup>8</sup>So they took and killed him and threw him outside the vineyard. <sup>9</sup>Now what will the owner of the vineyard do? He will come and put an end to the tenants and lease the vineyard to others.

<sup>10</sup>Have you never read this Scripture, "The stone which the builders rejected, it has become the head of the corner; <sup>11</sup>this happens from the Lord and it is wonderful to our eyes?" <sup>12</sup>Then they looked for ways to arrest Him, but they were afraid of the people. For they knew He spoke the parable against them.<sup>e</sup>

<sup>13</sup>So they left Him and went away; but they sent Him some of the Pharisees and of the Herodians to trap Him with a question. <sup>14</sup>Coming to Him, they said, "Teacher, we know that you are sincere and not partial to anyone; for you court no human favor, but you teach truly the way of God. Is it lawful to pay tax to Caesar or not? <sup>15</sup>Shall we pay or not pay?" But He fathomed their hypocrisy and He told them, Why do you test Me? Bring Me a coin,<sup>f</sup> so I may see it. <sup>16</sup>They brought one and He asked them, Whose image and inscription is this? They said "Caesar's." <sup>17</sup>Jesus told them, Pay Caesar what belongs to Caesar and God what belongs to God. And they greatly wondered at Him.

<sup>18</sup>Then the Sadducees, who maintain there is no resurrection, came to Him and asked, <sup>19</sup>"Teacher,<sup>g</sup> Moses wrote for us, that if a man's brother dies, leaving behind a wife but no child, his brother should take the widow and raise offspring for his brother. <sup>20</sup>Now there were seven brothers, the first of whom took a wife and died without offspring. <sup>21</sup>Then the second married her and died without leaving offspring. <sup>22</sup>So the third and all seven, without leaving offspring. Last of all,

c) Always minding His teaching and practice, "Thy will be done."

d) Partly from Isa. 5:1-7, where Israel is God's vineyard.

e) Because Isaiah, ch. 5:1-7, had used a similar parable against Israel.

f) Jesus called for a denarius, the smallest silver coin in circulation. g) Deut. 25:5.

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the woman, too, died. <sup>23</sup>In the resurrection then, when they rise, whose wife shall she be? For the seven were married to her."

<sup>24</sup>Jesus said to them, Are you not mistaken in this, since you know neither the Scriptures nor the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven. <sup>26</sup>But in regard to the raising of the dead, have you not read in the book of Moses<sup>h</sup> how at the bush God said to him, "I am the God of Abraham, the God of Isaac, and the God of Jacob"? <sup>27</sup>He is not the God of corpses but of the living.<sup>i</sup> You are much mistaken.

<sup>28</sup>Then one of the scribes, having listened to the discussions and aware that He had answered them well, came forward to question Him, "Which is the chief commandment of all?" <sup>29</sup>Jesus answered him, The chief is<sup>j</sup> "Hear, O Israel! The Lord our God is one Lord, <sup>30</sup>and you shall love the Lord your God with your whole heart, with your whole soul, with your whole mind and with your whole strength."

<sup>31</sup>The second is this,<sup>k</sup> "You shall love your neighbor as yourself." There is no other commandment greater than these.

<sup>32</sup>The scribe said to him, "Right, teacher, you have said in truth that He is One and there is none beside Him, <sup>33</sup>and to love Him wholeheartedly with the whole consciousness, and whole-souledly and with all one's strength; also to love one's neighbor as oneself, is more than all burnt offerings and sacrifices." <sup>34</sup>Then Jesus, observing his intelligent response, said to him, You are not far from the kingdom of God. After that no one ventured any more to question Him.

<sup>35</sup>As Jesus was teaching in the temple, He came back at them with the question, How can the scribes say that the Christ is David's son? <sup>36</sup>For David

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himself said through the Holy Spirit,<sup>l</sup> "The Lord said to my Lord, 'Sit at My right hand until I place your enemies for a footstool of your feet.'" <sup>37</sup>David himself calls Him Lord; in what way then is He his son? And the great throng listened to Him with delight.

<sup>38</sup>In the course of His teaching He said to them: Beware of the scribes, who enjoy walking around in long robes, to be greeted in the market places, <sup>39</sup>to have the front seats in the synagogues and the choice places at the banquets; <sup>40</sup>who prey upon the properties of widows, and pray long prayers for show. They shall receive severer sentence.

<sup>41</sup>Taking a seat opposite the treasury, He watched how the people put money into the treasure chest. Many of the rich put in much; <sup>42</sup>but one poor widow came and put in two mites, that is one cent.<sup>m</sup> <sup>43</sup>Summoning His disciples, He told them, I assure you that this poor widow has put in more than all those contributing into the treasury; <sup>44</sup>for they all contributed from their surplus, but she from her shortage gave all she had — her whole living.

Tuesday toward evening

**13** AS HE WAS LEAVING THE TEMPLE, one of His disciples said to Him, "Teacher, notice of what quality these stones and buildings are!" <sup>2</sup>Jesus replied to him, You observe these great buildings? Not a stone shall be left on another, that shall not be torn down.

<sup>3</sup>As He sat on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked Him privately, <sup>4</sup>"Tell us when this is to happen and what is the sign when all these things are to be accomplished!" <sup>5</sup>So Jesus began to tell them: Look out that no one misleads you; <sup>6</sup>for many shall come in My name saying, "I am He," and shall deceive many. <sup>7</sup>But when you hear about wars and rumors of wars, be not alarmed; for it must be so, but the end is not yet. <sup>8</sup>For nation shall revolt

h) The whole Pentateuch, or five books, thought of as one volume, often called The Law; also referred to as "Moses." i) His vital relationship is with living persons; these men still live.

j) Deut. 6:4, 5, but "with your whole mind" added. k) Lev. 19:18.

l) Ps. 110:1. Jesus challenges the head as well as the heart.

m) "Lepton," thin, small; name of smallest brass coin. Mite, therefore, is a faithful translation.

Tuesday toward evening

against nation and kingdom against kingdom; there shall be earthquakes at various places, also famines — these are the first pains of childbirth.

<sup>9</sup>Look out for yourselves; for they shall deliver you to councils and you will be flogged in synagogues; you will stand before governors and kings for My sake and for testimony to them.

<sup>10</sup>And the Gospel must first be preached to all the nations.

<sup>11</sup>And when they conduct you under arrest, do not worry what to say; but say whatever is given you in that hour; for you are not speaking; but the Holy Spirit.

<sup>12</sup>Brother shall hand over brother for death, and father shall betray son; children shall rise against their parents and kill them, <sup>13</sup>and you shall be hated by everyone, because of My name; but whoever perseveres to the finish shall be saved.

<sup>14</sup>But when you shall see the desolating abomination set up where it should not be<sup>n</sup> — let the reader take notice — then let those in Judea flee to the mountains. <sup>15</sup>A person on the housetop should not go down or go inside to fetch something out of the house, <sup>16</sup>and one in the field should not turn back to pick up his coat.

<sup>17</sup>Alas for the child-bearing and the nursing women in those days. <sup>18</sup>Do pray that your flight may not be in winter, <sup>19</sup>for the misery of those days shall be such as never was since the beginning of God's creation until now; neither shall be. <sup>20</sup>And unless the Lord shortened those days, not a human being would survive; but on behalf of the elect whom He has chosen He has shortened the days.

<sup>21</sup>If anyone then tells you, "Look, here is the Christ!" or, "Look, there!" put no faith in it, <sup>22</sup>for false Christs and false prophets shall spring up and perform signs and wonders to lead astray if possible even the elect. <sup>23</sup>Be on your guard! I am forewarning you of it all.

<sup>24</sup>But in those days, after that distress, the sun shall be darkened and the

Tuesday toward evening

moon shall not shed her light, <sup>25</sup>the stars shall be fading from heaven and the heavenly hosts shall be shaken. <sup>26</sup>Then shall they see the Son of Man coming in the clouds with great power and glory. <sup>27</sup>And then shall He send out the angels and gather His chosen from the four winds, from the ends of the earth to the ends of heaven.

<sup>28</sup>Learn this parable from the fig tree: Whenever her branch grows tender and she puts out leaves, you know that summer is near. <sup>29</sup>Similarly, when you see these things happen, you will know that He is near, at the door. <sup>30</sup>I assure you, the present generation shall not pass on until all this takes place. <sup>31</sup>Heaven and earth shall pass away, but My sayings shall not pass away. <sup>32</sup>But about the exact date and hour no one knows except the Father; neither the angels in heaven nor the Son. <sup>33</sup>Be on guard; keep wide-awake and pray; for you do not know the time. <sup>34</sup>Like a man leaving his home to go abroad, who authorized his servants and assigned to each his work, with the sentinel appointed to watch. <sup>35</sup>You, therefore, watch; for you have no idea when the Lord of the house arrives—in the evening or at midnight or at the cockcrow-ing or in the morning. <sup>36</sup>Else, coming unexpectedly, He might find you sleeping. <sup>37</sup>And what I say to you, I say to everyone, Watch!

Tuesday

**14** THE PASSOVER AND THE UN-leavened Bread were due two days later. The chief priests and the scribes plotted how they might arrest and execute Him through treachery, <sup>2</sup>for they said, "Not during the feast, else there will be a mob disturbance."

Saturday evening, April 1, 30 A.D.

<sup>3</sup>While at Bethany in the home of Simon the leper He was reclining at the table, when a woman<sup>o</sup> came with an alabaster jar of pure nard perfume, very valuable and, breaking the jar, she poured the ointment on His head. <sup>4</sup>But there were some who indignantly remarked to one another, "What use is

<sup>n</sup>) Temple desecration by the Romans in destroying Jerusalem, A.D. 70. Also 167 B.C. Antiochus Epiphanes had offered swine on the temple altar. See Daniel 9:27.  
<sup>o</sup>) Mary, the sister of Martha and of Lazarus; certainly not Mary Magdalene.

## MARK 14

## Passover and Communion; To Gethsemane

Saturday evening, April 1, 30 A.D.

this waste of ointment? <sup>5</sup>This could have been sold for over three hundred denarii<sup>p</sup> and given to the poor." And they chided her.

<sup>6</sup>But Jesus said, Leave her alone! Why do you embarrass her? She has treated Me nobly. <sup>7</sup>For you always have the poor with you, and whenever you wish, you can benefit them; but Me you will not always have. <sup>8</sup>She has done what she could; she has prepared My body with perfume for the burial. <sup>9</sup>I assure you, wherever this Gospel shall be preached over the whole wide world, what she has done shall be related for a memorial of her.

<sup>10</sup>Then Judas Iscariot, one of the twelve, went off to the chief priests to betray Him to them, <sup>11</sup>and when they learned of it, they were delighted and promised to pay him money. So he looked about how he might conveniently betray Him.

Thursday, April 6, 30 A.D.

<sup>12</sup>On the first day of Unleavened Bread, when the Passover Lamb was annually sacrificed, His disciples asked Him, "Where do you want us to go and prepare, so that you may eat the Passover?" <sup>13</sup>Then He sent out two of His disciples<sup>q</sup> and told them, Go into the city and a man will meet you, carrying a water pitcher; follow him. <sup>14</sup>And wherever he enters, say to the proprietor, "The Teacher says: Where is My guest room where I am to eat the Passover with My disciples?" <sup>15</sup>He will show you a large upper room — table cushions and everything ready; there prepare for us.

<sup>16</sup>His disciples went off, came to the city, and found it as He had told them.

Thursday evening

They prepared the Passover <sup>17</sup>and as evening fell He arrived with the twelve. <sup>18</sup>As they were reclining and eating, Jesus said, I tell you with certainty that one of you, who is eating with Me, shall betray Me. <sup>19</sup>This disturbed them, and they said to Him, one after another, "Not I, is it?" <sup>20</sup>He

Thursday evening

answered them, One of the twelve, who is dipping with Me in the dish. <sup>21</sup>The Son of Man is going the way that has been written of Him, but alas for that man by whom the Son of Man is betrayed. It were better for that man never to have been born.

<sup>22</sup>As the meal proceeded, He took bread, blessed and broke it, gave it to them, and said, Take (it), This is My body. <sup>23</sup>Also taking the cup and giving thanks, He gave it to them and they all drank of it. <sup>24</sup>He said to them, This is My blood of the Covenant, which is poured out for many. <sup>25</sup>I assure you, I shall no more drink of the vintage until that day when I shall drink it new in the kingdom of God.

Thursday night, April 6, 30 A.D.

<sup>26</sup>With the singing of a hymn,<sup>r</sup> they went out to the Mount of Olives. <sup>27</sup>And Jesus said to them, (This night) you will all feel scandalized, for it is written,<sup>s</sup> "I will strike the shepherd and the sheep shall be widely scattered." <sup>28</sup>But after My resurrection I will precede you into Galilee.

<sup>29</sup>Peter said to Him, "Even if all feel scandalized, yet I, no never!" <sup>30</sup>Jesus told him, Truly I tell you, today during this night before the rooster crows twice, you will disown Me thrice. <sup>31</sup>But he asserted more insistently, "Even if I must die with you, never shall I disown you." And so they all said.

<sup>32</sup>They came to a place called Gethsemane, and He told His disciples, Be seated here while I shall pray. <sup>33</sup>But He took along with Him Peter, James and John, and as He began to feel deeply alarmed and distressed, <sup>34</sup>He said to them, My soul is mortally grieved; stay here and watch! <sup>35</sup>Going a little further, He fell on the ground and prayed that if possible the impending hour might pass from Him. <sup>36</sup>He said, Abba,<sup>t</sup> Father, all things are possible with Thee! Remove this cup from Me! Not, however, what I will; but what Thou wilt!

p) At least 300 dollars in modern purchasing power. Mary represented all the redeemed in anointing Jesus. q) Peter and John, Lk. 22:8. Judas must not yet know the address.

r) Ps. 115, sometimes followed by the next three psalms. s) Zech. 13:7.

t) "Ab" is the Hebrew for father, but "abba," the Aramaic, used in the home, hence the more intimate term.

Thursday night, April 6, 30 A.D.

<sup>37</sup>He came and found them asleep, and said to Peter, Simon, are you sleeping? Were you not able to watch for one hour? <sup>38</sup>All of you watch and pray, so you may not enter into temptation. The spirit is willing enough, but the flesh is weak.

<sup>39</sup>He left again and prayed, uttering the same words, <sup>40</sup>then returned to find them asleep once more; for their eyes were heavy. And they did not know what excuse to give Him. <sup>41</sup>He then came for the third time and told them, Sleeping and resting still? It suffices; the hour has come. The Son of Man is betrayed into the hands of sinners. <sup>42</sup>Rise up; let us go! Look, My betrayer is on hand.

<sup>43</sup>That moment, while He was still talking, Judas, one of the twelve, approached and with him a (great) mob with swords and clubs, sent by the chief priests, scribes and elders. <sup>44</sup>Now His betrayer had given them a signal: "Whom I shall kiss, he is the one; seize him and lead him safely away." <sup>45</sup>So, as soon as he came, he stepped up to Him, said, "Rabbi! (Rabbi!)" and kissed Him. <sup>46</sup>Then they threw their hands on Him and grabbed Him.

<sup>47</sup>One of those standing close<sup>u</sup> drew his sword, struck the high priest's servant and cut off his ear. <sup>48</sup>And Jesus' response to them was: Have you come out as against a robber, with swords and clubs to arrest Me? <sup>49</sup>Daily I was with you in the temple teaching and you did not seize Me. However, the Scriptures should be fulfilled.

<sup>50</sup>And they all forsook Him and fled. <sup>51</sup>But a certain youth followed Him, wearing a linen cloth on his bare body, and when the young men got hold of him, <sup>52</sup>he left the linen cloth behind and fled from them, stripped.<sup>v</sup>

<sup>53</sup>They brought Jesus before the high priest, and all the chief priests and elders and scribes met with him. <sup>54</sup>And Peter followed Him from a distance until he was inside the high priest's courtyard, where he sat down

Thursday night, April 6, 30 A.D.

with the attendants to get warm by the fire.

Thursday-Friday night

<sup>55</sup>The chief priests and the entire Sanhedrin searched for sufficient evidence against Jesus to execute Him, but failed to find it, <sup>56</sup>for while many bore false witness against Him, their testimony did not agree. <sup>57</sup>Some rose up to testify falsely against Him, <sup>58</sup>"We heard him say, 'I will break down this temple made by hands and in three days will build another made without hands.'" <sup>59</sup>But even so their evidence did not agree. <sup>60</sup>Then the high priest stood up in the center and asked Jesus, "Are not you answering at all what these are testifying against you?" <sup>61</sup>But He kept still and never answered at all.

Again the high priest questioned Him; he said, "Are you the Christ, the Son of the Blessed?" <sup>62</sup>Jesus said, I am. And you shall see the Son of Man seated at the right hand of the Almighty, and coming on the clouds of heaven. <sup>63</sup>Then the high priest, tearing his clothes, said, "What further need do we have of witnesses? <sup>64</sup>You have heard the blasphemy; how does it seem to you?" And they all<sup>w</sup> condemned Him as deserving death. <sup>65</sup>Some also started to spit at Him and to blindfold Him and to hit Him with the fist and to tell Him, "Prophesy!" And the attendants slapped His face.

<sup>66</sup>As Peter was below in the courtyard, one of the high priest's maids came and saw Peter warming himself. <sup>67</sup>She looked at him and accosted him, "You were with the Nazarene Jesus, too." <sup>68</sup>But he denied it: "I do not know or at all understand what you are talking about." Then he went outside to the porch, and the rooster crowed. <sup>69</sup>Then the servant girl, who had noticed him, started again to tell the bystanders, "This fellow belongs to them." <sup>70</sup>Again he denied. In a little while the bystanders once more told Peter, "Surely, you are one of them; for you are a Galilean."

<sup>u</sup>) Peter, Jn. 18:10.

<sup>v</sup>) Almost certainly Mark himself. The upper room may have been at his home. See Acts 12:12.  
<sup>w</sup>) Joseph of Arimathea, Lk. 23:50, 51; Nicodemus, Jn. 7:50-52, did not vote that way. Probably not called to that night session.

Near 3 a.m. Friday, April 7, 30 A.D.

<sup>71</sup>Then he commenced invoking a curse on himself as he swore, "I do not know the man you mention." <sup>72</sup>And instantly for the second time the rooster crowed. Then Peter remembered how Jesus had told him, "Before the cock crows twice, you will disown Me thrice." As he considered that, he wept audibly.

Early Friday morning

**15** AS SOON AS MORNING DAWNED, the chief priests formed a conference with the elders and scribes, including the entire Sanhedrin and, binding Jesus, they carried Him off and handed Him over to Pilate. <sup>2</sup>Pilate asked Him, "Are you the king of the Jews?" He answered him, It is as you say. <sup>3</sup>Then the chief priests strongly accused him, <sup>4</sup>but Pilate questioned again, "Have you no answer? Note what they are charging against you." <sup>5</sup>Still Jesus made no further reply, so that Pilate wondered.

<sup>6</sup>But at the feast he used to release to them one prisoner for whom they asked, <sup>7</sup>and there was one named Barabbas confined with the insurrectionists, who had committed murder in the uprising. <sup>8</sup>The shouting mob proceeded to request the usual privilege for them, <sup>9</sup>so Pilate replied to them, "Do you want me to release to you the king of the Jews?" <sup>10</sup>For he knew that out of envy the chief priests had delivered Him. <sup>11</sup>However, the chief priests stirred up the crowd to prefer that Barabbas be released for them. <sup>12</sup>Then Pilate came back at them again, "Then what shall I do with the one you call king of the Jews?" <sup>13</sup>But again they shouted, "Crucify him!" <sup>14</sup>Pilate asked them, "Why, what wrong did he commit?" But they cried out the more loudly, "Crucify him!"

Friday morning

<sup>15</sup>So Pilate, wishing to satisfy the crowd, released Barabbas for them and, after flogging Jesus, gave Him over to be crucified. <sup>16</sup>The soldiers conducted Him inside the hall, that is, the praetorium,<sup>x</sup> where they mustered the entire detachment. <sup>17</sup>They dressed Him

Friday morning

in purple, and crowned Him with a thorn crown, which they had twisted; <sup>18</sup>then started to salute Him, "Hail, king of the Jews." <sup>19</sup>They further hit Him on the head with a reed, and spat at Him and with bended knees did Him homage. <sup>20</sup>After the mockery, they disrobed Him of the purple and put on His own clothes; then they led Him out to crucify Him.

<sup>21</sup>They also forced a certain passer-by, Simon the Cyrenian, father of Alexander and Rufus,<sup>y</sup> as he came from the field, to carry His cross.

Friday forenoon

<sup>22</sup>They conducted Him to the place called Golgotha, which means skull, <sup>23</sup>and offered Him a drink of wine, flavored with myrrh; but He refused it. <sup>24</sup>And they crucified Him, and divided His clothes, over which they cast lots to determine each one's share. <sup>25</sup>It was nine in the morning when they crucified Him. <sup>26</sup>The inscription of His accusation was written on top—The King of the Jews.

<sup>27</sup>With Him they crucified two robbers, one at His right and one at His left; <sup>28</sup>(so the Scripture was fulfilled, "He was counted with the lawless.")

<sup>29</sup>The passers-by derided Him, shaking their heads and saying, "Aha, you temple destroyer and builder in three days, <sup>30</sup>save yourself and come down from the cross!" <sup>31</sup>Similarly, the chief priests, as they mocked between themselves and the scribes, said, "He saved others; himself he cannot save. <sup>32</sup>The Christ, the king of Israel! Let him now come down from the cross, so that we may see and believe." And those crucified with Him reproached Him, too.

<sup>33</sup>From twelve until three o'clock darkness settled over the whole country <sup>34</sup>and at three o'clock Jesus cried with a great voice, Eloi, Eloi, lama sabachthani, which means, My God, My God, why hast Thou forsaken Me?

<sup>35</sup>Some of the bystanders, as they heard it, said, "Notice, he calls for Elijah!" <sup>36</sup>But one ran and soaked a

<sup>x</sup>) Roman headquarters, whether general's tent in a camp or a castle or palace. In this case Herod's palace, specially its enclosed courtyard.

<sup>y</sup>) Both sons became familiar to the Church. Rufus is mentioned, Rom. 16:13.

Friday forenoon

sponge with vinegar, then fixed it to a reed and gave Him to drink, with the remark, "Hold on, let us see if Elijah comes to take him down."

<sup>37</sup>But having uttered a strong cry, Jesus expired. <sup>38</sup>The temple veil was torn in two from top to bottom, <sup>39</sup>and the centurion, who stood facing Him, seeing how He expired that way, exclaimed, "Truly this man was God's Son!" <sup>40</sup>There were women, too, looking on from a distance—among them Mary Magdalene and Mary the mother of James the younger and of Joses,<sup>a</sup> and Salome,<sup>a</sup>—<sup>41</sup>the women who steadily followed Him and helped Him when He was in Galilee, and many others who came up with Him to Jerusalem.

Friday afternoon, before six

<sup>42</sup>Evening had already come,<sup>b</sup> and since it was Preparation time or pre-Sabbath, <sup>43</sup>Joseph of Arimathea, an honorable member of the Sanhedrin, who was personally awaiting the kingdom of God, came and boldly approached Pilate to ask for the body of Jesus. <sup>44</sup>But Pilate wondered whether He might be dead so soon, so he summoned the centurion and asked him if He had been dead for some time; <sup>45</sup>then, getting information from the centurion, he granted Joseph the body.

<sup>46</sup>He bought a linen sheet in which he wrapped the body after taking it down; then laid Him in a tomb that was carved out of a rock. He also rolled a stone against the opening of the tomb, <sup>47</sup>and Mary Magdalene and Mary the mother of Joses<sup>c</sup> observed where He was laid.

Sunday, April 9, 30 A.D.

**16** AFTER THE SABBATH, MARY Magdalene, and Mary the mother of James, and Salome bought aromatics, so they might go and anoint Him. <sup>2</sup>And very early in the morning at sunrise on the first day of the week they came to the tomb. <sup>3</sup>They said among themselves, "Who will roll the stone from the mouth of the tomb for

Sunday, April 9, 30 A.D.

us?" <sup>4</sup>But as they looked up, they saw that the stone—a very heavy one—had been rolled away.

<sup>5</sup>They entered the tomb and saw a youth sitting to the right, dressed in a white robe, and they were struck with terror. <sup>6</sup>But he said to them, "Be not terrified! You are looking for Jesus the Nazarene, who was crucified. He is risen; He is not here; see the place where they laid Him. <sup>7</sup>But go, tell His disciples and Peter that He precedes you into Galilee; there you will see Him, just as He told you." <sup>8</sup>Hurriedly they fled from the tomb, trembling and alarmed, and they spoke to no one, for they were afraid.

<sup>9</sup>(After Jesus had risen early the first day of the week, He appeared first to Mary of Magdala, from whom He had expelled seven demons. <sup>10</sup>She went and told those who had accompanied Him, grieving and weeping as they were. <sup>11</sup>When they heard that He was alive and had been seen by her, they did not believe it. <sup>12</sup>But later on He appeared in a different form to two of them on their walk into the country. <sup>13</sup>They went and told the others; but neither did they believe them. <sup>14</sup>Afterward He appeared to the eleven as they reclined at the table, and chided their unbelief and hardheartedness, because they did not believe those who had seen Him risen.

<sup>15</sup>He also told them, Go into the whole world and preach the Gospel to every creature. <sup>16</sup>He who believes and is baptized shall be saved; but he who disbelieves shall be condemned. <sup>17</sup>And these signs shall follow the believers: In My name they shall expel demons; they shall speak with new tongues; <sup>18</sup>they shall pick up serpents, and if they drink anything fatal it shall not injure them in the least. They shall lay hands on the sick and they shall become well.

Thursday, May 19, 30 A.D.

<sup>19</sup>So after the Lord had conversed with them, He was received up into

z) The mother of Jesus as well.

a) The mother of James and John, wife of Zebedee; probably sister to Mary of Nazareth.

b) It was between 3:00 and 6:00 p.m. c) Joses was one of the four half-brothers of Jesus.

## MARK 16

*He Ascends to Heaven*

*Thursday, May 19, 30 A.D.*

*heaven and sat at the right hand<sup>d</sup> of God. <sup>20</sup>But they went out and preached everywhere with the Lord's cooperation, who confirmed the message by the signs that followed. Amen.)*

d) God's right hand symbolizes power—see Matt. 26:64.



# THE GOSPEL ACCORDING TO

## LUKE

**1** NOW THAT MANY HAVE PUT THEIR hands to the composition of a narrative regarding the events that have certainly taken place among us, <sup>2</sup>transmitted as they are to us by those who were from the first eyewitnesses and attendants of the Word, <sup>3</sup>it seemed fitting for me as well, since I was accurately acquainted with everything from its inception, to write you in orderly fashion, most excellent Theophilus, <sup>4</sup>so that you may know the certainty of the instructions you have received.

Around September, 6 B.C.

<sup>5</sup>In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the Abia week in the series,<sup>a</sup> and his wife Elizabeth, of Aaron's daughters. <sup>6</sup>Both lived uprightly before God, blamelessly walking in agreement with all the commandments and injunctions of the Lord. <sup>7</sup>They had no child, because Elizabeth was sterile, and both were getting up in years.

<sup>8</sup>Administering his priestly service before the Lord in the sequence of his series, as customary among the priests, <sup>9</sup>it fell to him by lot to enter the Lord's temple for the burning of incense. <sup>10</sup>And at the hour of incense the whole concourse of people were praying outside.

<sup>11</sup>But an angel of the Lord appeared to him, standing to the right of the

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altar of incense, <sup>12</sup>and when Zacharias saw him, he felt troubled and fear got hold of him. <sup>13</sup>But the angel said to him, "Have no fear, Zacharias, because your prayer has been heard; your wife Elizabeth will bear you a son, whom you will call John. <sup>14</sup>He will afford you joy and happiness and many shall be glad at his birth; <sup>15</sup>for he shall be great before the Lord. He shall drink no wine or liquor at all, and from his birth he shall be filled with the Holy Spirit. <sup>16</sup>Many of the sons of Israel shall he turn to the Lord their God, <sup>17</sup>before whom he shall go forth in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the obstinate to the wisdom of the righteous, to prepare a people that is ready for the Lord."

<sup>18</sup>Then Zacharias said to the angel, "In what way can I be assured of this, for I am an old man and my wife is advanced in years?" <sup>19</sup>The angel answered him, "I am Gabriel, who stands in the presence of God, and I was sent to speak to you and to announce these glad tidings to you. <sup>20</sup>Observe! You will be silent and unable to speak until the day when these things take place, because you did not believe my words, which shall come true at the proper time."

<sup>21</sup>The people were waiting for Zacharias and wondering why he delayed in the temple, <sup>22</sup>but as he came out

a) David had arranged the priests by twenty-four clans, each clan to serve at the sanctuary for a week. The Abijah clan is mentioned eighth, I Chron. 24:10, and another, Abijah, Neh. 12:4, of whom Zacharias must have sprung.

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and could not speak to them, they recognized that he had seen a vision in the temple, for he made signs to them and remained speechless. <sup>23</sup>And as soon as his time of service was over, he left for home.

Around March, 5 B.C.

<sup>24</sup>After those days his wife Elizabeth conceived and she hid herself five months, remarking, <sup>25</sup>"In this way has the Lord treated me when He favored me to remove my humiliation among men."

<sup>26</sup>In the sixth month the angel Gabriel was sent of God to Nazareth, a town of Galilee, <sup>27</sup>to the virgin Mary who was engaged to Joseph, a descendant of David. <sup>28</sup>The angel, as he approached her, said, "Greeting, favored lady! The Lord is with you."

<sup>29</sup>But she was troubled at his message and reflected what sort of greeting this might be. <sup>30</sup>The angel said to her, "Have no fear, Mary, for you have found favor with God. <sup>31</sup>And observe, you will conceive in your womb and give birth to a son and you shall call Him Jesus. <sup>32</sup>He shall be great and shall be called Son of the Highest, and the Lord God shall give Him the throne of his father David. <sup>33</sup>He shall be King over the house of Jacob for ever; there shall be no end to His kingdom."

<sup>34</sup>Mary asked the angel, "How shall this be, since I have no husband?"

<sup>35</sup>The angel answered her, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you and therefore that holy Offspring shall be called God's Son. <sup>36</sup>Also, your cousin Elizabeth is to be mother of a son in her old age, and this now the sixth month of her who was called sterile. <sup>37</sup>For nothing is ever impossible with God." <sup>38</sup>And Mary said, "Here I am, the Lord's servant girl. Let it be with me as you say." And the angel left her.

<sup>39</sup>Shortly after, Mary got ready and hurried to the hill country to a town of Judah, <sup>40</sup>arrived at the home of Zacharias and greeted Elizabeth. <sup>41</sup>And

## Gabriel and Mary; Birth of John

Around March, 5 B.C.

as Elizabeth listened to Mary's greeting, the babe leaped within her. Then, filled with the Holy Spirit, <sup>42</sup>Elizabeth spoke with a strong voice, "Blessed are you among women and blessed is the fruit of your womb. <sup>43</sup>And how did this happen to me, that my Lord's mother should visit me! <sup>44</sup>Just think, when the voice of your greeting reached my ears, the babe leaped within me for joy! <sup>45</sup>And blessed is she who believed that the things told her by the Lord shall be accomplished."

<sup>46</sup>And Mary said,<sup>b</sup> "My soul magnifies the Lord <sup>47</sup>and my spirit is glad in God my Savior, <sup>48</sup>for He took notice of the lowliness of His servant girl. Sec, from now on all generations will call me blessed, <sup>49</sup>for the Almighty has done great things for me; His name is holy <sup>50</sup>and His mercy is on those who reverence Him through all generations. <sup>51</sup>He exercised strength with His arm; He scattered the proud in their heart's imaginations; <sup>52</sup>He dethroned princes and lifted up the lowly; <sup>53</sup>the needy He supplied to the full with good things and the rich he sent away empty-handed. <sup>54</sup>He sustained Israel, His servant, in remembrance of His mercy, <sup>55</sup>as He spoke to our fathers, to Abraham and his descendants forever."

Around June, 5 B.C.

<sup>56</sup>So Mary stayed with her for about three months, and returned to her home.<sup>c</sup> <sup>57</sup>Now Elizabeth's time to give birth had come and she bore a son, <sup>58</sup>and as her neighbors and kin heard how great a mercy the Lord had granted her, they shared her happiness. <sup>59</sup>On the eighth day they came to circumcise the babe and named him Zacharias, after his father; <sup>60</sup>but his mother demurred, "No, he must instead be called John!" <sup>61</sup>They argued with her, "None of your kin bears that name." <sup>62</sup>Then they motioned to his father, what he wanted him to be called <sup>63</sup>and he, requesting a writing tablet, wrote, "His name is John," which surprised them all. <sup>64</sup>And instantly his mouth was opened and his

b) Mary was steeped in Hebrew Scriptures; she quotes Hannah's song freely, I Saml. 2:1-8.  
c) Apparently after John's birth. The author is true to form when finishing his narrative before starting on the next.

Around June, 5 B.C.

tongue loosed and he spoke to praise God.

<sup>65</sup>A deep sense of awe was felt by the neighbors, and these happenings became matters of conversation in the entire hill country of Judea. <sup>66</sup>All who learned of it, took it to heart; they said, "What kind of child may this be?" For the Lord's hand was with him.

<sup>67</sup>His father Zacharias was filled with the Holy Spirit and prophesied, <sup>68</sup>"Blessed be the Lord God of Israel, for He has looked upon and has wrought redemption for His people! <sup>69</sup>He has raised up a horn of salvation for us in the house of David, His servant, <sup>70</sup>as he spoke by the mouth of His holy prophets from the beginning of time — <sup>71</sup>salvation from our enemies and from the hand of all who hate us: <sup>72</sup>To make true the mercy that was promised our ancestors, and to remember His holy covenant, <sup>73</sup>He swore an oath to our father Abraham; <sup>74</sup>to grant us, saved from our enemies, fearlessly to worship Him <sup>75</sup>in holiness and righteousness in His presence all our days.

<sup>76</sup>"And you, little one, shall be called a prophet of the Highest; for you will go in advance of the Lord to prepare His way, <sup>77</sup>to bring to His people a knowledge of salvation by remission of their sins <sup>78</sup>through the tender mercies of our God, by which the light of dawn beams on us from on high, <sup>79</sup>to shine on those sitting in darkness and in the shadow of death, and to direct our feet into the path of peace."

<sup>80</sup>And the child grew and was spiritually strengthened, and was in the deserts until the time of his appearing to Israel.

Around December, 5 B.C.

**2** IN THOSE DAYS AN ORDER WENT out from Caesar Augustus that a census should be taken of the whole world. <sup>2</sup>This registration first occurred while Cyrenius<sup>d</sup> was governor of Syria.

<sup>3</sup>They all went to be registered, each to his own city, <sup>4</sup>and Joseph, too, went up from Galilee out of the city of Naz-

Around December, 5 B.C.

areth to Judea, to the city of David, called Bethlehem, because he was of the house and family of David, <sup>5</sup>to be registered with Mary his betrothed wife whose pregnancy was advanced.

<sup>6</sup>While they were there, her days were completed <sup>7</sup>to give birth and she bore her first-born Son, whom she wrapped in swaddling clothes and laid in a manger, because there was no room for them in the inn.

<sup>8</sup>There were in the same country shepherds, staying in the fields and keeping watch over their flock by night.<sup>e</sup> <sup>9</sup>And an angel of the Lord stood by them and the glory of the Lord shone around them, and they feared with a great fear.

<sup>10</sup>And the angel said to them, "Have no fear, for behold, I announce to you the good news of great joy that shall be for all the people; <sup>11</sup>for today there was born for you in the city of David a Savior, who is Christ the Lord. <sup>12</sup>And this is a token for you: You will find the Baby wrapped in swaddling clothes and lying in a manger."

<sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, <sup>14</sup>"Glory to God in the highest, and on earth peace among men of His favor!"

<sup>15</sup>As the angels went from them into heaven, the shepherds said to one another, "Let us go straight to Bethlehem and let us see what happened that the Lord has made known to us." <sup>16</sup>And hastily they arrived and found both Mary and Joseph, also the babe lying in the manger. <sup>17</sup>After seeing it, they made others know the remarks that had been made to them regarding the child, <sup>18</sup>and every one who heard it marveled at the things that were told them by the shepherds. <sup>19</sup>But Mary retained those reports and thought them over in her heart. <sup>20</sup>And the shepherds went back, glorifying and praising God for everything they had heard and seen, just as had been told them.

<sup>21</sup>When eight days were completed,

d) Historically known as Quirinius. Judea formed part of Syria.

e) Although the exact month is uncertain, it is certain that December offers a suitable atmosphere around Bethlehem. Herod died March, 4 B.C., shortly after the Bethlehem massacre.

Around December, 5 B.C.

the name Jesus was given Him at the circumcision, as named by the angel before His conception in the womb.

January-February, 4 B.C.

<sup>22</sup>When the days for their purification according to the Law of Moses<sup>f</sup> were completed, they brought Him to Jerusalem to present Him to the Lord, <sup>23</sup>as prescribed in the Lord's Law, "Every first-born male shall be called holy to the Lord,"<sup>g</sup> <sup>24</sup>and to offer a sacrifice as mentioned in the Lord's Law, "A pair of turtle doves or two young pigeons."<sup>h</sup>

<sup>25</sup>Now there lived a man in Jerusalem, Simeon by name, an upright and devout man, and expecting Israel's Consoler. On him was the Holy Spirit <sup>26</sup>and it was divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. <sup>27</sup>Spirit-moved, he came into the temple and, as the parents brought in the child Jesus to perform the legal ritual for Him, <sup>28</sup>he took Him up in his arms and thanked God, <sup>29</sup>"Now Thou lettest Thy servant depart in peace, Lord, in agreement with Thy word, <sup>30</sup>for mine eyes have seen Thy salvation, <sup>31</sup>which Thou hast prepared before all the nations, <sup>32</sup>a light for revelation to the Gentiles, and a glory to Thy people Israel."

<sup>33</sup>As His father and mother were wondering about the things spoken regarding Him, <sup>34</sup>Simeon blessed them and said to His mother Mary, "See, this child is appointed for the falling and rising up of many in Israel and for a sign that shall be contradicted — <sup>35</sup>And a sword shall pass through your own soul, — so that the reasonings of many hearts may be revealed."

<sup>36</sup>There also was Anna, a daughter of Phanuel of the Asher tribe, a prophetess advanced in years, who had after her girlhood lived seven years with her husband <sup>37</sup>and was a widow of about eighty-four. She never left the temple, but worshiped night and day

January-February, 4 B.C.

in fastings and intercessions. <sup>38</sup>She, too, came up that same hour and gave similar thanks to the Lord and talked about Him to all those looking for the redemption of Jerusalem.

<sup>39</sup>When they had finished everything according to the Lord's Law, they went back to Galilee to their own Nazareth city. <sup>40</sup>And the child grew and became (spiritually) strong, filled with wisdom, and the grace of God rested upon Him.

April, 8 or 9 A.D.

<sup>41</sup>Annually at the Passover feast His parents traveled to Jerusalem, <sup>42</sup>and when He was twelve they went up to Jerusalem according to the custom of the feast. <sup>43</sup>When the days were ended and they returned, the boy Jesus remained behind in Jerusalem without His parents being aware of it.<sup>i</sup> <sup>44</sup>Supposing that He was in the caravan, they traveled a day, then looked for Him among kin and acquaintances, <sup>45</sup>and not finding Him, they went back to Jerusalem in search of Him. <sup>46</sup>The third day<sup>j</sup> they found Him in the temple, sitting among the teachers, listening to them and asking them questions. <sup>47</sup>And all who heard Him were astonished at His understanding and His answers.

<sup>48</sup>When His parents saw Him, they were amazed and His mother said to Him, "Child, why have you treated us this way? Your father and I have anxiously been looking for you." <sup>49</sup>He said to them, "Why were you seeking me? Did you not know that I ought to be about my Father's affairs?" <sup>50</sup>But they did not understand what He told them.

<sup>51</sup>He went down with them to Nazareth and submitted Himself to them, and His mother retained all these matters in her heart. <sup>52</sup>And Jesus advanced in wisdom and in stature and in favor with God and men.

Summer, 26 A.D.

**3** IN THE FIFTEENTH YEAR OF TIBERIUS Caesar's reign,<sup>k</sup> when Pontius

f) The mother's purification, Lev. 12:1-4, together with the first-born son's dedication. Num. 8:17.

g) Set apart; dedicated; consecrated. h) Lev. 12:6-8.

i) The boy was sensing such independence as leads to maturity.

j) They traveled a day, returned the next and found Him on the third day.

k) Tiberius began 11-12 A.D.

Summer, 26 A.D.

Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Ituraea and of the Trachonitis region, and Lysanias tetrarch of Abilene, <sup>2</sup>with Annas<sup>1</sup> and Caiaphas high priests, the word of God came to John, the son of Zacharias, in the desert.

<sup>3</sup>Then he went into all the Jordan environs, preaching the baptism of repentance for the forgiveness of sins, <sup>4</sup>as has been written in the book of messages of Isaiah the prophet,<sup>m</sup> "A voice of one shouting in the desert: Prepare the Lord's way; make His paths straight. <sup>5</sup>Every ravine shall be filled up and every mountain and hill shall be leveled; the crooked sections shall become straight and the rough ways smooth, <sup>6</sup>and all flesh<sup>n</sup> shall see the salvation from God."

<sup>7</sup>So he said to the crowds that came to be baptized by him, "Viper brood, who forewarned you to flee from the coming wrath? <sup>8</sup>Then produce fruits in harmony with your repentance, and do not begin to say within yourselves, 'We have Abraham for a father'; for I tell you that God can raise offspring to Abraham from these stones. <sup>9</sup>The ax is lying ready at the root of the trees, so that every tree that fails to produce good fruit will be felled and thrown into the fire."

<sup>10</sup>The crowds asked him, "Then what should we do?" <sup>11</sup>He answered them, "He who has two undergarments should share with the one who has none, and the owner of food should behave similarly."

<sup>12</sup>The tax collectors, too, came to be baptized and said to him, "Teacher, what shall we do?" <sup>13</sup>To them he said, "Do not collect more than your appointed rate." <sup>14</sup>And when the soldiers asked him, "What shall we do?" he told them, "Do not extort money by intimidating or informing, but be content with your pay."

<sup>15</sup>As the people were in suspense,

Summer, 26 A.D.

and they were all debating in their minds about John, whether he might perhaps be the Christ, <sup>16</sup>John answered them all, "I, it is true, baptize you with water, but One mightier than I is coming after me, whose sandal strap I am not fit to unfasten; He will baptize you with the Holy Spirit and with fire. <sup>17</sup>His winnowing fan is in His hand and He will thoroughly clean up His threshing floor, storing the wheat in His granary and burning the chaff in fire that cannot be put out."

<sup>18</sup>With many another appeal, too, he preached to the people; <sup>19</sup>but when Herod the tetrarch was taken to task by him regarding Herodias, his brother Philip's wife, as well as about all the evils he had practiced, <sup>20</sup>he crowned this all by confining John in prison.

Late 26 or early 27 A.D.

<sup>21</sup>When all the people were being baptized, Jesus, too, was baptized and, while He was praying, heaven was opened <sup>22</sup>and the Holy Spirit came down on Him, dove-like in bodily shape, and a voice came from heaven, "Thou art My Son, the Beloved; in Thee I am well pleased!"

<sup>23</sup>Jesus Himself, supposedly Joseph's son, began His ministry at about thirty, being a descendant of Heli,<sup>o</sup> <sup>24</sup>whose father and forefathers were Matthat, Levi, Melchi, Jannai, Joseph, <sup>25</sup>Matthias, Amos, Nahum, Esli, Naggai, <sup>26</sup>Maath, Mattathias, Semein, Josech, Joda, <sup>27</sup>Joanan, Rhesa, Zerubbabel, Shealtiel, Neri, <sup>28</sup>Melchi, Addi, Cosam, Elmadam, Er, <sup>29</sup>Jesus, Eliezer, Jorim, Matthat, Levi, <sup>30</sup>Symeon, Judas, Joseph, Jonam, Eliakim, <sup>31</sup>Melea, Menna, Mattatha, Nathan, David, <sup>32</sup>Jesse, Obed, Boaz, Salmon, Nahshon, <sup>33</sup>Am-inadab, Admin, Arni, Hezron, Perez, Judah, <sup>34</sup>Jacob, Isaac, Abraham, Terah, Nachor, <sup>35</sup>Serug, Reu, Peleg, Eber, Sala, <sup>36</sup>Cainan, Arphaxad, Shem, Noah, Lamech, <sup>37</sup>Methuselah, Enoch, Jared, Maleleel, Cainan, <sup>38</sup>Enos, Seth, Adam, and God.

1) Annas, father-in-law of Caiaphas, had also five sons to succeed him in the high-priestly office,—not without bribing the governor. m) Isa. 40:3-5. n) All humanity.

o) Jesus Himself, as distinguished from the Holy Spirit, just mentioned, seems to be Heli's grandson through Mary.

Early 27 A.D.

**4** FILLED WITH THE HOLY SPIRIT, Jesus returned from the Jordan and for forty days He was guided by the Spirit in the desert, <sup>2</sup>while tempted by the devil. He did not eat at all those days, and on their completion He was hungry. <sup>3</sup>So the devil said to Him, "If you are God's Son, tell this stone to become bread." <sup>4</sup>Jesus answered him, It is written,<sup>p</sup> "Man shall not live on bread alone; (but on every expression of God)." <sup>5</sup>Then leading Him up (to a high mountain), the devil showed Him in an instant all the world's kingdoms and told Him, <sup>6</sup>"All the power and splendor of these will I give you, for it has been handed over to me and I bestow it on whomever I please; <sup>7</sup>so if you will kneel before me, it shall all be yours."<sup>q</sup> <sup>8</sup>Jesus answered him, It is written,<sup>r</sup> "You shall worship the Lord your God and serve Him alone."

<sup>9</sup>He then brought Him to Jerusalem and, stationing Him on the summit of the temple, told Him, "If you are God's Son, throw yourself down from here, <sup>10</sup>for it is written,<sup>s</sup> 'He will give orders to His angels on your behalf to protect you,' <sup>11</sup>and 'They shall carry you on their hands so that you may not stub your foot against a stone.'" <sup>12</sup>Jesus answered him, It has been said,<sup>t</sup> "You shall not test the Lord your God." <sup>13</sup>So the devil, after fully applying every kind of temptation, left Him for a time.

Early 28 A.D.

<sup>14</sup>Jesus returned to Galilee in the power of the Spirit, and His fame spread over all the surrounding country. <sup>15</sup>He taught in their synagogues and was lauded by everyone. <sup>16</sup>He also came to Nazareth, where He had been brought up and, in agreement with His custom, He went to the synagogue on the Sabbath and stood up to read. <sup>17</sup>The book of the prophet Isaiah was handed to Him and on opening the scroll He found the place where it was written,<sup>u</sup> <sup>18</sup>"The Spirit of the Lord is upon Me, for He has

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anointed Me to preach the Gospel to the poor; He has sent Me to announce release to the captives and restoration of sight to the blind, to set free the downtrodden and <sup>19</sup>to proclaim the year of the Lord's favor."<sup>v</sup>

<sup>20</sup>Rolling up the scroll, He handed it back to the custodian and sat down. The eyes of everyone in the synagogue were fixed on Him <sup>21</sup>and He began by telling them: Today this Scripture is fulfilled in your hearing. <sup>22</sup>They all remarked about Him and they wondered at the gracious sayings that flowed from His lips; they said, "Is not this Joseph's son?" <sup>23</sup>He said to them, You will doubtless quote Me this proverb, "Physician, heal yourself. Do in your own country what we hear you did in Capernaum." <sup>24</sup>But he continued, I assure you that no prophet is acceptable in his home town. <sup>25</sup>I tell you truly, in the days of Elijah there were many widows in Israel, when for three years and six months the sky was closed up and a severe famine visited all the land; <sup>26</sup>but to none of them was Elijah sent, except to a widow at Sarepta of Sidon. <sup>27</sup>There were many lepers in Israel, too, in Elisha the prophet's time, and none of them was cured but Naaman the Syrian.

<sup>28</sup>When the people in the synagogue heard this, they all felt deeply resentful; <sup>29</sup>they got up and expelled Him from the city and led Him to the brow of the hill on which the city was built, to hurl Him down; <sup>30</sup>but He made His way straight through their midst and went away.

<sup>31</sup>He came down to Capernaum, a city of Galilee, and taught them on the Sabbath. <sup>32</sup>They were enraptured at His teaching, for His message had authority. <sup>33</sup>And in the synagogue there was a man with an unclean demon's spirit, who cried out loudly, <sup>34</sup>"Oh, what do you want with us, Jesus of Nazareth? Have you come to destroy us? I know you, who you are:

p) Deut. 8:3. q) Mohammed yielded to just such an appeal.

r) Deut. 6:13. s) Ps. 91:11, 12. t) Deut. 6:16. u) Isa. 61:1, 2.

v) Essentially the message sent to bewildered John in prison. Mat. 11:4, 5.

*He Expels a Demon; Heals Peter's Mother-In-Law; Fishers of Men* LUKE 4, 5

Early 28 A.D.

The Holy One of God." <sup>35</sup>But Jesus rebuked him: Be still and get out of him! Then hurling him in their midst but nowise hurting him, the demon came out of him.

<sup>36</sup>A sense of awe came over all of them and they remarked to one another, "What does this teaching mean? For with authority and power he gives orders to unclean spirits and they come out." <sup>37</sup>And report of Him reverberated to every part of the surrounding country.

<sup>38</sup>He then arose and went from the synagogue to Simon's home; but Simon's mother-in-law was suffering from a severe fever and they consulted Him about her. <sup>39</sup>Standing over her, He rebuked the fever and it left her. And at once she arose and waited on them.

<sup>40</sup>At sunset all who had those ill with various diseases, brought them to Him and He laid hands on each one of them and cured them. <sup>41</sup>Even demons came out of many people, shouting, "You are the Son of God." But he checked them and did not allow them to speak, because they knew Him as the Christ.<sup>w</sup>

<sup>42</sup>At break of day He went out to a lonely spot, but the crowds were looking for Him and came to where He was, then tried to keep Him from leaving them; <sup>43</sup>but He told them, I have to preach the Gospel of the kingdom of God to other towns as well, because for this purpose I was sent.

<sup>44</sup>And He continued preaching in the Galilean synagogues.

**5** AND AS THE PEOPLE WERE CROWD-  
ing Him to hear God's message, He noticed, while standing by the lake of Gennesaret, <sup>2</sup>two boats moored near the shore; but the fishermen had disembarked and were washing their nets. <sup>3</sup>He boarded one of the boats, belonging to Simon, and asked him to push out a little from the shore; then seated Himself to teach the crowd from the boat.

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<sup>4</sup>When He had finished speaking, He told Simon, Push out into the deep and lower your nets for a haul! <sup>5</sup>Simon replied, "Master, all night we were working hard without catching a thing; however, at your behest I will cast the net." <sup>6</sup>And when they did so, they enclosed such a shoal of fish that their nets started tearing. <sup>7</sup>They signaled their partners in the other boat to come and help them; which they did, and they filled both boats until they almost sank. <sup>8</sup>At sight of it, Simon Peter fell at Jesus' knees and said, "Leave me, Lord, for I am a sinful man."<sup>x</sup> <sup>9</sup>For amazement had gripped him and all his partners at the catch of fish they had made, — <sup>10</sup>James and John, the sons of Zebedee, partners with Simon reacted in the same way. And Jesus said to Simon: Have no fear; from now on you will be catching men! <sup>11</sup>Then running the boats to shore, they left everything and followed Him.

<sup>12</sup>While He was in one of the towns, a man covered with leprosy saw Jesus and, falling on his face, begged of Him, "Lord, if you will, you can cleanse me!" <sup>13</sup>Reaching out His hand, Jesus touched him, saying, I will; be cleansed! And at the instant the leprosy left him. <sup>14</sup>Jesus warned him to tell no one; but, Show yourself to the priest,<sup>y</sup> He said, and make offerings for your purification as Moses prescribed, to give people notice. <sup>15</sup>But report about Him spread even more, and large crowds gathered to listen and to be healed of their diseases. <sup>16</sup>Jesus, however, habitually withdrew into the desert for prayer.

<sup>17</sup>One of those days He was teaching, and Pharisees and law teachers, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there, with the power of the Lord present so that He wrought healing. <sup>18</sup>Then some men came carrying a paralytic on a bed and tried to bring him in and lay him before Jesus, <sup>19</sup>but as they found no way to carry him in, due to the crowd, they went

w) In the long run testimony from devilish sources proves unreliable; it is so readily reversed.

x) Gradually it dawned on the disciples that here was a Man who was after all not mere man.

y) By Mosaic Law one priestly function was that of physician, Lev. 14:1-3.

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up on the roof and let him down through the tiles, mat and all, right in front of Jesus.

<sup>20</sup>Seeing their faith, He said (to him), Man, your sins are forgiven you!

<sup>21</sup>The scribes and the Pharisees began to reason, "Who is this, speaking blasphemies? Who is able to forgive sins except God alone?"<sup>22</sup> Jesus, aware of their reasonings, responded to them, What are you deliberating in your minds? <sup>23</sup>Which is easier, to say: "Your sins are forgiven," or to say, "Arise and walk?" <sup>24</sup>However, so that you may know that the Son of Man has power on earth to forgive sins, He said to the paralytic, I tell you, rise, pick up your mat and walk home. <sup>25</sup>At once he was up in their presence, picked up what he had been lying on and, praising God, went home.

<sup>26</sup>Amazement gripped them all; they too praised God and, full of awe, they said, "We have seen astounding things today!"

<sup>27</sup>Going outdoors after this, He noticed Levi, a tax collector, sitting at the tollhouse and said to him, Follow Me! <sup>28</sup>Rising up, he left everything and followed Him. <sup>29</sup>Then Levi made Him a great banquet at his home at which a large group of tax collectors and others reclined at table together. <sup>30</sup>But the scribes and the Pharisees grumbled to His disciples, "Why do you eat and drink with toll gatherers and sinners?" <sup>31</sup>Jesus answered them, Healthy people do not need a physician; but those suffering illnesses. <sup>32</sup>I have come not to call the upright but sinners to repentance.

<sup>33</sup>They further said to Him, "John's disciples fast and pray frequently, as do those of the Pharisees as well; but yours eat and drink right along." <sup>34</sup>But Jesus said to them, Can the wedding guests be made to fast while the bridegroom is with them? <sup>35</sup>But the time will come, when the bridegroom shall

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be taken from them, and in those days they will fast.

<sup>36</sup>He further spoke this parable to them: No one patches an old garment with a patch taken from a new one; else he will tear the new, and also the patch from the new will not match the old. <sup>37</sup>And no one pours new wine into old wineskins, else the new wine will burst the skins and run out and the skins will be ruined. <sup>38</sup>But new wine should be put into fresh wineskins. <sup>39</sup>And no one, used to drinking old wine, wants new wine right after, for he says, "The old is preferable!"<sup>a</sup>

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**6** ON A SABBATH, WHILE HE WAS passing through grainfields, it happened that His disciples picked the heads, rubbed them in their hands and ate them. <sup>2</sup>But some of the Pharisees said, "Why do you practice what is not allowed on the Sabbath?" <sup>3</sup>Jesus answered them, Have you never read what David did, when he and his companions were hungry; <sup>4</sup>how he entered the house of God and took and ate the loaves of presentation which none but the priests are allowed to eat, and he shared with his companions? <sup>5</sup>He said further, The Son of Man is Lord of the Sabbath.

<sup>6</sup>On another Sabbath, as He went into the synagogue and taught, a man was present whose right hand was withered, <sup>7</sup>and the scribes and the Pharisees were watching Him whether He would cure on the Sabbath, so they might trump up some charge against Him. <sup>8</sup>But He knew their thoughts and said to the man with the withered hand, Stand up and take the center! And he stood up.

<sup>9</sup>Then Jesus said to them, I want to ask you if it is allowed to do good or to do evil on the Sabbath; to save a life or to destroy it? <sup>10</sup>Then, looking around at all of them, He said to the patient, Hold out your hand! Which he did,

z) They were correct in this, that only as Deity could Christ forgive sin. And with Jesus the healing of souls came first.

a) How sympathetically Jesus mentions the difficulty of changing from ceremonial law to Gospel grace!

b) I Sam. 21:6. Jesus had a right to such heads of grain, but did not exert it; an example well to follow.



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and his hand was fully restored (like the other). <sup>11</sup>But, maddened with anger, they discussed together what they might do to Jesus.

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<sup>12</sup>In those days He went off to the mountain to pray and was spending the entire night in communion with God. <sup>13</sup>Upon daybreak He summoned His disciples and chose twelve of them whom He named apostles; <sup>14</sup>Simon whom He also called Peter, and his brother Andrew; James and John; Philip and Bartholomew; <sup>15</sup>Matthew and Thomas; James the son of Alphaeus and Simon called the Zealot; <sup>16</sup>Judas the son of James, and Judas Iscariot, who turned traitor.

<sup>17</sup>With them He came down and stood on a level spot with a large throng of His disciples and a vast crowd of people from all over Judea and from Jerusalem and from the Tyre and Sidon coast, who came to hear Him and to be cured of their diseases. <sup>18</sup>Those troubled with unclean spirits, too, were healed. <sup>19</sup>The whole concourse tried to touch Him because power issued from Him and healed every one.

<sup>20</sup>Fixing His eyes on His disciples, He spoke: <sup>c</sup>Blessed are you poor, for yours is the kingdom of God. <sup>21</sup>Blessed are you now hungry, for you shall be satisfied. Blessed are you now weeping, for you shall laugh. <sup>22</sup>Blessed are you when people hate you and exclude you and denounce and defame your name as wicked on account of the Son of Man. <sup>23</sup>Be glad at such a time and leap for joy; for in heaven your reward is rich. Their fathers treated the prophets just that way.

<sup>24</sup>Alas, however, for you who are wealthy, <sup>d</sup>for you have enjoyed your comfort! <sup>25</sup>Alas for you who are filled up now, for you will suffer hunger! Alas for you who laugh now, for you will mourn and weep. <sup>26</sup>Alas (for you) when everyone praises you, for their ancestors treated the false prophets just that way.

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<sup>27</sup>But to you, listeners, I say: Love your enemies; treat well those who hate you; <sup>28</sup>bless those who curse you; pray for those who abuse you. <sup>29</sup>To him who hits you on the cheek, offer the other, and keep not back your undergarment from him who takes your coat. <sup>30</sup>Give to everyone who asks you, and do not request your belongings back from him who took them. <sup>31</sup>Treat others exactly as you would like to have them treat you.

<sup>32</sup>If you love merely those who love you, what grace do you practice? For sinners, too, love those who love them. <sup>33</sup>And if you treat well those who treat you well, what grace do you practice? Sinners do that much. <sup>34</sup>And if you lend to those from whom you expect returns, what grace do you practice? Sinners lend to sinners as well, to get back their dues.

<sup>35</sup>But you: love your enemies; do good and lend without prospect of returns. Then your return will be rich; you will be sons of the Most High, for He is kind to the ungrateful and wicked. <sup>36</sup>Be merciful, just as your Father is merciful. <sup>37</sup>Do not judge and you will not be judged; do not condemn and you will not be condemned; pardon and you will be pardoned; <sup>38</sup>give and it shall be given to you — good measure, pressed down, shaken together and running over shall they pour into your lap. For with the yardstick you use for measuring, you in turn shall be measured.

<sup>39</sup>He further told them a parable: Can one blind person guide another? Will they not both stumble into a pit? <sup>40</sup>A disciple is not above his teacher; but every well-trained student shall be like his teacher.

<sup>41</sup>Why do you notice the splinter in your brother's eye without being at all aware of the beam in your own eye? <sup>42</sup>How can you say to your brother, "Brother, let me extract the splinter from your eye!" without noticing the beam in your eye? Hypocrites, first extract the beam from your eye and then

c) The Beatitudes in short.

d) Such reversal of conditions is illustrated in the parable of Dives and Lazarus.

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you can distinctly see to extract the splinter from your brother's eye.<sup>e</sup>

<sup>43</sup>For no good tree bears worthless fruit; neither does a decayed tree bear good fruit; <sup>44</sup>so each tree is known by its own fruit. Accordingly, no figs are picked from thorns, nor are grapes gathered from a bramble bush. <sup>45</sup>The good person expresses good from the good that is stored in his heart, and the evil person expresses evil out of his evil accumulations. For from the overflowing heart the mouth speaks.

<sup>46</sup>Why do you call Me, "Lord, Lord!" and do not what I suggest? <sup>47</sup>Whoever comes to Me and listens to My words so as to do them, I will show you whom he resembles. <sup>48</sup>He resembles a man who built a house; he dug and went down deep and set the foundation on a rock. When the flood rose, the river hurled against that house, but had no power to shake it, because it was securely built. <sup>49</sup>But one who listens and does not practice, resembles a man who built his house on the ground without foundation, against which the river hurled and at once it fell, and the wreck of that house was terrible.

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**7** WHEN HE HAD FINISHED ALL HIS messages to the listening people, He entered Capernaum. <sup>2</sup>There a captain's servant who meant much to him, was ill to the point of death, <sup>3</sup>but hearing about Jesus, he sent Jewish elders to Him who begged of Him to come and heal his servant. <sup>4</sup>On reaching Jesus they urged Him strongly with the plea, "He deserves to have this done for him, <sup>5</sup>for he loves our nation and has built us a synagogue." <sup>6</sup>So Jesus went with them.

However, they were not far from the house when the centurion sent friends to tell Him, "Lord, take no further trouble, for I am not fit to have you under my roof; and for this reason <sup>7</sup>I did not consider myself worthy of approaching you. Simply say the word

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and have my boy cured. <sup>8</sup>For I am also a man under orders and I have soldiers under me and say to this one, 'Go!' and he goes, and to that one, 'Come!' and he comes, and to my servant, 'Do this!' and he does it."

<sup>9</sup>Jesus marveled when He heard that, and turning to the crowd that followed Him said to them, I tell you I have found no such faith in Israel. <sup>10</sup>The messengers then went back to the house and found the servant healed (who had been sick).

<sup>11</sup>Shortly afterward He visited a town called Nain, accompanied by His disciples and a large crowd. <sup>12</sup>As He neared the city gate, there was being carried out a dead man — an only son and his mother was a widow — and a large gathering from that city was with her. <sup>13</sup>When the Lord saw her, He felt sympathy for her and spoke to her, Do not weep! <sup>14</sup>Then going forward He touched the bier. The pallbearers stopped and He said, Young man, I bid you rise! <sup>15</sup>The lifeless one sat up and began to speak, and He presented him to his mother. <sup>16</sup>Awe took hold of everyone; they gave God the glory and said, "A great prophet has arisen among us!" and "God has cared for His people." <sup>17</sup>This report about Jesus spread throughout Judea and all the surrounding country.

<sup>18</sup>John's disciples reported all this to him <sup>19</sup>and, summoning two of them, John sent to ask the Lord, "Are you the coming One, or should we look for someone else?" <sup>20</sup>When the men reached Him, they said, "John the Baptist has sent us to you with the question, 'Are you the coming One or should we look for someone else?'"

<sup>21</sup>Just then He was curing many of diseases and complaints and evil spirits; He also gave sight to many who were blind. <sup>22</sup>So He answered them: Go and tell John what you see and hear. The blind see; the lame walk; lepers are cleansed; the deaf hear; the dead are raised; the poor are evangelized, <sup>23</sup>and

e) We have here "The Sermon on the Mount," either reported from different angles or presented at a different time.

f) A humble spirit was back of his faith, unknown by most Jewish leaders, but through such faith a Gentile received healing.

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blessed is he who does not feel scandalized by Me.

<sup>24</sup>When John's messengers were gone, He began to address the throngs regarding John: What did you go out to see in the desert? A reed swayed by the wind? <sup>25</sup>Really, what did you go out to see? A man elegantly dressed? Of course, those stylishly dressed and living in luxury dwell in palaces. <sup>26</sup>Then what did you go out to see? A prophet? Yes, I tell you and far more than a prophet. <sup>27</sup>It is he of whom it is written,<sup>g</sup> "See, I send My messenger ahead of you, who shall prepare the road before you."

<sup>28</sup>I tell you, no person born of woman is greater than John, and yet, the least important in the kingdom of God is greater than he.<sup>h</sup> <sup>29</sup>All the people who heard him, even tax collectors, acknowledged God as just, when they accepted John's baptism; <sup>30</sup>but the Pharisees and the lawyers thwarted God's purpose for them by refusing baptism at his hand.

<sup>31</sup>To what then shall I compare the men of this generation? What do they resemble? <sup>32</sup>They are like children sitting in a bazaar and calling out to one another, "We have played the flute for you and you would not dance; we have sung you dirges and you would not weep." <sup>33</sup>For John the Baptist came neither dining nor wining and you say, "He has a demon." <sup>34</sup>The Son of Man came, eating and drinking, and you say, "Look at a man — a glutton and a drunkard, a friend of tax collectors and sinners." <sup>35</sup>So is wisdom vindicated by all her children.<sup>i</sup>

<sup>36</sup>One of the Pharisees invited Him to dinner, so He went to the Pharisee's home and reclined at the table. <sup>37</sup>When a woman of the town, of loose morals, learned that He was dining in the Pharisee's home, she brought an alabaster flask of perfume <sup>38</sup>and, standing behind Him at His feet, weeping, she began to wet His feet with her

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tears, then wiped them with the hairs of her head, tenderly kissed them and anointed His feet with the perfume.<sup>j</sup>

<sup>39</sup>When His host, the Pharisee, observed it, he said to himself, "If this person were a prophet, he would know what kind of woman is touching him; for she is devoted to sin." <sup>40</sup>Jesus gave him answer, Simon, I have something to tell you! He said, "Teacher, speak up!" <sup>41</sup>Two men were in debt to a money-lender; one owed him five hundred dollars and the other fifty.<sup>k</sup> <sup>42</sup>As neither had anything to pay him, he generously canceled the debt of both. Which of them will love him more? <sup>43</sup>Simon replied, "I suppose the one for whom he canceled more."

He said to him, You have judged correctly. <sup>44</sup>Then turning to the woman, He said to Simon, You see this woman? As I entered your home, you supplied no water for My feet; but she has washed My feet with her tears and wiped them with her hair. <sup>45</sup>You did not give Me a kiss, but she from the moment I came in, has not stopped tenderly kissing My feet. <sup>46</sup>You did not anoint My head with oil, but she has anointed My feet with perfume. <sup>47</sup>So I tell you, her sins, many as they are, are forgiven, for she has greatly loved.<sup>l</sup> But the person who is forgiven little, loves little. <sup>48</sup>And to her He said, Your sins are forgiven.

<sup>49</sup>Those at the table with Him began to say to themselves, "Who is this who even forgives sins?" <sup>50</sup>But He said to the woman, Your faith has saved you! Go in peace!

**8** SUBSEQUENTLY HE TRAVELED from one town and village to another, preaching and telling the good news of the kingdom of God. The twelve were with Him, <sup>2</sup>and also certain women who had been healed of evil spirits and diseases — Mary called Magdalene, from whom seven demons had been expelled, <sup>3</sup>and Joanna

g) Mal. 3:1. h) For the New Covenant is richer than the Old.

i) That is, by those who accept and practice the wise suggestions.

j) Nowhere in the Bible is Mary Magdalene's name connected with this.

k) 500 denarii and fifty denarii. A denarius was a day's wage.

l) The context suggests that she had shown great love for Jesus. Simon, the host, had treated his Guest very shabbily.

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the wife of Chuza, Herod's steward, and Susanna, and many others who supported them out of their means.<sup>m</sup>

<sup>4</sup>When a great throng was gathering and people resorted to Him from every town, He told them in a parable: <sup>5</sup>A sower went out to sow his seed and as he sowed, some fell along the footpath and was walked on, and the birds of the air ate it. <sup>6</sup>Other seed fell on rock and sprouted, but then withered because it lacked moisture. <sup>7</sup>Other seed fell among the thorns and the thorns grew with it and choked it. <sup>8</sup>Other seed fell on the good soil and grew up and yielded a hundredfold crop. Upon telling this, He called out: He who has ears to hear, let him listen!

<sup>9</sup>But His disciples asked Him the meaning of this parable <sup>10</sup>and He said, It is granted you to know the secrets of the kingdom of God; but parables are for the rest so that, "Seeing they may not see and hearing they may not hear." <sup>11</sup>The parable's meaning is this: The seed is the word of God. <sup>12</sup>Those along the path are people who hear and then the devil comes and carries away the message from their hearts, so they may not believe and be saved. <sup>13</sup>Those on rock are people who hear the word and welcome it gladly, but they have no root; they believe for a while and in time of trial they fall away. <sup>14</sup>What falls among the thorns are people who listen, but as they go on, the message is choked by worries and wealth and pleasures of life, so that they never mature. <sup>15</sup>But the seed in the good soil are those who listen to the message and retain it in a good and well-disposed heart and steadily bear fruit.

<sup>16</sup>No one lights a lamp and hides it under a vessel or puts it under a couch; instead, he sets it on a stand, so that people who enter the room may see the light. <sup>17</sup>For nothing is hidden that shall not be disclosed; nothing concealed that shall not be known and brought to light. <sup>18</sup>Look out, therefore,

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how you listen; for whoever has, shall receive more, and from one who has nothing, what he fancies he possesses shall be taken away.

<sup>19</sup>His mother and His brothers came along toward Him, but could not get near Him, due to the crowd. <sup>20</sup>So it was told Him, "Your mother and your brothers are standing at the edge of the crowd, wanting to see you." <sup>21</sup>But He replied to them, My mother and My brothers are those who hear and practice the word of God.<sup>n</sup>

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<sup>22</sup>One day He and His disciples embarked, and He suggested to them, Let us cross to the other side of the lake, and they set sail. <sup>23</sup>But as they were sailing, He fell asleep. Then such a squall of wind came down on the lake, the boat was filling and in peril. <sup>24</sup>So they went and awakened Him, exclaiming, "Master, Master, we are lost!" But He, on awakening, disciplined the wind and the surging of the water, and they ceased and there was a calm. <sup>25</sup>But to them He said, Where is your faith? They, however, were awed and in amazement said to one another, "Who is He, anyway, to give orders to winds and water and they obey him?"

<sup>26</sup>They landed at the Gerasene country opposite Galilee <sup>27</sup>and as He disembarked, a demon-possessed man who came out of town, met Him. He had worn no clothes for a long time nor did he live in a house, but in the tombs. <sup>28</sup>Observing Jesus, he cried out, threw himself in front of Him and shouted loudly, "What do you want with me, Jesus, Son of the Most High God? I beg of you, do not torture me!" <sup>29</sup>For He was ordering the unclean spirit to leave the man. Often it had seized him and, though securely fastened in chains and fetters and guarded, he would snap the bonds and be driven by the demon into the deserts.

<sup>30</sup>Jesus asked him, What is your name? He said, "Legion," because many demons had entered him. <sup>31</sup>And

m) This was the third tour through Galilee, hallowed by the loving ministries of noted women.  
n) Jesus consistently teaches a deeper kinship than ties of blood. Believers are members of His Body; He the Head.

## Jairus' Daughter Raised

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they begged Him not to order them to leave for the bottomless pit. <sup>32</sup>But there was a huge drove of swine grazing on the mountainside, and they asked Him to give them permission to enter them; which He permitted them. <sup>33</sup>Then the demons left the man and entered the swine and the drove rushed down the steep bank into the lake and were drowned.<sup>o</sup>

<sup>34</sup>When the herders saw what had occurred, they ran away and reported it in town and country. <sup>35</sup>The people came out to see what had happened and, reaching Jesus, they found the man, cleansed of demons, sitting at Jesus' feet, dressed and sane — and they were in fear. <sup>36</sup>Those who had seen how the demoniac had been saved, then reported it to them; <sup>37</sup>and the whole population of the country around Geresá requested Him to leave them; for they felt thoroughly frightened. So He embarked and went back.

<sup>38</sup>The man whom the demons had left begged to accompany Him, but Jesus sent him away with the suggestion, <sup>39</sup>Go back to your home and broadcast all that God has done for you. So he went and published all over the town what Jesus had done for him.

<sup>40</sup>At His return the public welcomed Jesus, for they were all looking for Him. <sup>41</sup>And a man named Jairus, a director of the synagogue, came and fell at Jesus' feet and requested Him to come to his home <sup>42</sup>because his only daughter, about twelve, was dying. But as He was going, the throngs pressed Him closely, <sup>43</sup>and a woman who had suffered from hemorrhages for twelve years and had spent on doctors all she had, whom no one had been able to cure, <sup>44</sup>came up behind Him and touched the tassel of His robe. Immediately, her hemorrhage was over. <sup>45</sup>Jesus said, Who touched Me? When everyone denied it, Peter remarked, "Master, the crowds are all around and pressing you." <sup>46</sup>But Jesus said, Some one has touched Me, for I am conscious

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of power having gone out of Me.<sup>p</sup> <sup>47</sup>When the woman saw that she had not escaped notice, she came trembling, fell before Him and confessed in the presence of all the people why she had touched Him and how she had been instantly cured. <sup>48</sup>He spoke to her, Daughter, Cheer up! Your faith has healed you; go in peace!

<sup>49</sup>While He was still speaking, someone came to the synagogue director from his home and said, "Your daughter is dead. Why trouble the Teacher any further?" <sup>50</sup>But as Jesus heard it, He replied, Have no fear; simply believe and she will be healed.

<sup>51</sup>On reaching the home He allowed no one to enter with Him, except Peter, John, and James, and the child's father and mother. <sup>52</sup>Every one was wailing and beating the breast for her; but He remarked, Stop wailing! She is not dead, but asleep! And knowing that she was dead, <sup>53</sup>they laughed at Him. <sup>54</sup>(Then He turned them all out) and grasping her hand, He called out, Maiden, arise! <sup>55</sup>Her spirit returned and at once she arose, and He ordered to give her something to eat. <sup>56</sup>Her parents were amazed; but He enjoined them to tell no one what had happened.

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**9** CALLING THE TWELVE TOGETHER  
He gave them power and authority over all the demons and to heal diseases. <sup>2</sup>He sent them out to announce the kingdom of God and to bring healing. <sup>3</sup>He said to them, Take nothing on the road, neither staff, nor bag, nor money, nor an extra undergarment. <sup>4</sup>Whatever home you enter, stay there until you leave the place. <sup>5</sup>Where they do not welcome you, quit that town and shake off the dust from your feet for a testimony against them.<sup>q</sup> <sup>6</sup>So they went out and traversed the villages, preaching and healing everywhere.

<sup>7</sup>But when the tetrarch Herod heard of all the events that were occurring, he was at a loss, because it was told

o) This left the demons homeless after all, contrary to their wishes. The essence of evil is discord; its proper place is hell. p) The healing of others required power which Jesus gave up. q) Because others need them, just as Jairus had anxiously awaited our Lord's return from a district that did not welcome Christ.

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by some that John had risen from the dead, <sup>8</sup>by others that Elijah had appeared, and by others still that one of the old prophets had come back to life. <sup>9</sup>But Herod said, "John I have beheaded; now who is this about whom I hear so much?" And he endeavored to see Him.

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<sup>10</sup>The apostles came back and related to Jesus everything they had done. Then He took them along and withdrew into privacy near a town called Bethsaida; <sup>11</sup>but the crowds learned of it and followed Him. And, bidding them welcome, He spoke to them about the kingdom of God and healed those who needed healing.

<sup>12</sup>As the day began to decline, the twelve came to Him and said, "Dismiss the multitude, so they may go into the surrounding villages and hamlets to lodge and to find food, for here we are in an isolated place." <sup>13</sup>But He told them, "You give them to eat! They replied, "We have only five loaves and two fishes;" You don't expect us to go and buy food for all these people?" <sup>14</sup>For there were about five thousand men.

But He told His disciples, "Have them recline in rows of about fifty; <sup>15</sup>which they did; they had them all recline. <sup>16</sup>Then taking the five loaves and the two fishes and looking up toward heaven, He blessed<sup>a</sup> and broke them and gave them to the disciples to serve the crowd. <sup>17</sup>They all ate to satisfying and the leftovers were picked up—twelve baskets full.

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<sup>18</sup>When in His season of private prayer the disciples joined Him, He asked them, "Who do the crowds say I am?" <sup>19</sup>They answered, "John the Baptist; but some say, Elijah, and others that one of the ancient prophets has risen." <sup>20</sup>Then He asked them, "But who do you say I am?" Peter answered, "The Christ of God." <sup>21</sup>Then He strictly forbade them to tell this to

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anyone <sup>22</sup>and remarked, "The Son of Man has to suffer much and will be rejected by the elders, chief priests and scribes and be executed, and be raised on the third day.

<sup>23</sup>He told them all, "If anyone wants to come after Me, he must deny himself, take up his cross day by day and follow Me, <sup>24</sup>for whoever wants to save his life shall lose it, but whoever loses his life on My account, he will save it. <sup>25</sup>For what will it benefit a person to gain the whole world and lose or damage himself? <sup>26</sup>Because whoever is ashamed of Me and My teachings, of him the Son of Man shall be ashamed when He comes in His glory and His Father's and of the holy angels. <sup>27</sup>However, I tell you truly, some of those standing here shall not at all taste death until they see the kingdom of God."

<sup>28</sup>About eight days after these teachings He took along Peter, John, and James as He went up the mountain-side to pray. <sup>29</sup>And while He was praying, the appearance of His face underwent a change and His garments turned a dazzling white. <sup>30</sup>Two men, Moses and Elijah, <sup>31</sup>who appeared in glory, there conversed with Him about His exodus<sup>u</sup>. He was to consummate at Jerusalem.

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<sup>32</sup>Peter and his companions had been overcome by sleep, but when they awoke they saw His glory, also the two men standing by Him. <sup>33</sup>At the moment of their parting from Him, Peter remarked to Jesus, "Master, it is well that we are here. Let us construct three booths, one for you, one for Moses, and one for Elijah," not knowing what he was saying. <sup>34</sup>Even while he said it, a cloud came and overshadowed them and they felt awe-struck as they entered into the cloud. <sup>35</sup>Then a voice came out of the cloud, that said, "This is My Son, My Chosen One, listen to Him!" <sup>36</sup>And with the dying away of the voice Jesus was found alone. At that

r) Provided by a boy, Jn. 6:9.

s) This sacred custom it were well for all Christians to follow.

t) Possibly the impending transfiguration; more likely Pentecost and the growth of the Church.

u) Exodus is the word used in the original; His death, resurrection and ascension.

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time they kept still and told no one what they had seen.

<sup>37</sup>Next day, when they came down from the mountain, a great crowd met them <sup>38</sup>and a man shouted from the crowd, "Teacher, I beg of you to take a look at my son, for he is my only child. <sup>39</sup>A spirit seizes him and suddenly he shrieks; it convulses him till he foams; in fact it hardly quits wounding him. <sup>40</sup>I entreated your disciples to expel him, but they were not able." <sup>41</sup>Jesus responded, O faithless and perverse generation, how long must I still be with you and endure you? Bring your son here! <sup>42</sup>And even while they were bringing him, the demon<sup>v</sup> threw him down and convulsed him; but Jesus rebuked the unclean spirit, and cured the lad and presented him to his father. <sup>43</sup>And how astonished they all were at the evidence of God's great power!

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While everyone was wondering at all His works, He said to His disciples, <sup>44</sup>Let these teachings sink into your ears: The Son of Man is to be delivered into human hands. <sup>45</sup>However, they did not understand this saying; it was kept hidden from them so they might not grasp it, and they were afraid to question Him about the suggestion.

<sup>46</sup>Then there came up a discussion between them, who of them might be greatest, <sup>47</sup>and Jesus, aware of the deliberations that occupied their minds, took a child, placed it by His side, <sup>48</sup>and told them, Whoever receives this child in My name receives Me, and whoever receives Me, receives Him who sent Me. For the lowliest among you all, he is truly great.

<sup>49</sup>John made the remark, "Master, we saw someone expelling demons in Your name and we forbade him, because he does not follow along with us." <sup>50</sup>Jesus told him, Do not forbid

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(him); for whoever is not against you is for you!<sup>w</sup>

Near October, 29 A.D.

<sup>51</sup>When the time of His ascension was growing to completion and He set His face toward Jerusalem, <sup>52</sup>He sent messengers ahead of Him who reached and entered a Samaritan village to prepare for His arrival. <sup>53</sup>But they would not receive Him because He was traveling with His face toward Jerusalem. <sup>54</sup>The disciples James and John, on observing this, said, "Lord, do you want us to invoke fire to come down from heaven to destroy them?" <sup>55</sup>But He turned and rebuked them: (You do not know your attitude. <sup>56</sup>The Son of Man did not come to destroy human lives, but to save). And they journeyed on to another village.

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<sup>57</sup>As they were traveling along the road, someone said to Him, "I will follow you wherever you may go." <sup>58</sup>Jesus told him, The foxes have lairs and the wild birds have roosts, but the Son of Man owns not a spot to lay His head. <sup>59</sup>However, He spoke to another, Follow me! But he replied, "(Lord), allow me first to go and bury my father." <sup>60</sup>But He said to him, Let the dead bury their own dead; you go and preach the kingdom of God. <sup>61</sup>Another, too, said, "I will follow you, Sir, but first allow me to tell good-by to my folk at home." <sup>62</sup>Jesus told him, No one, who puts his hand to the plow and looks back, fits in with the kingdom of God.

**10** AFTER THAT, THE LORD COMMISSIONED seventy others,\* whom He sent ahead of Him two by two into every town and community where He planned to visit, <sup>2</sup>and told them, The harvest is rich, indeed, but the workmen are few; you therefore pray the Lord of the harvest to force out laborers into His harvest. <sup>3</sup>Go

v) The name "devil" is usually reserved for Satan. Evil spirits are called "demons." They may cause fits as well as many other ailments, for they are always destructive.

w) A warning for all who think their own denomination or sect the only faithful one.

x) As the first five did baptizing during the first Judean ministry, April, 27, to January, 28 A.D., so the seventy served in the second Judean ministry, October to December, 29 A.D.

## LUKE 10

## Seventy More Workers; Christ Saves, Does Not Destroy

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forth! Notice that I am sending you as lambs into the midst of wolves. <sup>4</sup>Carry no purse, or wallet, or sandals, neither stop to salute anyone along the road. <sup>5</sup>Whatever home you enter, first say, "Peace be to this house!" <sup>6</sup>If a peaceful person lives there, your peace will settle down on him; but if not, it will return to you. <sup>7</sup>Stay at the same house, eating and drinking what they provide — for the workman deserves his wages. Do not change from home to home.

<sup>8</sup>Whatever town you enter, if they welcome you, eat what is placed before you. <sup>9</sup>Heal those who are ill there, and tell them, "The kingdom of God has been approaching you." <sup>10</sup>But whatever town you enter and they fail to welcome you, go out into its streets and exclaim, <sup>11</sup>"The dust of your town that sticks to our feet, we wipe off in protest. Know this, however, that the kingdom of God has been nearing (you)." <sup>12</sup>I tell you, it will be more endurable on that day<sup>y</sup> for Sodom than for that town.

<sup>13</sup>Alas for you, Chorazin! Alas for you, Bethsaida! For if in Tyre and Sidon the miracles had occurred that were done in you, they would long since have been sitting repentant in sackcloth and ashes. <sup>14</sup>But it will be more endurable for Tyre and Sidon at the judgment than for you. <sup>15</sup>And you, Capernaum, will you be lifted up to heaven? No! You will sink to Hades.

<sup>16</sup>Whoever listens to you, listens to Me, and whoever rejects you, rejects Me. But whoever rejects Me, rejects Him who sent Me.

<sup>17</sup>With joy the seventy returned and said, "Lord, even the demons are subjected to us in your name." <sup>18</sup>He told them, I had a view of Satan falling from heaven like lightning.<sup>z</sup> <sup>19</sup>See, I have given you the authority to step on serpents and scorpions and over all the power of the enemy, and nothing shall at all hurt you. <sup>20</sup>However, do not cheer because the spirits submit to you,

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but cheer because your names are registered in heaven.

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<sup>21</sup>At that time Jesus felt extremely glad in the Holy Spirit and said, I praise Thee, Father, Lord of heaven and earth, because Thou hast concealed this from the learned and intelligent and hast revealed it to babes! Yes, Father, for thus it is pleasing in Thy presence!<sup>a</sup> <sup>22</sup>Everything has been handed over to Me by My Father and no one knows who the Son is except the Father, nor who the Father is, except the Son and he to whom the Son chooses to reveal Him.

<sup>23</sup>Turning to the disciples by themselves, He said, Blessed are the eyes that see what you see! <sup>24</sup>For I tell you that many prophets and kings have longed to see what you see but they did not see it, and to hear what you hear but they did not hear it.

<sup>25</sup>Now a certain lawyer got up to put Him to a thorough test. He asked, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup>Jesus asked him, What is written in the law? How do you recite it? <sup>27</sup>The lawyer answered, "You must love the Lord your God with your whole heart, your whole soul, your whole strength and your whole mind, and your neighbor as yourself." <sup>28</sup>Jesus told him, You have answered correctly, Practice this and you will live!

<sup>29</sup>But wishing to absolve himself, he asked Jesus, "And who is my neighbor?" <sup>30</sup>Following this up, Jesus said: A certain man went down from Jerusalem to Jericho and fell among robbers, who stripped and pummeled him and ran off, leaving him half dead. <sup>31</sup>Coincidentally, a certain priest came down that road, who saw him and passed on the other side. <sup>32</sup>In the same way a Levite, too, arrived at the spot, looked, and passed on the other side. <sup>33</sup>Then a certain Samaritan came there as he traveled, who saw him and took pity. <sup>34</sup>Going to him, he bandaged his

y) Always the judgment day. z) A foreword to "Revelation."

a) Thanksgiving forms a leading element in our Lord's prayers; also in those of Paul, and should be in ours.



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wounds, poured oil and wine into them, set him on his own donkey, conducted him to an inn and waited on him. <sup>35</sup>Next morning he took out and handed the innkeeper two dollars<sup>b</sup> with the suggestion, "Take care of him and whatever further expense you incur, I will refund when I come back."

<sup>36</sup>Which of these three, you think, was really neighbor to the one who fell among the robbers?

<sup>37</sup>He said, "The one who practiced mercy on him." Then Jesus told him, "You go and practice that same way!"

<sup>38</sup>During their travels they entered a certain village, where a woman named Martha welcomed Him to her home. <sup>39</sup>She had a sister called Mary, who took a seat at the Lord's feet and listened to His teaching. <sup>40</sup>But Martha got worried about much housework, so, demurring, she said, "Lord, do you not care that my sister is letting me do the work alone? Then tell her to take hold with me!" <sup>41</sup>But the Lord answered her, Martha, Martha, you are anxious and bustling about many matters, <sup>42</sup>when there is need of but few or of one thing. But Mary has selected the good portion of which she is not to be deprived.

**11** AS HE WAS PRAYING IN A CERTAIN place and paused, one of His disciples said to Him, "Lord, teach us to pray as John, too, taught his disciples." <sup>2</sup>He told them, When you pray, say: (Our) Father, (who art in heaven) Thy name be held holy. Thy kingdom come. (Thy will be done as in heaven so in earth.) <sup>3</sup>Daily grant us our food for the coming day. <sup>4</sup>And forgive us our sins; for we also forgive every one indebted to us. And bring us not into temptation (but rescue us from evil.)<sup>c</sup>

<sup>5</sup>He further said to them, Let us say that one of you has a friend to whom he goes at midnight and says, "Friend,

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lend me three loaves, <sup>6</sup>since a friend of mine has come along to me from a trip and I have nothing to set before him," <sup>7</sup>and that the one inside should answer him, "Do not bother me. The door is already locked and my children are in bed with me. I cannot get up to supply you!"

<sup>8</sup>I tell you, if he does not get up to supply him because he is his friend, he will rise on account of his brazen insistence,<sup>d</sup> and give him as much as he needs. <sup>9</sup>So I suggest further: Ask and it will be given you; seek and you will find; rap and it will be opened to you, <sup>10</sup>for every asker receives, every seeker finds and to every one who raps the door will be opened. <sup>11</sup>What father among you whose son (asks bread will give him a stone, or if he) requests a fish will instead hand him a snake, <sup>12</sup>or if he requests an egg will hand him a scorpion? <sup>13</sup>If you then, evil-minded as you are, know enough to give good gifts to your children, how much more shall the heavenly Father give the Holy Spirit to those who ask Him!

<sup>14</sup>He was expelling a speechless demon, and after the expulsion the dumb man spoke so that the people wondered; <sup>15</sup>but some of them said, "He expels demons through Beelzebub the prince of the demons." <sup>16</sup>Others by way of testing Him, asked Him for a sign from heaven. <sup>17</sup>Well aware what they were thinking, He told them, Every kingdom split up against itself comes to ruin; so does the quarreling home go down. <sup>18</sup>And if Satan is divided against himself, how shall his kingdom stand up? For you say that I expel demons through Beelzebub. <sup>19</sup>But if I expel demons through Beelzebub,<sup>e</sup> through whom do your sons cast them out? They therefore shall be your judges. <sup>20</sup>But if I expel demons by means of God's finger,<sup>f</sup> then the kingdom of God has already reached you.

b) Denarii, each equal to a day's wage; hence the equivalent here of at least a dollar with us.

c) The essentials of "The Lord's prayer" are here but not all the words as given by Matthew. Obviously the spirit of prayer is more important than its words. When our Lord came out of His own prayer period the disciples desired His teaching of it.

d) Literally, shamelessness; impudence.

e) The prince of demons, Satan, Mat. 10:25. At Ekron in Philistia Baalzebub was worshiped as lord of the home. f) Through divine efficiency; Mat. 12:28, by God's Spirit.

## LUKE 11 *Greater than Solomon and Jonah; With or Against Him; Clear Vision*

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<sup>21</sup>When a strong man fully armed guards his residence, his belongings are undisturbed; <sup>22</sup>but when one stronger than he attacks and overcomes him, he robs him of his armor on which he depended and distributes his plunder. <sup>23</sup>He who is not with Me is against Me, and he who does not gather with Me scatters.

<sup>24</sup>When an unclean spirit leaves a person, it crosses dry places in search of temporary rest and, not finding it, says, "I will go back to the house I left!" <sup>25</sup>But on arrival he finds it swept and orderly. <sup>26</sup>He then goes and fetches seven other spirits, meaner than himself; they enter and dwell there and that person's final condition is worse than it was at first.

<sup>27</sup>In the course of His telling this, some woman in the crowd raised her voice to address Him, "Blessed be the womb that bore you and the breasts on which you nursed." <sup>28</sup>But He said, More blessed still are those who hear and observe the word of God.

<sup>29</sup>As the many people were crowding Him, He began with saying, This generation is an evil progeny; it desires a sign, but none shall be granted it except the sign of Jonah, <sup>30</sup>for as Jonah was a sign to the Ninevites so shall the Son of Man be to this generation. <sup>31</sup>The queen of the south shall rise up in the judgment with the men of this age and shall condemn them; for she came from the ends of the earth to listen to Solomon's wisdom, and, take note, One greater than Solomon is here. <sup>32</sup>The men of Nineveh shall rise in the judgment with this generation and shall condemn it; because they repented at Jonah's preaching, and, take note, One greater than Jonah is here.

<sup>33</sup>No one lights a lamp and puts it in hiding or under the grain measure, but on top of a stand, so that the arrivals may see the light. <sup>34</sup>Your eye is the body's lamp. When your eye is sound, your whole body is illumined; but in case it is defective, your body

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is darkened. <sup>35</sup>See to it, therefore, that the light in you is not dark. <sup>36</sup>If, however, your whole body is illumined, with no portion dark, then it is as perfectly lit as when a lamp illumines you with its beam.

<sup>37</sup>During His discourse a Pharisee invited Him home to dine, so He went in and reclined. <sup>38</sup>But the Pharisee noticed and wondered that He had performed no ablution before the meal. <sup>39</sup>The Lord said to him, Now you Pharisees cleanse the outside of the cup and of the plate, but your own inside is full of robbery and wickedness. <sup>40</sup>Simpletons! Did not He who made the outside make the inside, too? <sup>41</sup>Better bestow in kindness what is inside and everything will be clean for you. <sup>42</sup>But alas for you Pharisees, because you tithe the mint and the rue and every vegetable, while disregarding the justice and the love of God. These things you should practice without omitting the other.<sup>g</sup>

<sup>43</sup>Alas for you Pharisees, for you cherish the prominent pews in the synagogues, and the salutations in the markets. <sup>44</sup>Alas for you, because you are like the unseen tombs over which people walk without being aware of them.

<sup>45</sup>One of the lawyers responded, "Teacher, when you say this, you insult us, too." <sup>46</sup>But He said, Alas for you lawyers as well, because you pack the people with loads that are hard to carry, while you do not personally touch those burdens with one of your fingers. <sup>47</sup>Alas for you, because you build the monuments for the prophets whom your fathers killed. <sup>48</sup>In that way you are consenting to your fathers' works; for they indeed killed them and you memorialize.

<sup>49</sup>The Wisdom of God therefore says, "I will send them prophets and apostles, some of whom they will kill and persecute," <sup>50</sup>so that the blood of all the prophets that has been shed from the founding of the world may be charged against this generation, <sup>51</sup>from Abel's blood to that of Zechariah<sup>h</sup> who

<sup>g</sup>) Purposely our LORD omitted ceremonial cleansing to create an occasion for instructions.  
<sup>h</sup>) II Chron. 24:20-22.

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was murdered between the altar and the temple. Yes, I tell you, it will be charged against this generation.

<sup>52</sup>Alas for you, lawyers, for you have taken away the key to knowledge; you have not personally entered and you have prevented those who were entering.

<sup>53</sup>Upon His leaving there, the scribes and Pharisees undertook to heckle Him fiercely and to draw Him out by cross-questioning on many points, secretly <sup>54</sup>watching Him for the purpose of trapping Him on something from His lips.

**12** AS MEANWHILE COUNTLESS people were massed, so they stepped on one another, He began with saying, primarily to His disciples, Guard yourselves against the leaven of the Pharisees, that is, against hypocrisy. <sup>2</sup>But nothing is hidden that shall not be shown, or secret that shall not be brought to light. <sup>3</sup>So, whatever you say in the dark shall be heard in the light and what you whisper in the ear within a private room shall be published from the roofs.

<sup>4</sup>My friends, I tell you, have no fear of those who kill the body and afterward can do nothing more; <sup>5</sup>but I will show you whom to fear: Fear Him who, after taking the life, has power to cast into Gehenna. Yes, I say to you, fear Him.

<sup>6</sup>Are not five sparrows sold for two nickels?<sup>1</sup> Yet none of them is forgotten in God's presence. <sup>7</sup>And the very hairs of your head are all counted. Have no fear—you are worth more than flocks of sparrows.

<sup>8</sup>I tell you further: Whoever acknowledges Me in the presence of the people, the Son of Man will acknowledge him in the presence of God's angels. <sup>9</sup>But whoever denies Me before men, he shall be denied before the angels of God. <sup>10</sup>Whoever shall make a statement against the Son of Man, for him there is forgiveness; but for him who blasphemes against the Holy Spirit there shall be no forgiveness.<sup>1</sup>

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<sup>11</sup>When they bring you to synagogues and rulers and authorities, do not worry how to defend yourself or what to say, <sup>12</sup>for the Holy Spirit will teach you at the very moment what you ought to say.

<sup>13</sup>One of the crowd said to Him, "Teacher, tell my brother to share the inheritance with me!" <sup>14</sup>But He told him, Man, who appointed Me judge or distributor over your goods? <sup>15</sup>He then said to the people, Look out and be on guard against all greed; for one's life is not made up of the abundance of his possessions.

<sup>16</sup>Then He told them a parable: The field of a certain rich man yielded abundantly, <sup>17</sup>so he considered within himself, "What shall I do; for I have no room to store my crops?" <sup>18</sup>He said, "I will do this—I will tear down my barns and build bigger ones and there I will store all my produce and my goods, <sup>19</sup>and I will say to my soul, 'Soul, you have much wealth laid up for many a year! Take it easy; eat, drink, enjoy yourself.'"

<sup>20</sup>But God said to him, "Simpleton, this night your soul will be demanded of you, and what you have gotten ready, whose is it to be?" <sup>21</sup>Thus fares the person who treasures up for himself and is not rich in relation to God.

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<sup>22</sup>But to His disciples He said, For this reason I tell you: Do not worry about what you may eat, or about the body, what to wear; <sup>23</sup>for life is more than nourishment and the body more than clothes. <sup>24</sup>Observe the ravens, how they neither sow nor harvest, have neither barn nor granary, and God feeds them. How far more valuable are you than the birds!

<sup>25</sup>Who of you can add a foot<sup>k</sup> to his height by worrying? <sup>26</sup>So, if you cannot bring about that little, why be anxious about the rest? <sup>27</sup>Consider the lilies, how they do not toil wearily; neither do they spin; but I tell you that not even Solomon in all his glory was

i) "Assarion," one sixteenth of a denarius; from a nickel to a dime in value.

j) Ignorantly against Christ, consciously against the wooing, enlightening Spirit; inimical denial of His saving grace. k) "One moment to his span of life" is an equally true translation.

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arrayed like one of them. <sup>28</sup>But if God so attires the grass that is in the field today and is tomorrow thrown into the oven, how much more you, faint-believers!

<sup>29</sup>Do not be inquiring what to eat and what to drink, neither be anxious; <sup>30</sup>for the people of the world desire all these things; but your Father knows that you need them. <sup>31</sup>You, however, seek His kingdom, and these things will be supplied you besides. <sup>32</sup>Do not fear, little flock, for your Father is pleased to give you the kingdom.

<sup>33</sup>Sell what you have and practice benevolence; make purses for yourselves that never age — unfailing treasure in heaven where no thief reaches or moth ruins. <sup>34</sup>For where your treasure is, there will be your heart, too.<sup>1</sup>

<sup>35</sup>Keep your loins girded and your lamps burning; <sup>36</sup>be like persons who await their own master when he comes back from the wedding, so that when he arrives and knocks, they may instantly open the door for him. <sup>37</sup>Happy are those servants whom the master finds on the alert when he comes. I assure you that he will gird himself, will have them recline at the table and will go ahead to wait on them. <sup>38</sup>Whether he arrives in the second watch or in the third, if he finds them alert, they are most fortunate. <sup>39</sup>But understand this: If the house manager had known at what time the thief would come, he would have watched and would not have permitted his house to be burglarized. <sup>40</sup>So you be ready, for the Son of Man comes at an hour you are not anticipating.

<sup>41</sup>Peter asked Him, "Lord, are you telling this parable just to us or to everyone?" <sup>42</sup>The Lord replied, Who is indeed the faithful and thoughtful custodian whom the master appoints over his household to supply their food allowance at the proper time? <sup>43</sup>Happy is that servant whom the master finds doing so when he arrives. <sup>44</sup>I tell you truly, he will put him in charge of everything he has.

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<sup>45</sup>But if that servant says to himself, "My master is putting off his arrival," and starts to beat the servants and the maids, also to eat and to drink and to get drunk, <sup>46</sup>that servant's master will come on an unexpected day and at an hour of which he has no idea, and will discharge him and will make him share the fate of the unfaithful.

<sup>47</sup>The servant who knew his master's program and neither got ready for the program nor worked it out, shall be severely lashed; <sup>48</sup>while one ignorant of it, who does what deserves flogging, shall be punished lightly. For of every one to whom much is given, much shall be required, and of him to whom much has been entrusted, people will demand the more.

<sup>49</sup>I have come to cast fire on the earth, and how I wish it were already kindled! <sup>50</sup>I have an overwhelming baptism to undergo and how strained I feel until it is finished! <sup>51</sup>Do you suppose that I am here to bring peace on earth? Not at all, I tell you, but rather discord, <sup>52</sup>for from now on five shall be at odds in one home, three against two and two against three — <sup>53</sup>father hostile toward son and son toward father; mother against daughter and daughter against mother; mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.<sup>m</sup>

<sup>54</sup>And to the crowds He said, When you see a cloud coming up in the west, at once you remark, "A shower coming!" and so it is. <sup>55</sup>And when the south wind blows, you say, "It will be hot!" and it happens. <sup>56</sup>You hypocrites know how to interpret the looks of earth and sky; why then can you not estimate the meaning of this occasion? <sup>57</sup>Why do you not personally decide what is right?

<sup>58</sup>So when you go with your opponent to the magistrate, give him on the way there his earned profit so as to be freed from him, for fear he hales you before the judge, the judge hands you over to the jailor and the jailor throws you in prison. <sup>59</sup>I tell you, you will not

1) As said to the rich, young ruler. It is ours to make sure in how far it literally applies to us.  
m) A statement of fact evidenced where some in a home love Christ while others do not.

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get out of there until you have paid the last penny.<sup>n</sup>

**13** JUST THEN SOME WERE PRESENT who told Him about the Galileans, whose blood Pilate had mixed with their sacrifices, <sup>2</sup>and He said to them in reply, Do you suppose, because they suffered this, that those Galileans were worse sinners than all their fellow Galileans? <sup>3</sup>Not at all, I tell you, but unless you repent you will all similarly perish. <sup>4</sup>Or those eighteen on whom the Siloam tower fell so that it killed them, do you suppose they fell short more badly than all other dwellers in Jerusalem? <sup>5</sup>Not at all, I tell you; but unless you repent you will all similarly perish.

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<sup>6</sup>He related this parable: Someone had a fig tree planted in his orchard and came to look for fruit on it but did not find any; <sup>7</sup>so he said to the gardener, "Look here! For three years now I have come to look for fruit on this fig tree and do not find any. Cut it down! Why should it exhaust the soil?" <sup>8</sup>But he replied, "Master, leave it yet for this year, till I dig around it and put in fertilizer; <sup>9</sup>perhaps it will bear fruit next season — but if not, cut it down!"<sup>o</sup>

<sup>10</sup>While He was teaching in one of the synagogues on the Sabbath, <sup>11a</sup>a woman attended who for eighteen years had suffered from a weakening spirit; she was bent double and could not straighten herself up at all. <sup>12</sup>As Jesus looked at her, He announced to her, Woman, you are liberated from your weakness. <sup>13</sup>He also laid hands on her, and instantly she was made erect, and she praised God.

<sup>14</sup>But the synagogue director, indignant because Jesus healed on the Sabbath, retorted to the crowd, "There are six workdays to be observed; so come to be healed on those and not on the Sabbath day." <sup>15</sup>But the Lord answered him, Hypocrites, does not ev-

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ery one of you on the Sabbath untie his ox or his donkey from the feeding trough and lead him away to drink? <sup>16</sup>Ought not then this woman, a daughter of Abraham whom Satan held tied up, mind you, these eighteen years, to be untied of her bond on the Sabbath day?

<sup>17</sup>At these remarks all His opponents felt ashamed, while all the people felt glad over all the wonderful things that were done by Him.

<sup>18</sup>He then said, What does the kingdom of God resemble and to what shall I compare it? <sup>19</sup>It resembles a mustard seed which a man took and planted in his garden. It grew up into a tree and the birds of the air made their homes in its branches. <sup>20</sup>He further said, To what shall I compare the kingdom of God? <sup>21</sup>It resembles yeast which a woman took and put out of sight in three portions of flour until it was all raised.

<sup>22</sup>Making His way to Jerusalem He went through towns and villages, teaching. <sup>23</sup>Someone asked Him, "Lord, are only a few saved?" But He told them, <sup>24</sup>Strive your utmost to enter through the narrow door; for many, I tell you, will try to enter and will not be able <sup>25</sup>after the house owner has gotten up and has shut the door. Standing outside, you will start knocking at the door, calling, "Lord, open for us!" But He will reply to you: "I neither know you, nor where you come from!" <sup>26</sup>Then you will begin to say, "We ate and we drank with you and you taught in our streets!" <sup>27</sup>But He will tell you, "I do not know from where you are. Get away from Me, all you evildoers."

<sup>28</sup>There shall be wailing and grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but yourselves thrown outside. <sup>29</sup>And from east and west, north and south they shall come and will be reclining at the table of the kingdom of God. <sup>30</sup>But, mind you, there are lowest who shall be first and there are first who shall be lowest.

n) Usually, as Jesus here suggests, the one against us is much in the right.

o) The Jews of Jesus' day under leadership of Pharisees and Sadducees had enjoyed little spiritual culture; they needed digging and fertilizing for the soul.

## LUKE 13, 14 *God's Call Refused; More Sabbath Healing; The Grace of Humility*

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<sup>31</sup>At that time certain Pharisees arrived to tell Him, "Get out of this place, for Herod intends to kill you."

<sup>32</sup>He replied, You go and tell that fox how I expel demons and work healing today and tomorrow, and on the third day<sup>p</sup> I complete My work. <sup>33</sup>However, I must travel on today and tomorrow and the next day; for it would not do for a prophet to perish outside Jerusalem.

<sup>34</sup>O Jerusalem, Jerusalem, that kills the prophets and stones those sent to you! How often did I want to gather your children as a bird gathers her brood under her wings; and you did not care. <sup>35</sup>Be aware that your home is left you destitute.<sup>q</sup> I tell you that you will not see Me at all until you say, "Blessed is He who comes in the name of the Lord."

**14** AS HE ENTERED THE HOME OF a Pharisee ruler to eat a meal on the Sabbath, they watched Him closely, <sup>2</sup>for a man with dropsy faced Him. <sup>3</sup>So Jesus turned to the lawyers and Pharisees asking: Is it right to heal on the Sabbath or not? <sup>4</sup>But they kept still. He then took the patient, healed him, and let him go. <sup>5</sup>He said to them, Who of you has an ox or donkey that falls into a pit and you do not immediately pull him out on the Sabbath day? <sup>6</sup>And they could not contradict that.

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<sup>7</sup>To the guests, whom He noticed selecting the choicest places, He spoke this lesson: <sup>8</sup>When you are invited by someone to a wedding banquet, do not recline in the most preferable place; for one more highly esteemed by your host than yourself may have been invited by him <sup>9</sup>and as your mutual host arrives, he may say to you, "Make room for him," and, feeling deeply embarrassed, you then proceed to take the lowliest place. Rather, <sup>10</sup>when you are invited, go and recline in the lowliest place so that, when your host arrives, he may say to you, "Friend, move up

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higher!" You will then enjoy honor before all your fellow guests. <sup>11</sup>For whoever makes himself prominent shall be humbled, and whoever humbles himself shall be set high.

<sup>12</sup>He further told His host, Whenever you give a dinner or supper, do not invite your friends or your brothers or your relatives or your well-to-do neighbors; for they may invite you in their turn and so repay you. <sup>13</sup>Instead, when you give a dinner, invite the poor, the maimed, the lame, and the blind; <sup>14</sup>then blessing shall be yours, for they have nothing to repay you, but you will be repaid at the resurrection of the just.

<sup>15</sup>One of the fellow guests who heard this, said to Him, "Blessed is he who shall eat bread in the kingdom of God." <sup>16</sup>But He told him, A man gave a great supper and invited many. <sup>17</sup>At the supper hour he sent his servant to tell those invited, "Come, for everything is now ready!" <sup>18</sup>But unani- mously they began making excuse. The first told him, "I have bought a field and I simply must go to see it; I beg of you, have me excused." <sup>19</sup>Another said, "I have bought five yoke of oxen and I am going to test them; I beg of you, have me excused." <sup>20</sup>Another said, "I have married a wife and on that account I cannot come."

<sup>21</sup>The servant presented himself and reported this to his master. Then, his anger aroused, the master of the house told his servant, "Hurry out into the streets and alleys of the city and bring in here the poor, the maimed, the blind, and the lame!" <sup>22</sup>When the servant said, "Master, what you ordered has been done and still there is room," <sup>23</sup>the master instructed the servant, "Go out to the roads and hedges and force them to come in, so my house may be filled; <sup>24</sup>for I tell you, none of those that were invited shall taste of my supper."

<sup>25</sup>Great crowds were traveling along with Him, so He turned and told them, <sup>26</sup>Whoever comes to Me without

p) Not literal, of course, but "a later day." We do well to keep this in mind for all our Bible study. Dates and hours were less definite to Hebrews than to us.

q) Lacking the presence of Christ. This may refer to the temple, or to Jerusalem.

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prizing far less dearly his father and mother and wife and children and brothers and sisters, yes, even his own life, cannot be My disciple.<sup>r</sup> <sup>27</sup>Whoever does not carry his own cross and come after Me cannot be My disciple.

<sup>28</sup>For who of you, wanting to build a tower, does not first sit down to figure out the expense, whether he has enough to complete it? <sup>29</sup>Else, when the foundation has been laid and he cannot finish it, every spectator proceeds to say in ridicule, <sup>30</sup>"This man started to build and could not finish it!"

<sup>31</sup>Or what king marches against another king for war without first sitting down to consider whether with ten thousand men he will be able to cope with the enemy, who is marching against him with twenty thousand?

<sup>32</sup>For if not, he will send a delegation with request for peace while the other is still at a good distance.

<sup>33</sup>So with every one of you who will not part with all he has; he cannot be My disciple. <sup>34</sup>Salt is good; but when salt is tasteless, with what can it be seasoned? <sup>35</sup>It is fit neither for the soil nor for the manure pile; they throw it away. Whoever has ears to hear let him listen!<sup>a</sup>

**15** ALL THE TAX COLLECTORS AND sinners were crowding close to Him to hear Him, <sup>2</sup>and the Pharisees and scribes complained, "This person welcomes sinners and eats with them." <sup>3</sup>So He told them this parable: <sup>4</sup>Who of you with a hundred sheep and losing one of them would not leave the ninety-nine alone where they are, to go after the lost one till he finds it? <sup>5</sup>And when he has found it, he is glad to lay it on his shoulders, <sup>6</sup>and when he gets home, he summons his friends and neighbors to whom he says, "Be glad with me, for I have found my lost sheep." <sup>7</sup>I tell you, in such fashion there will be joy in heaven over one repentant sinner more than over ninety-nine

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righteous persons who stand in no need of repentance.

<sup>8</sup>Or what woman with ten silver pieces<sup>t</sup> does not, at losing one of them, light a lamp and sweep the house and search carefully till she finds it? <sup>9</sup>And when she has found it, she summons her friends and neighbors, saying, "Be glad with me, for I have found the lost silver piece." <sup>10</sup>I tell you, in like fashion there is joy before God's angels over one repentant sinner.

<sup>11</sup>He further said, A certain man had two sons, <sup>12</sup>the younger of whom said to his father, "Father, give me the share of the property that is coming to me." So he apportioned to them his means of living. <sup>13</sup>After a few days the younger son collected all he had and traveled to a distant country, and there he squandered what he had in reckless living. <sup>14</sup>When all had been squandered, a terrible famine visited that whole land and he began to lack; <sup>15</sup>so he went and imposed himself upon a citizen of that country, who sent him into his fields to care for hogs. <sup>16</sup>He aimed to get his stomach filled with bean pods which the hogs were eating; but no one gave him any. <sup>17</sup>But when he came to himself, he said, "How many of my father's hired hands have more than they can eat and here I am starving! <sup>18</sup>I will rise and go to my father and say to him, 'Father, I have sinned against heaven and before you <sup>19</sup>and I no longer deserve to be called your son; take me on as one of your hired hands!'"

<sup>20</sup>So he got up and went to his father; but when he was still a great way off, his father saw him and felt deeply moved (for him) and, running, fell on his neck and kissed him. <sup>21</sup>The son said to him, "Father, I have sinned against heaven and before you; I no longer deserve to be called your son!" <sup>22</sup>But the father told his servants, "Hurry! Fetch the choicest robe and put it on him; put a ring on his hand

r) As love means, prize dearly, so hate here means, prize less. In a clash of claims Jesus must be first, all else secondary. s) Our Lord offers three illustrations for three types of listeners. t) A forehead ornament given by the groom as a wedding pledge. A lost piece would suggest unfaithfulness on her part. To find and replace it meant restoration of her honor. So is the return of a sinner an honor to God.

LUKE 15, 16 *The Clever Falsifier; God or Money?; The Rich Man and Lazarus*

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and sandals on his feet; <sup>23</sup>bring the fattened calf, too, and butcher it. Let us feast and be merry; <sup>24</sup>for this my son was dead and he lives again; he was lost and has been found." So they began to be merry.

<sup>25</sup>But his older son was in the field and as he came near home he heard music and dancing; so, <sup>26</sup>calling one of the boys, he asked what it was all about. <sup>27</sup>He told him, "Your brother has come: and, because he has come back safe and well, your father has butchered the fattened calf." <sup>28</sup>Stirred with anger, however, he would not even go in. His father came out to invite him; <sup>29</sup>but he replied to his father, "See here! I have worked for you all these years without ever neglecting an order of yours; but never yet did you give me so much as a kid, so that I might make merry with my friends. <sup>30</sup>But when this son of yours comes along after squandering your livelihood with prostitutes, you kill for him the fattened calf." <sup>31</sup>But he said to him, "Child, you are always with me and all I have is yours. <sup>32</sup>We just had to make merry and to be happy, for this your brother was dead and he has come to life; he was lost and has been found."

**16** HE FURTHER TOLD THE DISCIPLES: There was a rich man who had a manager and this manager was reported to him as wasting his belongings. <sup>2</sup>So he called him in and asked him, "What is this I hear about you? Hand in an account of your management; for you can no longer be manager."

<sup>3</sup>The manager said to himself, "What shall I do, now that my employer deprives me of my manager-ship? I have not strength to dig; I am ashamed to beg, <sup>4</sup>I know what I will do so that, when I am discharged from my management, they may welcome me in their homes." <sup>5</sup>So, calling in each one of his master's debtors, he said to the first, "How much do you owe my

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chief?" <sup>6</sup>He replied, "A hundred barrels<sup>v</sup> of oil." The manager then suggested to him, "Take your bill, sit down quickly and write, fifty." <sup>7</sup>He then asked another, "How much do you owe?" To which he replied, "A hundred sacks<sup>w</sup> of wheat." To him he suggested, "Take your bill and write eighty."

<sup>8</sup>The master commended his dishonest manager for acting shrewdly; for the sons of this world practice more caution than do the sons of light in their own generation. <sup>9</sup>And I tell you so to use deceitful wealth that you win friends, who, when it fails, may welcome you into eternal dwellings.

<sup>10</sup>He who is faithful in the least is faithful also in the important, while he who is unreliable in the least is unreliable in the important, too. <sup>11</sup>So, if you have not been faithful in matters of deceitful riches, who will entrust with you the true riches? <sup>12</sup>And if you are not reliable with what belongs to another, who will give you anything for your personal possession?

<sup>13</sup>No domestic can serve two masters; for either he will hate the one and love the other, or he will support the one and despise the other. You cannot serve God and mammon.<sup>x</sup>

<sup>14</sup>The money-loving Pharisees, who heard all this, sneered at Him; <sup>15</sup>so He told them, You claim righteousness in human eyes; but God knows your hearts. What to men seems outstanding is disgusting in the sight of God. <sup>16</sup>Till John we had law and prophets; from then on the kingdom of God is preached and every one forces into it.<sup>y</sup> <sup>17</sup>But it is easier for heaven and earth to pass away than for one iota<sup>z</sup> of the Law to lapse.

<sup>18</sup>Whoever divorces his wife and marries another, commits adultery, and he who marries the divorcee commits adultery.

<sup>19</sup>There was a rich man dressed in purple and fine linen, who enjoyed luxurious living every day. <sup>20</sup>In front of

v) "Batos," eight or nine gallons.

w) "Koros," about nine bushels. So, 900 gallons of oil and 900 bushels of wheat.

x) Riches are so often a rival of God. y) Would enter his own way rather than Christ's way.

z) The i in Greek.



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his gate lay a beggar called Lazarus, covered with sores,<sup>21</sup> and hungering to be fed crumbs that fell from the rich man's table. Even the dogs, as they came along, licked his sores.

<sup>22</sup>But the beggar, at the occasion of his death, was conveyed by the angels to Abraham's bosom. The rich man also died, and was buried<sup>23</sup> and, while suffering tortures in Hades,<sup>a</sup> he looked up and from a distance saw Abraham with Lazarus at his bosom. <sup>24</sup>So he called out, "Father Abraham, take pity on me and send Lazarus to dip his finger tip in water and cool my tongue; for I am tormented in this fire." <sup>25</sup>But Abraham said, "Child, remember that you enjoyed the good things in your lifetime, while Lazarus had the bad things; now he is being cheered here but you are suffering anguish. <sup>26</sup>Besides, there is a great chasm fixed between you and us, so that those who want to cross from here to you are unable; neither can they cross from your side to us."

<sup>27</sup>He said, "Then I plead with you, Father, to send him to my father's house, <sup>28</sup>for I have five brothers; let him strongly warn them, so they may not come to this place of torment." <sup>29</sup>But Abraham said, "They have Moses and the prophets; they may listen to them." <sup>30</sup>He rejoined, "No, father Abraham; but should one risen from the dead go to them, they will repent." <sup>31</sup>Abraham told him, "If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead."

**17** TO HIS DISCIPLES HE SAID, OBSTACLES must inevitably come, but alas for the person who causes them! <sup>2</sup>It were to his advantage to have a millstone hung around his neck and to be tossed into the sea, rather than to be an obstacle to one of these little ones.

<sup>3</sup>Be on your guard! If your brother sins, call him to task, and if he re-

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pents, forgive him. <sup>4</sup>Even if he sins against you seven times a day and comes back to you seven times with the words, "I am sorry!" forgive him.

<sup>5</sup>The apostles said to the Lord, "Give us more faith!" <sup>6</sup>The Lord said, "If you had faith the size of a mustard seed, you might say to this mulberry tree, 'Be uprooted and planted in the sea!' and it would obey you."

<sup>7</sup>Who of you with a servant plowing or herding sheep, will say to him as he comes in from the field, "Come at once and recline at table," instead of telling him, <sup>8</sup>"Get something ready for my supper; put on your belt and wait on me while I eat and drink, and afterward you may eat and drink?" <sup>9</sup>Is he thankful to the servant for doing what he was assigned? <sup>10</sup>The same on your part; when you have done everything that was assigned you, say, "We are undeserving servants; we have simply done our duty."

<sup>11</sup>On His way to Jerusalem, He crossed between Samaria and Galilee <sup>12</sup>and as He entered a certain village, ten lepers met Him. Standing at a distance, <sup>13</sup>they raised their voices, crying, "Jesus, Master, take pity on us!" <sup>14</sup>When He saw them He told them, "Go and show yourselves to the priests. And as they went they were being cleansed."

<sup>15</sup>But one of them, noticing that he was healed, came back, loudly praising God. <sup>16</sup>He fell on his face at His feet, thanking Him. And he was a Samaritan. <sup>17</sup>Jesus said, "Were there not ten cleansed? But where are the nine?" <sup>18</sup>Was no one found to return and give thanks to God except this alien? <sup>19</sup>And to him He said, "Stand up and go! Your faith has saved you."

<sup>20</sup>Asked by the Pharisees when the kingdom of God would come, He answered them, "The kingdom of God does not come with eye appeal, <sup>21</sup>neither will they say, 'Look here!' or 'There it is!' for indeed the kingdom of God is in your midst."<sup>b</sup>

a) The realm of the dead.

b) The translation, "within you" is equally possible, but could hardly be our Lord's meaning regarding the Pharisees. More likely it means, "I am in your midst," for He was and is identical with God's kingdom.

## LUKE 17, 18 *The King Is Coming; Persistent Humble Prayer; The King's Children*

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<sup>22</sup>To His disciples He said, The time is coming when you will long to see one of the days of the Son of Man, but in vain. <sup>23</sup>They will say to you, "Look, here he is!" or "Look, there he is!" By no means go out or follow them; <sup>24</sup>for as the lightning flashes from one end of the sky to the other, so shall the Son of Man be in His own day. <sup>25</sup>But first He must undergo much suffering and be rejected by this generation.

<sup>26</sup>In the days of the Son of Man it will be just as it was in the days of Noah — <sup>27</sup>they ate, they drank, they married, and they were being married until the day when Noah entered the ark; and then came the deluge and destroyed them all. <sup>28</sup>It was similar, too, in Lot's days — they ate and drank, they bought and sold, they planted and built; <sup>29</sup>but on the day when Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.

<sup>30</sup>It will be similar on the day when the Son of Man shall be revealed. <sup>31</sup>A person on the roof that day, with his belongings inside the house, should not go down to fetch them, and equally a person in the field must not turn back.

<sup>32</sup>Remember Lot's wife!

<sup>33</sup>Whoever seeks to conserve his life for himself shall lose it and whoever loses it shall revitalize it. <sup>34</sup>I tell you, in that night two shall be on one bed, the one shall be taken on and the other left; <sup>35</sup>two shall be grinding together, the one shall be taken on and the other left. <sup>36</sup>(Two shall be in the field; the one shall be taken on and the other left.)

<sup>37</sup>In response they asked Him, "Where, Lord?" But He told them, Where there is a corpse, there the vultures will flock.

**18** HE ALSO TOLD THEM A PARABLE to show that they must always pray and not lose courage: <sup>2</sup>There was a judge in a certain city with no reverence for God and no regard for man, <sup>3</sup>and in that city there was a wi-

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dow, who came to him with the appeal, "Do me justice toward my opponent." <sup>4</sup>For a while he would not; <sup>5</sup>but later on he said to himself, "Even though I have neither reverence for God nor regard for man, <sup>6</sup>still, because this widow bothers me, I will do her justice, so she may not finally wear me down<sup>d</sup> by her coming!"

<sup>6</sup>The Lord said, Listen to what the unfair judge says, <sup>7</sup>and shall not God do justice for His own chosen, who cry to Him day and night, while He is indulgent with the opponents? <sup>8</sup>I tell you, He will do them justice in short order. However, when the Son of Man comes, will He find faith on the earth?

<sup>9</sup>To those confiding in their own righteousness and looking down on the rest, He told this parable: <sup>10</sup>Two men went up to the temple for worship, the one a Pharisee and the other a tax collector. <sup>11</sup>The Pharisee stood up and said this prayer for himself, "God, I thank Thee that I am not like the rest of men — thieves, cheats, adulterers; or even like this tax collector. <sup>12</sup>I fast twice a week; I pay tithes on everything I get." <sup>13</sup>But the tax collector, standing at a distance, did not even want to raise his eyes toward heaven, but struck his chest and said, "God, be merciful to me, the sinner." <sup>14</sup>I tell you, it was he who went home made righteous, rather than the other; for whoever exalts himself shall be humbled, but he who humbles himself shall be placed high.

<sup>15</sup>They brought Him infants to touch; but when the disciples noticed it, they reproved them. <sup>16</sup>So Jesus called them to Him and said, Allow the little ones to come to Me, and do not forbid them; for the kingdom of God belongs to their kind. <sup>17</sup>I assure you, unless one receives the kingdom of God like a child, he shall not enter it at all.

<sup>18</sup>One of the rulers inquired of Him, "Good Teacher, what shall I do to inherit eternal life?" <sup>19</sup>Jesus said to him, Why do you call Me good? No one is

c) She was unable to produce a bribe and he hoped to get rid of her but could not.  
d) Literally, beat me black and blue.

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good except One — God. <sup>20</sup>You know the commandments, "Do not commit adultery; Do not kill; Do not steal; Do not witness falsely; Honor your father and mother." <sup>21</sup>He replied, "All these I have observed from childhood up." <sup>22</sup>Hearing this, Jesus told him, You still lack one thing. Sell everything you have and donate it to the poor, and you will have riches in heaven, and come, follow Me! <sup>23</sup>Hearing this, he grew distressed, for he was extremely rich. <sup>24</sup>Jesus looked at him and said, With what difficulty do those who have wealth enter the kingdom of God! <sup>25</sup>For it is easier for a camel<sup>e</sup> to pass through a needle's eye than for a rich person to enter the kingdom of God.

<sup>26</sup>His listeners said, "Then who can be saved?" <sup>27</sup>But He said, The impossibles on man's part are possibles on God's part. <sup>28</sup>Peter said, "See, we have left our all and have followed Thee!" <sup>29</sup>He told them, I assure you, there is no one who has given up home or wife or brothers or parents or children on behalf of the kingdom of God, <sup>30</sup>who shall not receive many times more in this age, and in the coming age eternal life.

<sup>31</sup>Taking aside the twelve, He told them, See, we are going up to Jerusalem and all the writings of the prophets about the Son of Man will be fulfilled: <sup>32</sup>for He will be handed over to the Gentiles and ridiculed and insulted and spat on, <sup>33</sup>and they will flog and execute Him, and on the third day He will rise again. <sup>34</sup>But they did not understand a word of it; the information was obscure to them; they did not know what He was telling them.<sup>f</sup>

<sup>35</sup>As He was nearing Jericho, a blind man was seated by the road, begging. <sup>36</sup>But, hearing the many passing by, he inquired what it was all about, <sup>37</sup>so they informed him, "Jesus of Nazareth is coming by." <sup>38</sup>Then he shouted, "Jesus, son of David, take pity on me!" <sup>39</sup>Those in the van warned him to keep

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quiet; but he shouted the louder, "Son of David, take pity on me!" <sup>40</sup>So Jesus stopped and gave orders to bring him to Him. As he approached, <sup>41</sup>Jesus asked him, What do you want Me to do for you? He said, "Lord, let me get back my sight!" <sup>42</sup>Jesus told him, Regain your sight! Your faith has saved you! <sup>43</sup>Instantly he regained his sight and he followed Him, praising God. All the people saw it and gave God praise.

**19** HE ENTERED JERICHO, AND AS He crossed it, <sup>2</sup>there was a man named Zacchaeus, a chief tax collector and wealthy, <sup>3</sup>who tried to see who Jesus was. But as he could not on account of the crowd and he was short, <sup>4</sup>he ran ahead and climbed a sycamore tree to see Him, for He was about to pass that way.

<sup>5</sup>As Jesus reached the spot, He looked up and said to him, Zacchaeus, come down quickly, for I am due to stay at your home today. <sup>6</sup>He hurried down and heartily welcomed Him. <sup>7</sup>And all who looked on, complained, "He has gone to be guest of a sinner!"

<sup>8</sup>But Zacchaeus paused, and said to the Lord, "See, Lord, I will give half of my belongings to the poor, and if I have defrauded anyone of anything I will pay it back fourfold." <sup>9</sup>Jesus said, pointing to him, Today salvation has come to this home, since this man, too, is a son of Abraham; <sup>10</sup>for the Son of Man came to seek and to save the lost.

<sup>11</sup>Because they were near Jerusalem and supposed that the kingdom of God was to appear at once, He went on to tell a parable in their hearing; <sup>12</sup>so He said: A certain nobleman went to a distant land to acquire a kingdom for himself and to return. <sup>13</sup>Summoning ten of his servants, he gave them ten minas<sup>g</sup> and told them, "Trade with this till I come back." <sup>14</sup>But his townsmen hated him and sent a delegation after him to say, "We do not want him to be king over us."<sup>h</sup>

e) "Kamelos," camel; but Syriac versions have "kamilos," cable or rope, which seems more fitting here than camel. f) A threefold affirmation of their inability to understand Him.

g) "Mina," about seventeen dollars, reckoning in full value dollars; really equal to a hundred dollars now.

h) Archelaus, son of Herod, experienced this from the Jews as he went to Rome for his crown.

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<sup>15</sup>On his return with appointment to the kingdom, he ordered those servants to whom he had given the money, to be summoned so that he might ascertain what business they had transacted. <sup>16</sup>Now the first one presented himself and said, "Master, your mina has made ten minas." <sup>17</sup>He said to him, "Well done, good servant; because you were trustworthy in little, you will be governor over ten cities."

<sup>18</sup>The second also came and said, "Master, your mina has made five minas." <sup>19</sup>Him, too, he told, "And you will have charge over five cities."

<sup>20</sup>Then another came and said, "Here is your mina, Sir, reserved in a napkin; <sup>21</sup>for I was in fear because you are a harsh man. You take up what you did not lay down and you reap what you did not sow." <sup>22</sup>He told him, "You good-for-nothing servant, I will convict you from your own mouth. You knew that I was a harsh man, taking up what I did not lay down and reaping what I did not sow? <sup>23</sup>Then why did you not put my money in the bank, so that when I came I might have gotten it with interest?" <sup>24</sup>Then he said to the bystanders, "Take the mina from him and give it to the one with ten minas." They said to him, <sup>25</sup>"Master, he has ten minas!" <sup>26</sup>I tell you, to the one who has shall be given, but from one who has not shall be taken what he has. <sup>27</sup>"Now for these enemies of mine, who did not want me for their king, fetch them here and execute them in my presence."

Sunday, April 2, 30 A.D.

<sup>28</sup>After this message He went on ahead of them, going up to Jerusalem. <sup>29</sup>And as they neared Bethphage and Bethany, at what is called the Mount of Olives, He dispatched two of His disciples <sup>30</sup>by saying to them, Go to the opposite village and as you enter it, you will find a colt hitched, on which no one ever yet rode; untie and bring it. <sup>31</sup>And if someone asks you, "Why do you untie it?" you say, "Because the Lord needs it!"

Sunday, April 2, 30 A.D.

<sup>32</sup>The messengers went off and found it exactly as He had told them. <sup>33</sup>As they were untying the colt, its owners asked them, "Why are you untying the colt?" <sup>34</sup>And they said, "Because the Lord needs it!" <sup>35</sup>Then they brought it to Jesus and, throwing their coats on the colt, they placed Jesus on it.

<sup>36</sup>As He went in the procession, they spread their garments on the road, <sup>37</sup>and as He now approached the point of descending the Mount of Olives, the whole throng of disciples began to be so joyful, they sang praise to God with loud acclaim for all the mighty works they had seen, <sup>38</sup>saying, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

<sup>39</sup>Some of the Pharisees in the crowd spoke to Him, "Teacher, rebuke your disciples!" <sup>40</sup>And He answered them, I tell you, if these kept silence the stones would cry out!

<sup>41</sup>When He came close to the city and viewed it, He wept over it! <sup>42</sup>and said, If you only knew personally even today how you might enjoy peace — but that is now hidden from your eyes. <sup>43</sup>For the time is coming to you, when your enemies shall throw up ramparts around you and shall encircle you and besiege you from every direction, <sup>44</sup>and shall level you and your children within you to the ground, and shall not leave you one stone on another; because you did not understand when you were divinely visited.

Monday, April 3, 30 A.D.

<sup>45</sup>Entering the temple, He proceeded to expel the traders to whom <sup>46</sup>He said, It is written, "My house shall be a house of prayer," but you have made it a den of robbers!

<sup>47</sup>Every day He was teaching in the temple, while the chief priests, the scribes, and the leaders of the people did their best to destroy Him; <sup>48</sup>but they discovered no way to do it, for all the people hung on His words.

i) Jesus' remark in between the body and the end of the story.

j) Note how weeping formed part of that joyous occasion. Luke alone reports it in this connection.

Monday-Tuesday

**20** ONE DAY AS HE WAS INSTRUCTING the people in the temple and preaching the Gospel, the chief priests and the scribes came up with the elders <sup>2</sup>and said to Him, "Tell us by what authority you are doing these things, or who gave you this authority?" <sup>3</sup>He replied to them, I will ask you a question, too, and you tell Me: <sup>4</sup>Was John's baptism derived from heaven or from men?

<sup>5</sup>They argued among themselves, "If we say 'From heaven,' he will say, 'Why then did you not believe in him?'" <sup>6</sup>But if we say, 'From men,' all the people will stone us, for they are convinced that John was a prophet." <sup>7</sup>So they answered, they did not know from where it came. <sup>8</sup>Jesus told them, Neither do I tell you by what authority I do these things.

<sup>9</sup>He began by telling the people this parable: A man planted a vineyard and leased it to tillers; then went abroad for a considerable period. <sup>10</sup>At the harvest season he sent the workers a servant, whom they should give a share of the vineyard crop; but the tenants beat him and sent him off empty-handed. <sup>11</sup>He then dispatched another servant, whom they beat and abused and sent off empty-handed. <sup>12</sup>Again he sent yet a third whom also they wounded and expelled. <sup>13</sup>Then the owner of the vineyard said, "What shall I do? I will send my son, my beloved; surely, they will respect him."

<sup>14</sup>But when the tillers saw him, they argued among each other, "This is the heir; let us kill him, so that the inheritance becomes ours." <sup>15</sup>Accordingly, they threw him out of the vineyard and killed him. What then shall the owner of the vineyard do to them? <sup>16</sup>He will come and destroy those tenants and let others have the vineyard.

When they heard it they said, "May it never be!" <sup>17</sup>But He looked at them and said, What then does this Scripture mean, "The stone which the builders rejected, it has become the chief stone of the corner"? <sup>18</sup>Whoever falls

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on that stone shall be crushed and on whom it falls he shall be pulverized.

<sup>19</sup>The scribes and chief priests were eager to get their hands on Him right then; only they were afraid of the people. For they realized that He had told this parable with them in mind. <sup>20</sup>So they kept watching Him and sent spies, who pretended to be honest, in the hope of catching Him in some saying so they might hand Him over to the governor's control and jurisdiction.

<sup>21</sup>They asked Him, "Teacher, we know that you are straight in what you say and teach; you are partial to no one, but you teach the way of God sincerely. <sup>22</sup>Is it lawful for us to pay tribute to Caesar or not?" <sup>23</sup>Well aware of their trickery He told them, <sup>24</sup>Show me a coin! Whose likeness and inscription does it bear? They said, "Caesar's." <sup>25</sup>So He said to them, Then pay to Caesar what belongs to Caesar and to God what belongs to God. <sup>26</sup>So they could not lay hold on what He said before the people and, marveling at His answer, kept quiet.

<sup>27</sup>Then some of the Sadducees, who deny the resurrection, came up and asked Him, <sup>28</sup>"Teacher, Moses wrote for us,<sup>m</sup> 'When a man's married brother dies childless, the brother shall take the woman and raise children for his brother.' <sup>29</sup>Now there were seven brothers, the first of whom took a wife and died childless. <sup>30</sup>The second also took her, <sup>31</sup>and the third, and so did all seven of them, and they died childless, <sup>32</sup>At last the woman died, too. <sup>33</sup>Whose wife then shall she be in the resurrection? For all seven had married her."

<sup>34</sup>Jesus told them, The sons of this world marry and are given in marriage; <sup>35</sup>but those, who are considered worthy of attaining yonder world and the resurrection from the dead, neither marry nor are given in marriage; <sup>36</sup>for they cannot die again but are like the angels and as sons of the resurrection they are God's sons. <sup>37</sup>But that the dead are raised, Moses, too, indicates

k) They were more anxious to save face than to face truth.

l) Ps. 118:22, used frequently by the apostles for its aptness. m) Deut. 25:5, 6.

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at the bush<sup>a</sup> where he calls the Lord "The God of Abraham, the God of Isaac, and the God of Jacob." <sup>38</sup>He is not a God of the dead but of the living, for to Him they are all alive.

<sup>39</sup>Some of the scribes remarked, "Teacher, you spoke well." <sup>40</sup>For they did not dare to ask Him any more questions. <sup>41</sup>But He said to them, How can people say that Christ is David's son <sup>42</sup>when David himself says in the Book of Psalms, "The Lord said to my Lord, Be seated at My right <sup>43</sup>until I make Thine enemies a footstool for Thy feet."<sup>o</sup> <sup>44</sup>So David calls Him Lord; then how is He his son?

Tuesday, April 4, 30 A.D.

<sup>45</sup>In the hearing of all the people He told the disciples, <sup>46</sup>Beware of the scribes, who like to walk around in long robes and love salutations in public places and front seats in the synagogues and choice places at banquets; <sup>47</sup>who make away with widows' houses and pray long for show. They will receive a severer sentence.

**21** LOOKING UP, HE SAW THE wealthy dropping their donations into the treasury. <sup>2</sup>He also saw a poor widow put in two small coppers and remarked, <sup>3</sup>I tell you truly that this poor widow has put in more than all the rest; <sup>4</sup>for they all gave from their plenty, but she from her shortage has thrown in her entire livelihood.

Tuesday toward evening

<sup>5</sup>When some were talking about the temple, how it was adorned with beautiful stones and votive gifts, He said, <sup>6</sup>As for these things you see, the time is coming when not one stone shall be left on another without being torn down. <sup>7</sup>They asked Him, "Teacher, when will this happen, and what sign is there to indicate when it will happen?" <sup>8</sup>But He said, Be careful not to be misled; for many shall come under My name, saying, "I am He," and "The time is near." Do not go out after them. <sup>9</sup>And when you shall hear of

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wars and disturbances, be not alarmed; for these things must first occur, but the end will not come at once.

<sup>10</sup>He then told them: Nation shall rise against nation and kingdom against kingdom; <sup>11</sup>there shall be severe earthquakes and plagues and famines in various places; horrors, too, and great signs from heaven. <sup>12</sup>Previous to all that, they will arrest and persecute you, delivering you to synagogues and prisons and having you brought before kings and governors on account of My name, <sup>13</sup>which will give you opportunities for testifying. <sup>14</sup>So make up your mind not to premeditate your defense; <sup>15</sup>for I will grant you such eloquence and wisdom as none of your opponents shall be able to resist or refute.

<sup>16</sup>You will also be betrayed by parents and brothers, by kin and friends, and some of you will be executed. <sup>17</sup>You will be hated by everyone for confessing Me — <sup>18</sup>and not a hair of your head shall be lost.<sup>p</sup> <sup>19</sup>In your steadfastness you will gain possession of your souls.

<sup>20</sup>But when you see Jerusalem surrounded by armies, then be assured that her ruin is pending. <sup>21</sup>Then those in Judea should flee to the mountains, and those inside her<sup>q</sup> should escape, while those in the country must not enter her; <sup>22</sup>for those are the days of vengeance in fulfilment of all the Scriptures.

<sup>23</sup>Alas for those with child and for those nursing in those days, for terrible misery shall be on the land and anger shall visit this people. <sup>24</sup>They shall fall by the edge of the sword and shall be carried off as prisoners to all nations; Jerusalem shall be trampled down by the Gentiles until the period of the Gentiles is completed.

<sup>25</sup>There shall also be signs in sun, moon and stars, with distress on earth among the nations, bewilderment at the roaring of sea and waves; <sup>26</sup>men swooning from dread and apprehension about

n) In the passage that tells the incident, Ex. 3:6.

o) Ps. 110:1, a suggestion of Christ's divine and human nature.

p) Not the slightest harm to their real self, while even physical harm would be no loss; for it would not be suffered in vain. See Ps. 121:7.

q) Jerusalem as the center.

Tuesday toward evening

events that are taking place in the world; for the powers of the heavens shall be shaken. <sup>27</sup>Then shall they see the Son of Man coming in a cloud with great power and glory. <sup>28</sup>But when these things occur, straighten up and lift your heads because your deliverance is near.

<sup>29</sup>He told them a parable: Observe the fig tree and all the trees! <sup>30</sup>When they are fully budding, you know by looking at them that summer is in the offing. <sup>31</sup>Similarly when you notice these things taking place, be assured that the kingdom of God is near. <sup>32</sup>I assure you that all this will happen before this generation passes away. <sup>33</sup>Heaven and earth shall pass away, but My words shall not pass away.

<sup>34</sup>Fortify yourselves, so that your hearts be not overloaded with dissipation, drunkenness and worldly cares and that day takes you by surprise like a trap; <sup>35</sup>for it will come upon all the inhabitants of the globe. <sup>36</sup>But you be on guard and pray unceasingly so that you may have ability to escape all those impending events and to stand in the presence of the Son of Man.<sup>r</sup>

<sup>37</sup>During the day He taught in the temple, but at night He went out and stayed in the open at what is called the Mount of Olives. <sup>38</sup>Early in the morning all the people resorted to Him in the temple to listen to Him.

## 22 THE FEAST OF UNLEAVENED

Bread, called the Passover, was at hand, <sup>2</sup>and the chief priests and the scribes were looking for a chance to kill Him—for they were afraid of the Sunday-Wednesday

people. <sup>3</sup>But Satan entered Judas, called Iscariot, who was counted among the twelve, <sup>4</sup>and he went off to confer with the chief priests and officers how he might deliver Him to them. <sup>5</sup>They were delighted, and agreed to give him money. <sup>6</sup>He gave his promise and looked for a chance to betray Him to them away from the crowd.

Thursday, April 6, 30 A.D.

<sup>7</sup>Then came the day of Unleavened Bread, when the Passover must be sacrificed; <sup>8</sup>so He sent Peter and John with instructions, Go and get the Passover meal ready for us to eat. <sup>9</sup>But they asked Him, "Where do you want us to prepare it?" <sup>10</sup>To which He replied, See here! As you enter the city, a man will meet you, carrying a pitcher of water. Follow him into the house he enters, <sup>11</sup>and you will say to the owner of the house, "The Teacher sends you word: 'Where is the guest hall in which I may eat the Passover with My disciples?'" <sup>12</sup>He will show you a large upper room all furnished; there make ready.<sup>a</sup> <sup>13</sup>So they went and found everything just as He had told them, and they prepared the Passover meal.

Thursday evening, April 6, 30 A.D.

<sup>14</sup>When the hour came, He and His disciples reclined together <sup>15</sup>and He said to them, I have longingly desired to eat this Passover meal with you before I suffer; <sup>16</sup>for I tell you, I shall never eat it again until it is fulfilled in the kingdom of God.

<sup>17</sup>Taking the cup in His hands, He gave thanks and said, Take this and divide it among yourselves; <sup>18</sup>for I tell you, I shall from now on never again drink the fruit of the vine until the kingdom of God comes.

<sup>19</sup>And taking the bread, He gave thanks, broke and gave it to them, saying, This is My body, given up for your sakes; do this in My memory. <sup>20</sup>Similarly He gave the cup after supper, saying, This cup is the new Covenant in My blood, poured out on your behalf. <sup>21</sup>However, the hand of My betrayer is with Me at the table; <sup>22</sup>for the Son of man goes, indeed, as was determined, but alas for that man by whom He is betrayed. <sup>23</sup>And they started to inquire among themselves who of them might possibly be going to do this.

<sup>24</sup>There also was controversy among them, who of them should be considered most important. <sup>25</sup>But He told

<sup>r</sup>) Able to face Him without fear of condemnation; spiritually unhurt, because our confidence is in Him.

<sup>a</sup>) With Judas present, now under Satan's control, Jesus did not furnish the address. An undisturbed evening was needed. <sup>t</sup>) At this point, "The Lord's Supper."

Thursday evening, April 6, 30 A.D.

them, The kings of the nations lord it over them and their authorities are called benefactors. <sup>26</sup>But you are not that way. Instead, the most prominent among you must be as the youngest, and the leader as one who serves. <sup>27</sup>For who is more important, the one who sits at the table or the waiter? Is it not the one who sits at the table? But I am among you as one who serves.<sup>u</sup>

<sup>28</sup>You have been standing by Me through My trials <sup>29</sup>and, just as My Father has assigned to Me a kingdom, so I assign to you <sup>30</sup>that you will eat and drink at My table in My kingdom, and you shall be seated on thrones to judge the twelve tribes of Israel.<sup>v</sup>

Thursday evening

<sup>31</sup>Simon, Simon, Satan has asked permission to sift you all like wheat; <sup>32</sup>but I have prayed for you that your faith may not fail; and when you return to Me, strengthen your brothers. <sup>33</sup>Peter told Him, "Lord, I am ready to go to prison and to death for you!" <sup>34</sup>But He said, I tell you, Peter, the rooster will not crow today before you have thrice denied that you know Me.

<sup>35</sup>He said to them, When I sent you out without purse or bag or sandals, did you lack anything? They answered, "Nothing!" <sup>36</sup>Then He told them, But now, he who has a purse, take it, and a bag, too, and he who has no sword, sell your coat and buy one.<sup>w</sup> <sup>37</sup>For I tell you, what is written has to be accomplished in Me, "He was rated among the criminals," for what refers to Me is reaching a conclusion. <sup>38</sup>They said, "Lord, look, here are two swords!" He assured them, It is enough.

<sup>39</sup>He went and betook Himself as usual up the Mount of Olives, and the disciples followed Him. <sup>40</sup>When He reached the place, He told them, Pray that you may not enter into temptation; — <sup>41</sup>then He withdrew from them about a stone's throw, bent His knees and prayed, <sup>42</sup>Father, if Thou art willing, remove this cup from Me; never-

Thursday evening

theless, not My will but Thine be done.

<sup>43</sup>But an angel from heaven appeared to Him to encourage Him <sup>44</sup>and in agony He prayed yet more intensely, and His sweat fell to the ground like great drops of blood.

<sup>45</sup>Arising from prayer and going to the disciples, He found them asleep from sorrow, <sup>46</sup>and said to them, Why are you sleeping? Rise up and pray that you may not enter into temptation.

Thursday night

<sup>47</sup>While He was still speaking, there was a mob headed by one of the twelve named Judas, who approached Jesus to kiss Him. <sup>48</sup>Jesus said to him, Judas, are you betraying the Son of Man with a kiss?<sup>x</sup> <sup>49</sup>When those with Him saw what was coming, they said, "Lord, shall we strike with the sword?" <sup>50</sup>And one of them<sup>y</sup> struck the servant of the high priest and cut off his right ear. <sup>51</sup>But Jesus remarked, Allow Me this much! and, touching the ear, He healed him.

<sup>52</sup>Then Jesus said to the chief priests, the temple officers and the elders who were jostling Him: Have you marched out with swords and clubs as against a robber? <sup>53</sup>When I was daily in the temple with you, you never put out a hand against Me. But this is your hour and the power of darkness.

<sup>54</sup>They arrested Him, led Him away, and took Him inside the house of the high priest, while Peter followed from a distance. <sup>55</sup>But as they kindled a fire in the center of the courtyard and sat around it, Peter sat in their circle. <sup>56</sup>Then a maid who noticed him seated by the fire, took a good look at him and said, "This fellow was with him, too." <sup>57</sup>But he made denial, saying, "Woman, I do not know him!" <sup>58</sup>A little later, another looked at him and said, "Yes, you are one of them!" But Peter said, "Man, I am not!" <sup>59</sup>About an hour had gone by when another insisted, "Unquestionably this fellow was with him,

u) He washed their feet, Jn. 13.

v) Eating and drinking are spiritual, for neither hunger nor thirst will be there.

w) This order, too, was not literal but figurative; their hearts must be on the defensive.

x) Not attending temple or synagogue services, leaders of the band had not seen Jesus previously.

y) Peter, see Jn. 18:10.



for he is a Galilean, too." <sup>60</sup>But Peter <sup>Thursday night</sup> said, "Man, I cannot make out what you are talking about!" And instantly, while he was still speaking, the rooster crowed. <sup>61</sup>Then the Lord, turning round, looked at Peter and Peter remembered the Lord's warning, how He had said to him, Before the rooster crows today you will disown Me thrice. <sup>62</sup>And going clear outside, he wept bitterly.<sup>2</sup>

<sup>63</sup>The men, who were having Jesus in custody, made sport of Him while flogging Him; <sup>64</sup>they blindfolded Him, inquiring, "Prophecy! Who struck you?" <sup>65</sup>And they made many more insulting remarks to Him.

<sup>66</sup>With break of day the elders of the people, both chief priests and scribes, got together and had Him brought into their Sanhedrin. <sup>67</sup>They said, "If you are the Christ, tell us!" But He said to them, You will not believe if I tell you; <sup>68</sup>neither will you answer if I question you. <sup>69</sup>But from now on, the Son of Man will be seated at the right hand of God Almighty. <sup>70</sup>They all said, "Are you then the Son of God?" He said to them, I am as you say! <sup>71</sup>They said, "What need do we still have of testimony? We have personally heard it from his own lips."

**23** <sup>1</sup>THEN THEY GOT UP IN A BODY and conducted Him to Pilate, <sup>2</sup>and they started to accuse Him, "We found this fellow perverting our nation and forbidding them to pay taxes to Caesar, claiming that he himself is Messiah King."

<sup>3</sup>But Pilate asked Him, "Are you the king of the Jews?" He answered him, It is as you say. <sup>4</sup>Then Pilate told the chief priests and the crowd, "I find nothing criminal in this man!" <sup>5</sup>But they strongly insisted, "He stirs up the people by teaching all over Judea, starting in Galilee and all the way to here!"

<sup>6</sup>Hearing that, Pilate asked if the man were a Galilean and, <sup>7</sup>ascertaining

Friday morning

that He came under Herod's jurisdiction, he remitted Him to Herod, who was himself in Jerusalem during those days.

<sup>8</sup>Herod was uncommonly pleased to see Jesus, for he had wanted for a long time to have a look at Him, and he hoped to see Him perform some miracle; <sup>9</sup>but though he questioned Him at length, Jesus never answered him. <sup>10</sup>Meanwhile the chief priests and scribes stood there, with all their might accusing Him. <sup>11</sup>Then Herod, with his soldiers, made light of Him and mockingly put a bright robe on Him, then sent Him back to Pilate. <sup>12</sup>But on that day Herod and Pilate, who had previously been at enmity, became mutually friendly.

<sup>13</sup>Pilate then summoned the chief priests and the rulers and the people, <sup>14</sup>to whom he spoke: "You brought me this man as inciting the people to rebellion. Here I have examined him in your presence and have found the man not guilty of any of your accusations against him; <sup>15</sup>neither, in fact, has Herod, for he sent him back to us. Observe that he has done nothing deserving death; <sup>16</sup>so, after a whipping I will let him go." <sup>17</sup>(For he had to release them one convict at the feast.)

<sup>18</sup>But they all shouted as one voice, "Away with him! Release Barabbas for us!" <sup>19</sup>He had been thrown in prison on account of a riot that had occurred in the city, and for murder. <sup>20</sup>Again Pilate, who wanted to release Jesus, called out to them; <sup>21</sup>but they roared, "Crucify, crucify him!" <sup>22</sup>For the third time he said to them, "What wrong then has he done? I find nothing in him that deserves death; so after a whipping I will let him go!"

Friday forenoon

<sup>23</sup>But with loud voices they urged their demand that He be crucified, and their shoutings won the day. <sup>24</sup>Pilate pronounced sentence, that what they asked should be done. <sup>25</sup>He released the one they wanted, who had been

<sup>2</sup>) Peter repented; Judas was disappointed at the turn of events when our Lord applied no almighty power.

Friday forenoon

thrown in prison for riot and murder, and handed Jesus over to their wishes.<sup>a</sup>

<sup>26</sup>As they led Him away, they grabbed Simon, a Cyrenian,<sup>b</sup> who came from the field, and laid the cross on him to carry after Jesus. <sup>27</sup>A vast host of people followed Him and women, too, who beat their breasts and bewailed Him. <sup>28</sup>Turning to them Jesus said, Daughters of Jerusalem, do not weep for Me; instead, weep for yourselves and for your children, <sup>29</sup>for be sure the time is coming when they shall say, "Happy are the childless, the wombs that never gave birth and the breasts that never nursed babes!" <sup>30</sup>Then they will begin to say to the mountains,<sup>c</sup> "Fall on us!" and to the hills, "Hide us!" <sup>31</sup>For if they do this to the green wood, what will happen to the dry?<sup>d</sup>

<sup>32</sup>Two others, criminals, were also conducted with Him to be crucified. <sup>33</sup>And when they reached the place called (Calvary) a Skull, there they crucified Him and the criminals, one at His right and the other at His left. <sup>34</sup>But Jesus said, Father, forgive them, for they know not what they do. And they distributed His clothes by casting lots.

Friday near noon

<sup>35</sup>The people stood staring, while the leaders sneered, "Others he saved; let him save himself, if he is the Christ of God, His Chosen!" <sup>36</sup>The soldiers, too, made sport of Him, coming up and handing Him vinegar, <sup>37</sup>saying, "If you are the king of the Jews, save yourself!" <sup>38</sup>For there was an inscription above Him, "This is the king of the Jews."

<sup>39</sup>One of the criminals, that were hanged, mocked Him, "Are not you the Christ? Save yourself and us!" <sup>40</sup>But the other reproved him and told him, "Do you not fear God, when you are suffering the same punishment?

Friday near noon

<sup>41</sup>We, however, are suffering justly; we are getting our deserts for our misdeeds; but He has done nothing amiss."

<sup>42</sup>He then said, "Jesus, remember me when you come into your kingdom!"

<sup>43</sup>Jesus told him, I assure you, today you will be with Me in paradise!

<sup>44</sup>It was then about twelve o'clock, and darkness came over the whole land, which lasted until three in the afternoon, <sup>45</sup>due to the sun's darkening.<sup>e</sup> And the curtain of the temple<sup>f</sup> was torn in two. <sup>46</sup>With a great voice Jesus cried, Father, into Thy hands I entrust My spirit! And with these words He expired.

Friday before six

<sup>47</sup>When the centurion saw what had happened, he praised God, saying, "This man was altogether innocent!"

<sup>48</sup>And when all the crowds, that had gathered for this spectacle, saw what had occurred, they went back, beating their breasts. <sup>49</sup>All His acquaintances, too, and the women who had come along with Him from Galilee, observed it all, standing at a distance.

<sup>50</sup>Now notice! There was a man named Joseph, a member of the council, a good and upright man, <sup>51</sup>who had not voted for the council's plan and action; a native of Arimathea, one of the Judean towns, who lived in expectation of the kingdom of God. <sup>52</sup>He went to Pilate and asked for the body of Jesus; <sup>53</sup>which he took down and wrapped in linen, then laid in a rock-hewn tomb where nobody had yet been laid.<sup>g</sup>

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h) Wife of Chuza, Herod's steward; she had been helpful to Jesus in Galilee, Lk. 8:3.

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l) Jesus prayed a blessing at each reported meal.

Friday forenoon

thrown in prison for riot and murder, and handed Jesus over to their wishes.<sup>a</sup>

<sup>26</sup>As they led Him away, they grabbed Simon, a Cyrenian,<sup>b</sup> who came from the field, and laid the cross on him to carry after Jesus. <sup>27</sup>A vast host of people followed Him and women, too, who beat their breasts and bewailed Him. <sup>28</sup>Turning to them Jesus said, Daughters of Jerusalem, do not weep for Me; instead, weep for yourselves and for your children, <sup>29</sup>for be sure the time is coming when they shall say, "Happy are the childless, the wombs that never gave birth and the breasts that never nursed babes!" <sup>30</sup>Then they will begin to say to the mountains,<sup>c</sup> "Fall on us!" and to the hills, "Hide us!" <sup>31</sup>For if they do this to the green wood, what will happen to the dry?<sup>d</sup>

<sup>32</sup>Two others, criminals, were also conducted with Him to be crucified. <sup>33</sup>And when they reached the place called (Calvary) a Skull, there they crucified Him and the criminals, one at His right and the other at His left. <sup>34</sup>But Jesus said, Father, forgive them, for they know not what they do. And they distributed His clothes by casting lots.

Friday near noon

<sup>35</sup>The people stood staring, while the leaders sneered, "Others he saved; let him save himself, if he is the Christ of God, His Chosen!" <sup>36</sup>The soldiers, too, made sport of Him, coming up and handing Him vinegar, <sup>37</sup>saying, "If you are the king of the Jews, save yourself!" <sup>38</sup>For there was an inscription above Him, "This is the king of the Jews."

<sup>39</sup>One of the criminals, that were hanged, mocked Him, "Are not you the Christ? Save yourself and us!" <sup>40</sup>But the other reproved him and told him, "Do you not fear God, when you are suffering the same punishment?"

Friday near noon

<sup>41</sup>We, however, are suffering justly; we are getting our deserts for our misdeeds; but He has done nothing amiss."

<sup>42</sup>He then said, "Jesus, remember me when you come into your kingdom!"

<sup>43</sup>Jesus told him, I assure you, today you will be with Me in paradise!

<sup>44</sup>It was then about twelve o'clock, and darkness came over the whole land, which lasted until three in the afternoon, <sup>45</sup>due to the sun's darkening.<sup>e</sup> And the curtain of the temple<sup>f</sup> was torn in two. <sup>46</sup>With a great voice Jesus cried, Father, into Thy hands I entrust My spirit! And with these words He expired.

Friday before six

<sup>47</sup>When the centurion saw what had happened, he praised God, saying, "This man was altogether innocent!"

<sup>48</sup>And when all the crowds, that had gathered for this spectacle, saw what had occurred, they went back, beating their breasts. <sup>49</sup>All His acquaintances, too, and the women who had come along with Him from Galilee, observed it all, standing at a distance.

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## LUKE 24

## He and the Ten; His Final Orders; His Ascension

Sunday, April 9, 30 A.D.

midst and said to them, Peace to you! <sup>37</sup>They were startled and terrified, imagining they saw a ghost; <sup>38</sup>but He asked them, Why are you disturbed and why are such doubts arising in your hearts? <sup>39</sup>Look at My hands and My feet; that it is I Myself. Put your hands on Me and see; for a ghost does not have flesh and bones as you see Me have. <sup>40</sup>And as He said it, He showed them His hands and feet.

<sup>41</sup>Since they still were unable to believe from sheer joy, and remained in a maze, He asked them, Do you have any food on hand? <sup>42</sup>And they gave Him a piece of broiled fish, <sup>43</sup>which He took and ate in their presence.

<sup>44</sup>He then said to them, These are My teachings, which I spoke to you while I was still with you, that everything written in the Law of Moses and in the prophets and Psalms about Me must come true. <sup>45</sup>He then opened

Sunday, April 9, 30 A.D.

their minds to understand the Scriptures. <sup>46</sup>He said to them, So it is written, that Christ should suffer and rise from the dead on the third day, <sup>47</sup>and that repentance, leading to forgiveness of sin, must be preached in His name to all nations.

Thursday, May 19, 30

Beginning from Jerusalem <sup>48</sup>you are witnesses of these things, <sup>49</sup>and I will send out upon you the promise of My Father.<sup>n</sup> But you wait here in the city until you are clothed with power from on high.

<sup>50</sup>He then conducted them out as far as by Bethany,<sup>o</sup> and, raising His hands, He blessed them. <sup>51</sup>And while blessing them, He was parted from them, and taken up into heaven.

<sup>52</sup>They worshiped Him and went back to Jerusalem with great joy. <sup>53</sup>And they were constantly in the temple, praising<sup>p</sup> God.<sup>q</sup> (Amen.)

n) The Holy Spirit; who takes charge from then on.

o) To Mount Olivet, so Luke tells us in Acts 1:12.

p) The participle—"eulogountes"—eulogizing—indicates a high form of praise, which is often expressed by "blessing"—for lack of a better term.

q) The end of Luke's Gospel is essentially the beginning of "Acts."

# THE GOSPEL ACCORDING TO

## JOHN

**1** IN THE BEGINNING WAS THE Word,<sup>a</sup> and the Word was with God, and the Word was God. <sup>2</sup>He Himself was in the beginning with God. <sup>3</sup>Through Him everything came into being and without Him nothing that exists came into being. <sup>4</sup>In Him was Life, and the Life was the Light of men. <sup>5</sup>The Light shines in the darkness and the darkness did not overtake it.

<sup>6</sup>There came a man named John, sent from God <sup>7</sup>for a witness to testify regarding the Light, so that everyone might believe through him. <sup>8</sup>He was not himself the Light; but he should testify regarding the Light.

<sup>9</sup>The true Light, that illumines every person, was coming into the world. <sup>10</sup>He was in the world and the world came into being through Him, yet the world did not know Him. <sup>11</sup>He came to His own and His own did not receive Him. <sup>12</sup>But to those who did receive Him, He granted ability to become God's children, that is, to those who believe in His name; <sup>13</sup>who owe their birth neither to human blood, nor to physical urge, nor to human design, but to God. <sup>14</sup>And the Word became flesh and tented among us, and we viewed His glory — such glory as an only son receives from his father — abounding in grace and truth.

<sup>15</sup>John testified about Him and cried out, "This was the One of whom I

Midsummer, 26 A.D.

said, 'He who comes after me ranks ahead of me because He was before me.'"<sup>16</sup>For from His abundance all of us have received one grace after another; <sup>17</sup>for while the Law was given through Moses, grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God; the only-begotten Son who abides at the Father's bosom has made Him known.<sup>b</sup>

<sup>19</sup>And this is John's testimony when the Jews sent priests and Levites from Jerusalem to inquire of him, "Who are you?" <sup>20</sup>He admitted without denial and frankly confessed, "I am not the Christ!" <sup>21</sup>They asked him, "Then who are you? Elijah?" He said, "No, I am not!" "Are you the prophet?" He answered, "No!" <sup>22</sup>Then they said to him, "Who are you, so we may have an answer for those who sent us! What have you to say about yourself?"

<sup>23</sup>He said, "I am the voice of one shouting in the desert: 'Prepare the way of the Lord,' just as Isaiah<sup>c</sup> the prophet said." <sup>24</sup>Now the messengers were from the Pharisees <sup>25</sup>and they asked him, "Then why do you baptize, if you are neither the Christ nor Elijah, nor the prophet?" <sup>26</sup>John answered them, "I baptize with water. <sup>27</sup>He who comes after me stands among you, whom you do not recognize, the strings of whose sandals I am not fit to untie."

a) "Logos": Word, Christ as expressing God; Divine Message; Christian message; Thought, Instruction; Christian doctrine. Here the eternal Son of God.

b) These eighteen verses present a striking outline of the entire Gospel. c) Isa. 40:3.

## JOHN 1, 2

Midsummer, 26 A.D.

<sup>28</sup>These things occurred at Bethany beyond the Jordan, where John was baptizing.

Late February or early March 27 A.D.<sup>d</sup>

<sup>29</sup>Next day he saw Jesus approaching him and said, "Behold, the Lamb of God that takes away the sin of the world!" <sup>30</sup>He is the One of whom I said, 'After me comes a Man who ranks ahead of me for He was before me.'

<sup>31</sup>I did not recognize Him; but I have come to baptize with water so that He may be made known to Israel."

<sup>32</sup>John testified further, "I saw the Spirit come down from heaven like a dove and remain on Him, and although <sup>33</sup>I did not know Him, He who sent me to baptize with water told me Himself, 'On whom you see the Spirit descend and remain, He is the One who baptizes with the Holy Spirit.'

<sup>34</sup>And I did see it and I testify that He is the Son of God."

<sup>35</sup>Again the following day John was standing with two of his disciples,<sup>e</sup>

<sup>36</sup>when he looked at Jesus who was walking along, and he said, "Behold the Lamb of God!" <sup>37</sup>Hearing him say this, the two disciples followed Jesus. <sup>38</sup>Then Jesus turned and, noticing that they followed Him, said to them, What are you looking for? They said to Him, "Rabbi — translated, Teacher —, where do you stay?" <sup>39</sup>He told them, Come and see! They went and saw where He was staying and visited with Him that day — it was then about four in the afternoon.

<sup>40</sup>Andrew, the brother of Simon Peter, was one of the two who listened to John and who followed Him. <sup>41</sup>He first looked for his own brother Simon and told him, "We have found the Messiah" — translated Christ —, <sup>42</sup>and led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you will be called Cephas,<sup>f</sup> — translated, Peter.

<sup>43</sup>Jesus planned to go out to Galilee next day, and found Philip, to whom He said, Follow Me! <sup>44</sup>Now Philip

## Water Changed to Wine

Late February or early March, 27 A.D.

came from Bethsaida, the town of Andrew and Peter. <sup>45</sup>Philip found Nathanael<sup>g</sup> and told him, "We have found the one of whom Moses wrote in the Law, and the prophets did, too, Jesus of Nazareth, the son of Joseph."

<sup>46</sup>Nathanael said to him, "Can anything good come out of Nazareth?" Philip replied, "Come and see!"

<sup>47</sup>Jesus noticed Nathanael approaching Him and said of him, There, truly, is an Israelite without deceit in him!

<sup>48</sup>Nathanael asked Him, "How do you know me?" To which Jesus replied, I saw you under the fig tree before ever Philip called you! <sup>49</sup>Nathanael rejoined, "Rabbi, you are the Son of God; you are the king of Israel!"

<sup>50</sup>Jesus further replied to him, Do you believe because I told you I had seen you under the fig tree? You will see greater things than that! <sup>51</sup>He then said to him, Truly I assure you all, you shall see heaven opened and the angels of God ascending and descending on the Son of Man.

March, 27 A.D.

**2** ON THE THIRD DAY THERE WAS A wedding at Cana in Galilee, at which Jesus' mother was present, <sup>2</sup>and Jesus as well as His disciples was invited to the wedding. <sup>3</sup>As the wine gave out, Jesus' mother said to Him, "They are out of wine!" <sup>4</sup>Jesus said to her, Woman,<sup>h</sup> what is that between you and Me? My hour is not here yet! <sup>5</sup>His mother told the waiters, "Do whatever He tells you!"

<sup>6</sup>Now there were six stone water jars standing there for the Jewish rites of purifying; each would hold from eighteen to twenty-four gallons. <sup>7</sup>Jesus told them, Fill the jars with water! So they filled them to the brim. <sup>8</sup>Again He told them, Now take some out and carry it to the table manager! They carried it <sup>9</sup>and when the table manager tasted the water that had become wine, and did not know where it came from, — though the waiters who had drawn the water knew — <sup>10</sup>he called the

d) After His baptism and temptation. e) John and Andrew. f) Hebrew for rock or stone.

g) Known in the other gospels as Bartholomew.

h) A title of respect in that day. Jesus used the same word from the cross. Jn. 19:26.



March, 27 A.D.

bridegroom and told him, "Everyone serves the good wine first and the poorer when men have drunk freely; but you have retained the good wine until now."

<sup>11</sup>Jesus wrought this earliest of His signs in Cana of Galilee, thereby displaying His greatness. And His disciples believed in Him.

<sup>12</sup>Following this, He and His mother and brothers and His disciples went down to Capernaum and stayed there for a few days.

April-May, 27 A.D.

<sup>13</sup>The Jewish Passover was near, so Jesus went up to Jerusalem. <sup>14</sup>There He found seated in the temple the dealers in cattle, sheep, and pigeons; also the money-changers; <sup>15</sup>so, making a whip out of cords, He drove them all out of the temple, as well as sheep and cattle, poured out the brokers' coins and overturned the tables. <sup>16</sup>And to the pigeon dealers He said, Take these outside; do not make My Father's house a sales shop.

<sup>17</sup>His disciples recollected that it is written, "Passion for Thy house shall consume me."

<sup>18</sup>The Jews then said to Him, "What sign<sup>1</sup> will you show us for your doing these things?" <sup>19</sup>To which Jesus replied, Destroy this temple and in three days I will erect it. <sup>20</sup>Then the Jews remarked, "This temple has been in process of building for forty-six years, and will you erect it in three days?" <sup>21</sup>But He was speaking about His bodily temple; <sup>22</sup>so, when He had risen from the dead, His disciples recollected that He had said this; — they believed the Scripture and the message which Jesus spoke.

<sup>23</sup>While He was at Jerusalem during the Passover feast, many who observed the signs which He wrought, believed in His name. <sup>24</sup>But Jesus would not entrust Himself to them, because He understood them all <sup>25</sup>and did not need any one's evidence about people,

April-May, 27 A.D.

for He knew what was in the human heart.

**3** AMONG THE PHARISEES THERE was a man named Nicodemus, a ruler of the Jews, <sup>2</sup>who visited Jesus by night and told Him, "Rabbi, we know that you are a teacher who has come from God; for no one can work the signs you work unless God is with him."

<sup>3</sup>Jesus answered him, Truly I assure you, unless a person is born from above he cannot see the kingdom of God.

<sup>4</sup>Nicodemus said to Him, "How can a man be born when he is old? Can he enter his mother's womb a second time to be born?" <sup>5</sup>Jesus replied, Truly I assure you, unless one's birth is due to water and Spirit,\* he cannot enter the kingdom of God. <sup>6</sup>What is born of the flesh is flesh<sup>1</sup> and what is born of the Spirit is spirit.

<sup>7</sup>Do not feel surprised because I tell you, You need to be born from above. <sup>8</sup>The wind blows where it pleases and, though you hear the sound of it, you neither know whence it comes nor whither it goes. It is the same with everyone who is born of the Spirit. In response, <sup>9</sup>Nicodemus asked Him, "How is that possible?" <sup>10</sup>To which Jesus replied, You are a teacher of Israel and ignorant of this? <sup>11</sup>I truly assure you that we speak of what we know and we testify to what we have seen; but you do not accept our evidence. <sup>12</sup>If you do not believe in earthly matters I mention to you, how can you believe the heavenly things I might tell you?

<sup>13</sup>No one has gone up to heaven except He who came down from heaven, the Son of Man whose home is heaven. <sup>14</sup>And just as Moses lifted up the serpent in the desert, so the Son of Man must be lifted up, <sup>15</sup>so that whoever believes in Him may not perish but have life eternal. <sup>16</sup>For God so loved<sup>m</sup> the world that<sup>f</sup> He gave His

i) Of divine authority, hence, proof of his Messiahship.

j) Herod started rebuilding it, 19 B.C.; so this remark was made A.D. 27, or near it.

k) Water for repentance, our part; Spirit for new birth, God's part.

l) The usual meaning of "flesh" in the New Testament is the whole human being apart from the influences of the divine Spirit. m) "Agapao," prize dearly; seek the welfare of.

April-May, 27 A.D.

only-begotten Son,<sup>n</sup> so that whoever believes in Him should not perish, but have everlasting life. <sup>17</sup>For God did not send His Son into the world to condemn the world but to have the world saved through Him.

<sup>18</sup>He who believes in Him is not condemned; but he who does not believe is already condemned, because he has disbelieved the only-begotten Son of God. <sup>19</sup>And this is the verdict, that the Light has come into the world, and people have loved the darkness more than the Light; because their deeds were wicked. <sup>20</sup>For every one who practices evil, hates the light and keeps away from the light; else his activities would be exposed; <sup>21</sup>while one who practices the truth, wants light on it, so that it will be perfectly clear that he is working in union with God.

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<sup>22</sup>After this, Jesus and His disciples came into the Judean district, where He tarried with them and baptized, <sup>23</sup>while John, too, was baptizing at Aenon near Salim,<sup>o</sup> for there was plenty of water there and people came to be baptized. <sup>24</sup>For as yet John had not been thrown into prison.

<sup>25</sup>A dispute then arose between some of John's disciples and a Jew about purification, <sup>26</sup>so they came to John and told him, "Rabbi, the one who was with you on the other side of the Jordan, for whom you gave testimony, notice, he baptizes, and they all flock to him."

<sup>27</sup>John replied, "No man is able to lay claim to anything unless it has been given him from heaven. <sup>28</sup>You personally bear me out that I said, 'I am not the Christ,' but that I am sent ahead of Him. <sup>29</sup>The one who has the bride is the bridegroom; but the bridegroom's friend, who stands near and listens to him, is very happy over the bridegroom's voice; so this joy of mine is complete. <sup>30</sup>He must grow stronger and I must wane."

<sup>31</sup>He<sup>p</sup> who comes from above is

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above every one, while one who originates from the earth is earth-minded and speaks from an earthly standpoint. He who comes from heaven is higher than they all; <sup>32</sup>He testifies to what He has seen and heard; yet nobody accepts His testimony. <sup>33</sup>Whoever does accept His testimony definitely certifies that God is true; <sup>34</sup>for He whom God has sent speaks the words of God, who grants the Spirit in unlimited measure. <sup>35</sup>The Father loves the Son and has committed everything into His hands. <sup>36</sup>He who believes in the Son has eternal life; but he who disobeys the Son shall not see life; but God's indignation remains upon him.

January, 28 A.D.

**4** WHEN THE LORD KNEW THAT THE Pharisees had heard, "Jesus is making and baptizing more disciples than does John," — <sup>2</sup>although Jesus Himself did not baptize, but His disciples did — <sup>3</sup>He left Judea and went away again into Galilee. <sup>4</sup>As He found it necessary to pass through Samaria <sup>5</sup>He arrived at a Samaritan town called Sychar, near the tract of land that Jacob had presented to his son Joseph. <sup>6</sup>And Jacob's well was there. So Jesus, wearied by His travel, dropped down just as He was by the well.<sup>q</sup>

<sup>7</sup>It was about noon, when a Samaritan woman came to draw water, to whom Jesus said, Let Me have a drink! <sup>8</sup>For His disciples had gone off into the town to buy food. <sup>9</sup>The Samaritan woman said to Him, "How is this that you, a Jew, should ask me, a Samaritan woman, for a drink?" For Jews do not associate with Samaritans.

<sup>10</sup>Jesus answered her, If you knew God's gift and who really asked you, Give Me a drink, you would have requested of Him and He would give you living water. <sup>11</sup>The woman said to Him, "Sir, you have no rope and bucket and the well is deep; where do you get that living water?" <sup>12</sup>You surely are not superior to our father Jacob who gave us the well, and he and his

n) Unique and not as we are His children; His a never begun relationship.

o) Fountains away from the Jordan a few miles westward, about halfway between the Dead Sea and the Galilean lake.

p) Here either Jesus speaks or John the Evangelist speaks of Him. It sounds to us like His own message. q) Four months before harvest. Harvest in May and June.

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sons and his cattle drank from it?"  
 13Jesus answered her, Whoever drinks from this water shall again be thirsty;  
 14but whoever drinks the water I shall give him shall not thirst eternally,<sup>r</sup> but the water I shall give him shall become a well of water within him that bubbles up for eternal life.

15The woman said to Him, "Sir, give me this water, so that I will not get thirsty nor have to come all the way for drawing water." 16He said to her, Go, call your husband and come back here! 17To which the woman replied, "I do not have a husband." Jesus told her, You say correctly, "I have no husband," 18for you have had five husbands and the one you are now living with is not your husband; this you told in truth. 19The woman said to Him, "I perceive, Sir, that you are a prophet. 20Our fathers worshiped on this mountain, and you say that Jerusalem is the proper place to worship."

21Jesus told her, Believe me, woman, the time has come when you shall worship the Father neither merely in this mountain nor merely in Jerusalem. 22You worship what you do not know; we worship what we know, for the salvation comes from among the Jews. 23But the hour comes — and is now — when genuine worshipers shall worship the Father in spirit and truth; for the Father is looking for such as His worshipers. 24God is a Spirit and His worshipers must worship in spirit and truth.

25The woman said to Him, "I know that the Messiah, called Christ, is coming, and when He arrives, He will make everything plain to us." 26Jesus told her, I, talking to you, am He.

27At this juncture His disciples came and felt surprised that He was talking with a woman; however, no one asked, "What are you inquiring?" or, "Why are you talking to her?" 28Then the woman left her pitcher

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and, going off to town, told the men, 29"Come, see a man who told me everything I have done! Is not He the Christ?" 30They came out of town and approached Him. 31Meanwhile, the disciples urged Him, "Rabbi, eat!" 32But He assured them, I have nourishment of which you have no idea! 33So the disciples talked together, "Surely, no one has brought Him anything to eat?" 34Jesus told them, My nourishment is that I do the will of My Sender and completely do His work. 35Do you not say, "Still four months and the harvest is here?" Look, I tell you, raise your eyes and observe the fields, how they are white for harvest. 36Already the reaper receives his wage and gathers the crop for life eternal, so that the sower and the reaper may be jointly glad. 37For the saying, "One sows and another reaps," is verified here; 38I sent you to reap a crop on which you have not worked; others toiled and you step in to benefit from their work.

39Numerous Samaritans from that town believed<sup>t</sup> in Him on account of the woman's testimony, "He told me everything I did." 40So when the Samaritans met Him, they invited Him to stay with them, and He remained there two days. 41A good many more believed on account of His personal message, 42and said to the woman, "We no longer believe just because of your story; for we have personally listened and we know that He truly is the Savior of the world."

43At the end of the two days He left for Galilee, 44for Jesus Himself affirmed: A prophet has no honor in his native town.<sup>u</sup> 45So, on His arrival in Galilee, the Galileans, who had seen everything He had done at the feast in Jerusalem, welcomed Him; for they too had attended the feast.

46Jesus went once more to Cana in Galilee, where He had made the water wine, and there a courtier, whose son

r) Not suffer from thirst, because of plentiful supply.

s) How ready to change the subject when it becomes personal! And how Jesus lets her; thus reaching His aim!

t) "Pisteuo," believe: think something true; give credence to God's message; trust that divine aid will be received; accept Christ as the Messiah; entrust oneself to Christ, that is, become a Christian.

u) Hence the Judean ministry first, then the Galilean.

## JOHN 4, 5    *Heals Nobleman's Son; Sabbath Healing; Claims Divine Sonship*

Before April, 28 A.D.

lay ill in Capernaum <sup>47</sup>and who had learned that Jesus had come to Galilee from Judea, came to Him and begged Him to come down and heal his son, who was at the point of death. <sup>48</sup>Jesus then told him, Unless you see signs and wonders, you will not believe at all. <sup>49</sup>The courtier replied, "Sir, do come down before my boy is dead."

<sup>50</sup>Jesus assured him, Go your way; your son lives! The man believed what Jesus told him and went his way. <sup>51</sup>But even on the way there, his servants met him and announced that his boy had recovered; <sup>52</sup>so he asked them at what time he began to improve. They told him, "Yesterday at one o'clock the fever left him." <sup>53</sup>Then the father knew it was the very hour when Jesus had said to him, Your son lives. And he and his entire household became believers.

<sup>54</sup>This was the second sign Jesus performed again as He came from Judea into Galilee.

April, 28 A.D.

**5** LATER ON THERE WAS A FEAST OF the Jews<sup>v</sup> and Jesus went up to Jerusalem. <sup>2</sup>Now there is in Jerusalem, by the sheepgate, a bathing pool called in Hebrew, Bethesda, with five entrances <sup>3</sup>in which a crowd of invalids, — blind, lame, paralyzed patients lay (waiting for the stirring of the water. <sup>4</sup>For at intervals an angel descended into the pool and stirred the water. Whoever got in first after the agitation of the pool enjoyed healing, no matter of what ailment he suffered).

<sup>5</sup>One man there had suffered from an infirmity for thirty-eight years. <sup>6</sup>When Jesus noticed him lying there, He asked him, knowing he had been there for a long time, Do you want to become well? <sup>7</sup>The invalid replied, "I have no one, Sir, to put me into the bathing pool right after it has been disturbed; while I am going there, another gets in ahead of me." <sup>8</sup>Jesus told him, Get up, pick up your mat and walk! <sup>9</sup>Instantly the man was well; he

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picked up his mat and walked. But that was on the Sabbath day.

<sup>10</sup>So the Jews remarked to the healed man, "This is the Sabbath and you have no right to carry the mat." <sup>11</sup>He told them, "The one who healed me, he himself said to me, 'Pick up your mat and walk!'" <sup>12</sup>They questioned him, "Who is the person that told you, 'Pick it up and walk?'" <sup>13</sup>But the healed man did not know who it was; for Jesus had withdrawn among the crowd around there. <sup>14</sup>Afterward Jesus came across him in the temple and told him, You are now enjoying health; quit sinning or something worse will happen to you! <sup>15</sup>The man went off and told the Jews it was Jesus who had healed him.

<sup>16</sup>For this reason the Jews persecuted Jesus (and sought to slay Him); He did things on the Sabbath. <sup>17</sup>But He answered them, My Father works till now and so I work. <sup>18</sup>For this the Jews were more eager than ever to kill Him, since He not only broke the Sabbath, but called God His own Father and thus made Himself equal to God. <sup>19</sup>Jesus then replied to them, I truly assure you, the Son is not able to do anything by Himself; but only what He sees the Father doing; whatever He does, the Son similarly does. <sup>20</sup>For the Father loves the Son and shows Him everything He Himself does, and He will show Him still greater deeds than these so that you will marvel; <sup>21</sup>for just as the Father raises the dead and makes them live, so the Son makes alive whom He wills. <sup>22</sup>The Father does not even sentence anyone, but leaves all judgment to the Son, <sup>23</sup>so that all may honor the Son, just as they honor the Father; in fact, whoever does not honor the Son, does not honor the Father who sent Him.

<sup>24</sup>Truly — or doubly — I assure you: He who listens to My message and believes My Sender has eternal life; he comes under no sentence but has passed over from death into life.

<sup>v</sup>) If this was a Passover, then our Lord's ministry lasted three years and three months; see Jn. 2:13; Jn. 6:4; Jn. 13:1, of which from April, 27 A.D., till January, 28, was spent in the earlier Judean ministry; then till September, 29, in and near Galilee; October to December in Judea, and December to March, 30 A.D., in Perea, east of Jordan.

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<sup>25</sup>Doubly I assure you:<sup>w</sup> The hour comes — and it is here — when the dead shall hear the voice of the Son of God, and those who hear shall live.<sup>x</sup> <sup>26</sup>For as the Father has life in Himself, <sup>27</sup>so has He granted the Son to have life in Himself and has given Him authority to act as Judge, because He is the Son of Man.<sup>y</sup> <sup>28</sup>Be not surprised about this, for the time comes when all who are in the graves shall hear His voice <sup>29</sup>and shall come out, those who have done good for the resurrection of life, and those who have practiced evil for the resurrection of condemnation.

<sup>30</sup>I can do nothing independently; I judge as I am informed and My judgment is fair; for I am not looking out for My will, but for the will of My Sender. <sup>31</sup>If I testify about Myself, My testimony is not reliable; <sup>32</sup>but Another is testifying about Me and I know that His evidence on My behalf is valid testimony. <sup>33</sup>You sent to John and he bore witness to the truth; <sup>34</sup>however, I do not rest My claim on human testimony; I only mention this to have you saved. <sup>35</sup>He was a lamp, shining and burning, and for a while you were willing to be happy in his light; <sup>36</sup>but I have a greater witness than John, for the works which My Father has given Me to accomplish — the activities in which I am engaged — these are My evidence that the Father has sent Me. <sup>37</sup>And the Father who sent Me has Himself testified on My behalf; only, His voice you never yet heard; neither have you seen His form; <sup>38</sup>nor do you even have His message living within you, because you do not believe the One whom He personally sent.

<sup>39</sup>You investigate the Scriptures, because you suppose that you have eternal life in them, and yet they are the testimonies for Me; <sup>40</sup>yet you do not want to come to Me in order to have life. <sup>41</sup>I reach for no human fame, <sup>42</sup>but I know you, that you do not have the

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love of God in you. <sup>43</sup>I have come in My Father's name and you do not receive Me; if another comes in his own name, you will accept him. <sup>44</sup>How can you believe when you welcome the praise of others and do not seek the praise of the only God?

<sup>45</sup>Do not imagine that I shall accuse you before the Father; your accuser is Moses, in whom you are hoping. <sup>46</sup>For if you believed Moses, you would believe Me, since He personally wrote about Me. <sup>47</sup>But if you do not believe his writings, how will you believe My teachings?

Near April, 29 A.D.

**6** LATER ON JESUS WENT TO THE farther side of the Galilean sea, or sea of Tiberias.<sup>2</sup> <sup>2</sup>A great multitude followed Him, because they saw the signs He performed on the sick. <sup>3</sup>But Jesus went up the mountain and there sat down with His disciples. <sup>4</sup>The Passover, the Jewish feast, was near.<sup>a</sup>

<sup>5</sup>Looking up and observing a vast host coming to Him, Jesus said to Philip, Where shall we buy food, so they may eat? <sup>6</sup>But He said this to test him, for He knew what He was going to do. <sup>7</sup>Philip replied, "Fifty dollars' worth of bread would not suffice for each to receive even a little." <sup>8</sup>Andrew, Simon Peter's brother, one of His disciples, told Him, <sup>9</sup>"There is a lad here with five barley cakes and two fishes; but what are these for so many?" <sup>10</sup>Jesus said, Have the people sit down! Now there was plenty of grass in the place, so the men, numbering about five thousand, sat down.

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<sup>11</sup>Then Jesus took the loaves, gave thanks, and had them served to those reclining, and the same with the fish, as much as they wanted. <sup>12</sup>When they were satisfied, He told His disciples, Gather up the scattered leftovers, in order that nothing may be wasted. <sup>13</sup>So they gathered them and filled twelve

w) Literally: Amen, amen I tell you.

x) Our new birth is our first resurrection; the resurrection of the body is not more marvelous, for eternal life is thus begun.

y) Son of God and Son of Man, all in the same breath, the divine and the human in one personality.

z) Not near Tiberias, but not very far from the Bethsaida on the northeastern shore, as distinct from the Bethsaida near Capernaum. See Lk. 9:10. a) Which Jesus, April, 29, did not attend.

## JOHN 6 *Jesus Walks on Water; Christ Our Bread of Life; Crowds Leave Him*

April-May, 29 A.D.

baskets with pieces of the five barley cakes left over from what they had eaten.

<sup>14</sup>As the people saw the sign He performed, they said, "This surely is the prophet who is to come into the world." <sup>15</sup>Then Jesus, aware that they intended to come and seize Him in order to make Him king, got away again into a mountain by Himself alone.

<sup>16</sup>As evening fell, His disciples went down to the sea, <sup>17</sup>boarded a boat and crossed the sea toward Capernaum. Darkness had overtaken them and Jesus had not yet come to them, <sup>18</sup>while the sea was mounting under a strong wind. <sup>19</sup>They had sailed about three or four miles when they saw Jesus walking on the sea and getting close to the vessel and they were afraid. <sup>20</sup>But He told them, It is I; have no fear. <sup>21</sup>Then they were quite ready to take Him into the boat and presently the boat was at the shore for which they were sailing.<sup>b</sup>

<sup>22</sup>Next day the crowd that was standing on the other side of the sea realized that there was only the vessel which the disciples had used and that Jesus had not gone along with them into the ship, but the disciples had left by themselves. <sup>23</sup>However, crafts from Tiberias did land near the place at which they had eaten after the Lord's thanksgiving; <sup>24</sup>so when the crowd noticed that neither Jesus nor His disciples were there, they themselves embarked in little boats and sailed for Capernaum in search of Jesus. <sup>25</sup>When they found Him across the sea, they asked Him, "Rabbi, when did you get here?" <sup>26</sup>Jesus answered them, Truly I assure you, you are not looking for Me because you saw signs, but because you ate of the loaves and were filled up. <sup>27</sup>Do not work for the food that must decompose; but for the food that lasts through life eternal, such as the Son of Man will furnish you; for God the Father has certified Him.

<sup>28</sup>Then they said to Him, "What

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should we do to accomplish the works of God?"<sup>c</sup> <sup>29</sup>Jesus replied, This is God's work, that you believe in Him whom He sent. <sup>30</sup>They further said to Him, "What sign then will you work, so that we may see and believe you; what will you perform?" <sup>31</sup>Our ancestors ate manna in the desert as it is written, 'He gave them bread from heaven to eat.'" <sup>32</sup>So Jesus told them, Truly I assure you, Moses did not give you the bread from heaven, but My Father gives you the real, heavenly food; <sup>33</sup>for what comes down from heaven and furnishes life to the world that is the Bread of God.<sup>d</sup>

<sup>34</sup>Then they said to Him, "Lord, give us this bread all the time!" <sup>35</sup>Jesus replied, I am the Bread of life. He who comes to Me will never hunger and he who believes in Me shall not suffer thirst any more. <sup>36</sup>But as I told you: You have seen Me and have not believed; <sup>37</sup>Every one whom the Father has given Me will come to Me, and I will certainly not cast out anyone who comes to Me; <sup>38</sup>for I came down from heaven not to do My will but the will of My Sender. <sup>39</sup>And this is the will of Him who sent Me, that of all He gave Me I shall lose nothing but shall raise them up at the last day. <sup>40</sup>For this is My Father's will, that every one who sees the Son and believes in Him shall have eternal life, and I will raise him up at the last day.

<sup>41</sup>The Jews grumbled about Him for saying, "I am the bread that came down from heaven." <sup>42</sup>They remarked, "Is not this Jesus, the son of Joseph, whose father and mother we know? Now how can he say, 'I have come down from heaven?'" <sup>43</sup>Jesus replied to them: Stop your mutual mutterings! <sup>44</sup>No one is able to come to Me unless the Father who sent Me draws him, and him I will raise up at the last day.

<sup>45</sup>It is written in the Prophets, "And they shall all be taught of God." Every one who has listened to and has learned of My Father comes to Me. <sup>46</sup>Which does not imply that anyone has seen the

b) No miracle is intimated, but with Jesus aboard they sailed smoothly.

c) As always, it proved difficult to trust in Him, however they might be convinced of His miraculous power. Very humanly they wanted to be saved not by faith but by works.

d) Christ Himself as the Truth of life.

April-May, 29 A.D.

Father except He who is from alongside of God; He has seen the Father. <sup>47</sup>Truly I assure you, the believer has eternal life. <sup>48</sup>I am the Bread of Life. <sup>49</sup>Your ancestors ate the manna in the desert and they died; <sup>50</sup>this is the Bread that comes down from heaven, so that anyone who eats of it may not die. <sup>51</sup>I am the Living Bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread which I will give for the life of the world is My flesh.

<sup>52</sup>Then the Jews wrangled with each other: "How can this person give us his flesh to eat?" <sup>53</sup>So Jesus told them, Truly I assure you, unless you eat the flesh of the Son of Man and drink His blood, you have no inner life. <sup>54</sup>He who eats My flesh and drinks My blood<sup>e</sup> has eternal life and I shall raise him up on the last day; <sup>55</sup>for My flesh is genuine food and My blood is genuine drink. <sup>56</sup>He who eats My flesh and drinks My blood remains in Me and I in him. <sup>57</sup>Just as the life-giving Father sent Me and I live through the Father, so he who nourishes on Me shall live through Me. <sup>58</sup>This is the bread that came down from heaven; not such as your fathers ate and then died; he who eats this bread shall live forever.

<sup>59</sup>These sayings He uttered as He was teaching in a Capernaum synagogue. <sup>60</sup>So then many of His disciples<sup>f</sup> who were listening said, "This is a difficult message! Who can stand listening to it?" <sup>61</sup>Aware within Himself that His disciples were grumbling about it, Jesus told them: This irritates you? <sup>62</sup>Suppose you should see the Son of Man ascending where He was previously? <sup>63</sup>The Spirit is the life-giver; the flesh does not benefit at all. The messages I bring you are spirit and life; <sup>64</sup>but there are some of you who fail to believe. For Jesus knew from the start who were the unbelievers and who would be His betrayer. <sup>65</sup>He further said, For this reason I have told you that no one is able

Early summer, 29 A.D.

to come to Me unless it is granted him by the Father.

<sup>66</sup>From then on many of His disciples returned home and no longer walked with Him. <sup>67</sup>So Jesus said to the twelve, You do not want to leave, too? <sup>68</sup>Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life, <sup>69</sup>and we have believed and have grown certain that Thou art the holy One of God." <sup>70</sup>Jesus answered them, Have I not chosen you twelve? Yet one of you is a devil. <sup>71</sup>He meant Judas, son of Simon Iscariot, for he, although one of the twelve, was going to betray Him.

Late summer, 29 A.D.

**7** FOLLOWING THIS, JESUS WALKED up and down in Galilee; for He did not want to go around in Judea, because the Jews were trying to kill Him. <sup>2</sup>However, the Jewish Feast of Booths<sup>g</sup> was near, <sup>3</sup>so His brothers told Him: "Get away from here and go off to Judea, so your disciples will see the works you perform; <sup>4</sup>for no one who seeks to be in the limelight does things where they are not observed. Since you do these things, show yourself to the world!" <sup>5</sup>For his brothers had no faith in Him either.

<sup>6</sup>Jesus told them, My time has not yet arrived, but your time is always opportune. <sup>7</sup>The world cannot hate you; but it hates Me because I testify about it, that its works are wicked. <sup>8</sup>You go up to the feast; I do not yet go up to this feast, for My term is not yet completed.

October, 29 A.D.

<sup>9</sup>With these remarks to them He remained in Galilee; <sup>10</sup>but after His brothers had gone up to the Feast then He went, too; not with a caravan but by Himself.

<sup>11</sup>At the Feast the Jews were looking for Him and inquired: "Where is he?" <sup>12</sup>There was considerable dispute about Him, too, among the crowds, some saying, "He is good," and others, "No, but

e) Completely joined with Him in thought, word, and deed, so that Christ lives through him. This identity with the Father was Christ's life, His meat and drink.

f) Not necessarily believers but sufficiently interested to attend His meetings. Many of them lost interest soon after. [vs. 66.]

g) Feast of Tabernacles, October, 29 A.D. From then until the Feast of Dedication, December, 29 A.D., Jesus conducted His later Judean ministry, adding the seventy to His helpers.

## JOHN 7

October, 29 A.D.

he misleads the people." <sup>13</sup>No one, however, expressed himself openly about Him, due to fear of the Jews.

<sup>14</sup>By the time the Feast was half over, Jesus went up to the temple and taught.

<sup>15</sup>Then the Jews were surprised; they said, "How does this person know literature without an education?" <sup>16</sup>Jesus replied to them, My teaching is not Mine but His who sent Me. <sup>17</sup>If anyone wills to do His will he shall understand the teaching, whether it is from God or whether I speak from Myself.<sup>h</sup> <sup>18</sup>He who speaks from himself seeks his own honor; but he who seeks his sender's honor is sincere and in him there is no deceit. <sup>19</sup>Did not Moses teach you the Law? Yet none of you practices the Law. Why do you try to kill Me?

<sup>20</sup>The crowd replied, "You have a demon! Who is trying to kill you?" <sup>21</sup>Jesus answered them, I have done a single deed and you all marvel about it. <sup>22</sup>Because Moses established circumcision among you — though it did not come from Moses but from previous ancestors — you circumcise a person even on the Sabbath. <sup>23</sup>If a person receives circumcision on the Sabbath so as not to have Moses' Law broken, are you enraged at Me for making a man entirely well on the Sabbath?<sup>i</sup> <sup>24</sup>Do not judge superficially, but judge fairly.

<sup>25</sup>Then some of the Jerusalemites said, "Is not he the one they try to kill?" <sup>26</sup>Here he stands talking in public and nothing is said to him. The rulers surely have not discovered that he is the Christ! <sup>27</sup>But we know where this person is from; when the Messiah comes no one will know where he is from."<sup>j</sup>

<sup>28</sup>So Jesus called out as He taught in the temple: Do you know Me and do you know where I am from? I have not come self-appointed; but He who sent Me is true. You do not know Him. <sup>29</sup>I know Him because I am from His presence and He personally sent Me.

<sup>30</sup>Then they<sup>k</sup> were anxious to arrest Him; but no one laid hands on Him;

## Second Judean Ministry; Bitter Enmity

October, 29 A.D.

for His hour had not yet come. <sup>31</sup>Besides, many of the people believed in Him and said, "When the Christ comes, will He achieve more signs than this one does?"

<sup>32</sup>The Pharisees learned how the people under their breath said these things about Him, so the chief priests and the Pharisees dispatched attendants to arrest Him. <sup>33</sup>Jesus then said, I will be with you a little while longer and then I go to My Sender; <sup>34</sup>you will look for Me without finding Me and where I am then, you are not able to come.

<sup>35</sup>The Jews talked among themselves: "Where is he intending to go, so we cannot find him? He surely does not plan to visit the Dispersion among the Greeks and to teach the Greeks?" <sup>36</sup>What does he mean by saying, 'You will seek me and will not find me,' and 'Where I am you cannot come'?"

<sup>37</sup>On the final and most important day of the Feast,<sup>l</sup> Jesus stood and called out, Whoever is thirsty, let him come to Me and drink! <sup>38</sup>He who believes in Me, just as the Scripture says,<sup>m</sup> streams of water shall flow from his innermost being. <sup>39</sup>He said this concerning the Spirit which believers in Him were about to receive. For as yet the (Holy) Spirit was not given, because Jesus was not yet glorified.

<sup>40</sup>Listening to these teachings there were those in the crowd who said, "This really is the prophet." <sup>41</sup>Others said, "This is the Christ," Others questioned, "But the Christ does not come from Galilee, does He?" <sup>42</sup>Does not the Scripture say that the Christ comes from the offspring of David and from Bethlehem town where David lived?" <sup>43</sup>So, on account of Him there was disagreement among the people <sup>44</sup>and some of them wanted to seize Him, but no one laid hands on Him.

<sup>45</sup>When the attendants of the chief priests and Pharisees returned, they were asked, "For what reason did you fail to bring him?" <sup>46</sup>The attendants re-

h) There must be a sympathetic chord within the heart. Whoever is willing to find out God's will and to act on it, will enjoy the needed illumination.

i) See ch. 5:10-16. But possibly there occurred a Sabbath healing at this Feast.

j) Based on Isa. 53:2, 8, mystified by more recent writing of apocalyptic nature.

k) The Jewish leaders. Pharisees and Sadducees unite against Jesus.

l) As the great procession was being led by priests carrying filled water pitchers. m) Isa. 58:11.



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plied, "No man ever spoke as this man speaks!" <sup>47</sup>The Pharisees rejoined, "Surely you are not misled, too? <sup>48</sup>Have any of the authorities believed in him? Or of the Pharisees? <sup>49</sup>But this public that does not know the Law — accursed they are."<sup>n</sup>

<sup>50</sup>Nicodemus, one of their number — who had previously called on Him — said to them, <sup>51</sup>"Our Law does not condemn a person without giving him a hearing and ascertaining his behavior, does it?" <sup>52</sup>They replied to him, "Are you also perhaps from Galilee? Investigate and see that no prophet comes to the fore from Galilee."

<sup>53</sup>(Each went to his own home; but Jesus went to the Mount of Olives.

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**8** EARLY IN THE MORNING HE WENT <sup>2</sup>back to the temple and as all the people came to Him, He sat down and taught them.

<sup>3</sup>The scribes and the Pharisees brought a woman caught in the act of adultery and, placing her in the center, <sup>4</sup>they said to Him, — they were talking to test Him so they might trump up a charge against Him — "Teacher, this woman was caught in the very act of adultery. <sup>5</sup>Now Moses ordered in the Law to stone such as she, so what do you say?"

<sup>6</sup>But Jesus stooped down and wrote with His finger on the ground, <sup>7</sup>and as they kept on questioning Him, He raised Himself and told them, Let the sinless one among you throw the first stone at her! <sup>8</sup>Stooping down again, He wrote with His finger on the ground. <sup>9</sup>But they, on hearing it, went away conscience-stricken, one after the other, beginning from the oldest to the last, until Jesus was left alone with the woman as she stood there.

<sup>10</sup>Jesus raised Himself and asked her, Woman, where are your accusers? Has no one condemned you? She said, <sup>11</sup>"No one, Lord!" So Jesus told her, Then I do not condemn you, either. Go, and

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from now on do not sin any more.)<sup>o</sup>

<sup>12</sup>Then Jesus spoke to them again, I am the Light of the world; My follower shall not walk around in darkness, but has the Light of life. <sup>13</sup>So the Pharisees said to Him, "You are witnessing to yourself; your testimony is not valid."

<sup>14</sup>Jesus answered them, Even if I do testify for Myself, My testimony is valid, for I know from where I come and where I go; but you neither know where I am from nor where I am going. <sup>15</sup>You judge by human standards; I judge no one, <sup>16</sup>and in case I do judge, My judgment is true, for I am not alone, but it is My Sender and I. <sup>17</sup>It is written in your Law that the evidence of two persons is valid; <sup>18</sup>I am a witness for Myself, and My Father who sent Me witnesses on My behalf.

<sup>19</sup>Then they said to Him, "Where is your Father?" Jesus replied, You know neither Me nor My Father; if you knew Me, you would know My Father as well.

<sup>20</sup>These words He uttered in the treasury, as He taught in the temple, and no one got hold of Him, for His time had not yet come.

<sup>21</sup>Once more He told them, I go away and you will look for Me; but you will die in your sin; the place to which I go you are not able to come. <sup>22</sup>So the Jews said, "He is not going to kill himself, is he, to say, 'Where I go you cannot come'?" <sup>23</sup>He further said to them, You are from below and I am from above. You are from this world; I am not from this world, <sup>24</sup>so I told you that you would die in your sins. For if you do not believe that I am He,<sup>p</sup> you will die in your sins.<sup>q</sup>

<sup>25</sup>They said to Him, "Who are you?" Jesus replied, I am exactly what I tell you: <sup>26</sup>I have much to say and to judge about you, but My Sender is reliable and what I have learned from Him I tell the world.

<sup>27</sup>They did not perceive that He was mentioning the Father to them,

n) Their actual teaching was that religious learning assured salvation and that religious ignorance meant doom; the heart was overlooked.

o) Although 7:53-8:11 is not in older found manuscripts, the incident has such a Christlike ring to it, the omission of it would be a great loss. We accept it as a true report.

p) The Redeemer-Messiah.

q) Such unbelief would deprive them of fellowship with and trust in Him.

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<sup>28</sup>so Jesus said, When you have lifted up the Son of Man, then you will realize that I am He, and that I do nothing of My own accord, but tell things just as the Father has taught Me. <sup>29</sup>My Sender is with Me; He does not leave Me alone, for I do invariably what pleases Him.

<sup>30</sup>As He said these things, many believed in Him; <sup>31</sup>so Jesus said to the Jews who had come to believe in Him, If you adhere to My teaching, you will truly be My disciples; <sup>32</sup>you will know the truth and the truth will set you free.

<sup>33</sup>They<sup>r</sup> retorted to Him, "We are Abraham's progeny, and we have never been slaves to anyone. What do you mean by, 'You will become freemen?'"

<sup>34</sup>Jesus answered them, Truly I assure you, every one who commits sin is a slave to sin. <sup>35</sup>But the slave does not forever stay in the home; the son remains forever. <sup>36</sup>So if the Son liberates you, then you are unquestionably free. <sup>37</sup>I know you are Abraham's offspring; but you look for means to kill Me, for you have no use for My teaching. <sup>38</sup>I relate what I have observed at the Father's side and you behave as you have learned from your father.

<sup>39</sup>They retorted, "Abraham is our father"; to which Jesus replied, If you were Abraham's children, you would do what Abraham did; <sup>40</sup>but here you are seeking to kill Me, a Man who has told you the truth which He learned from God. Abraham did not act that way. <sup>41</sup>You are doing your father's works. They said to Him, "We are not born illegitimately;<sup>a</sup> God is our one Father." <sup>42</sup>If God were your Father, Jesus rejoined, you would love Me, for I came out of and am here from God; neither did I come from personal motives, but He sent Me. <sup>43</sup>Why do you not understand My language? Because you cannot bear to listen to My message. <sup>44</sup>You have the devil for your father and you wish to practice the desires of your father; he was a murderer from the start

## His Truth Sets Free; Has Life Forever

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and he could not stay in the truth because there is no truth in him. When he tells a lie, he talks naturally; for he is a liar and its father; <sup>45</sup>but because I speak the truth, you disbelieve Me. <sup>46</sup>Who of you convicts Me of sin? If I tell the truth, why do you not believe Me? <sup>47</sup>A person whose origin is God, listens to the words of God. Because you are not from God you do not listen.

<sup>48</sup>"Do we not say rightly," the Jews replied to Him, "that you are a Samaritan and have a demon?" <sup>49</sup>Jesus answered, I have no demon, but I honor My Father, and you dishonor Me. <sup>50</sup>I am not out for My glory; there is One who takes care of that and who judges. <sup>51</sup>With assurance I tell you, anyone who observes My teaching shall nowise taste death forever.

<sup>52</sup>Retorted the Jews, "Now we know you have a demon. Both Abraham and the prophets died and you say, 'If anyone observes My teaching he will nowise taste of death forever.' <sup>53</sup>You are not superior to our father Abraham, who died, are you? And the prophets died. Whom do you make yourself?" <sup>54</sup>To which Jesus replied, If I ascribed glory to Myself, My glory would be worthless. My Father, whom you call "our God," He ascribes glory to Me. <sup>55</sup>You do not know Him, but I know Him, and if I said, "I do not know Him," I would be a prevaricator like yourselves. But I know Him and observe His word.

<sup>56</sup>Your father Abraham was extremely happy in the prospect of seeing My day,<sup>t</sup> and he did see it and rejoiced. <sup>57</sup>Then the Jews addressed Him, "You are not yet fifty, and have you seen Abraham?" <sup>58</sup>Jesus said to them, Surely I confirm to you, before Abraham's birth I am.

<sup>59</sup>Then they picked up stones to hurl at Him; but Jesus got under cover and passed out of the temple.

**9** AS HE WALKED ALONG, HE NOTICED a man who had been blind from his birth,<sup>2</sup> and his disciples asked

r) Not the believers just mentioned, but the opposing leaders are here heckling Him, and rejecting the freedom He offered. s) "We are not idolaters; we worship one God."

t) In this exceptional instance Christ's incarnation. In this whole paragraph moral rather than genealogical relationship is under discussion.

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Him, "Rabbi, who sinned, this fellow or his parents, so that he was born blind?"<sup>u</sup> <sup>3</sup>Jesus answered, Not that he has sinned or his parents; but that in him God's works should be displayed. <sup>4</sup>So long as daytime lasts we must practice the works of My Sender; a night approaches when no one shall be able to work. <sup>5</sup>While I am in the world, I am the Light of the world.

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<sup>6</sup>This said, He spat on the ground and made mud with the saliva, daubed the mud on his eyes <sup>7</sup>and told him, Go out and wash them in the pool of Siloam, — translated, Sent. So he went and washed and returned enjoying sight.

<sup>8</sup>Then the neighbors and those who had seen him before as he begged, remarked, "Is not he the one who sat and begged?" <sup>9</sup>Some said, "Yes, he is the one." Others said, "No, but he looks like him." He himself said, "I am the one." <sup>10</sup>They asked him, "Then how were your eyes opened?" <sup>11</sup>He replied, "A man by the name of Jesus made some mud and daubed my eyes and told me to go to Siloam and wash; so I went and washed and I saw." <sup>12</sup>They asked him, "Where is he?" "I do not know," he said.

<sup>13</sup>They conducted the once-blind man to the Pharisees, <sup>14</sup>and the day on which Jesus had made the mud and opened his eyes was the Sabbath. <sup>15</sup>Then the Pharisees, too, asked once more how he came to see; but he told them, "He applied mud to my eyes, and I washed them and I see." <sup>16</sup>Some of the Pharisees then remarked, "This is not a man of God; for he does not observe the Sabbath." Others said, "How can a sinful man effect such signs?" So there was disagreement among them.

<sup>17</sup>Then they asked the blind man again, "What do you say about him, since he opened your eyes?" He said, "That he is a prophet." <sup>18</sup>The Jews,

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however, did not believe that he was the blind man who saw again, until they summoned his parents <sup>19</sup>and asked them, "Is this your son, whom you report as having been born blind? How is it that he now sees?" <sup>20</sup>His parents replied, "We know that this is our son and that he was born blind; <sup>21</sup>but we do not know how he now sees; neither do we know who opened his eyes. Ask him; he is of age; he will speak for himself." <sup>22</sup>His parents said this because they were afraid of the Jews; for the Jews had already agreed that every confessor of Christ should be debarred from the synagogue. <sup>23</sup>For that reason his parents said, "He is of age; ask him."

<sup>24</sup>So for the second time they summoned the man once blind and told him, "Give God the praise; we know that this man is a sinner."<sup>v</sup> <sup>25</sup>He then replied, "Whether he is a sinner I do not know. One thing I do know, that I was blind and now I see." <sup>26</sup>They asked him, "What did he do to you? How did he open your eyes?" <sup>27</sup>He answered them, "I have already told you and you did not listen; why do you want to hear it again? You do not perhaps want to become his disciples, too?" <sup>28</sup>They abused him and said, "You are his disciple; but we are Moses' disciples."<sup>w</sup> <sup>29</sup>We know that God spoke through Moses; but this fellow — we do not know where he hails from."

<sup>30</sup>The man replied to them, "This is the marvel of it: You do not know where he hails from, yet he opened my eyes. <sup>31</sup>We know that God does not respond to sinners; but He does hear one who reveres Him and does His will. <sup>32</sup>Through the ages this has never been heard of, that someone opened the eyes of one born blind. <sup>33</sup>If he were not of God, he could do nothing."

<sup>34</sup>They retorted, "You, altogether born in sins, would you teach us?" And they threw him clear outside.

<sup>u</sup>) Ultimately all suffering is due to sin, including that of Christ on the cross for our sin. But from Job on we know we must not judge back from suffering to particular sins; nor do we trace it to a previous existence. <sup>v</sup>) Therefore not from God.

<sup>w</sup>) As loyal disciples of Moses they would enforce the Sabbath law as they interpreted and enlarged it.

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<sup>35</sup>Jesus learned that they had expelled him and, encountering him, said, Do you believe in the Son of Man? <sup>36</sup>He answered, "Who is he, Lord, so I may believe in him?" <sup>37</sup>Jesus told him, You have looked at Him; in fact, He is talking with you now. <sup>38</sup>He called out, "Lord, I believe!" and worshiped Him.

<sup>39</sup>Jesus further spoke: For judgment I have come into this world, so that the sightless may see, and the seeing become blind. <sup>40</sup>Certain of the Pharisees near Him asked Him, when they heard that, "We are not blind, too?" <sup>41</sup>Jesus told them, If you were blind you would be blameless; but since you claim to have sight, your sin remains.<sup>x</sup>

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**10** TRULY I ASSURE YOU, HE WHO does not enter the sheepfold through the door, but climbs up from elsewhere, he is a thief and a robber; <sup>2</sup>but he who enters through the door is the sheep's shepherd. <sup>3</sup>To him the doorkeeper opens and the sheep listen to his voice; he calls his own sheep by name and leads them out. <sup>4</sup>When he has put out all that belong to him, he walks ahead of them and the sheep follow him; for they know his voice. <sup>5</sup>They do not at all follow a stranger, but run away from him, because they do not recognize the call of strangers. <sup>6</sup>Jesus told them this illustration; but they did not catch the meaning of what He said to them, <sup>7</sup>so Jesus spoke again, Truly I assure you, I am the door for the sheep. <sup>8</sup>All who came before Me<sup>y</sup> are thieves and robbers; but the sheep did not listen to them. <sup>9</sup>I am the Door. Whoever comes in through Me shall be saved; he will go in and out and find pasture. <sup>10</sup>The thief's only purpose in coming is to steal, to butcher and to spoil. I have come so they may have life and have it abundantly.

<sup>11</sup>I am the Good Shepherd.<sup>z</sup> The good shepherd lays down his life for

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the sheep. <sup>12</sup>The hired man, who is not the shepherd, who does not own the sheep, deserts the sheep and runs when he sees the wolf coming; then the wolf tears and scatters them. <sup>13</sup>(The hireling flees) for he is a hireling; what does he care about the sheep?

<sup>14</sup>I am the Good Shepherd and I recognize My own. My own in turn recognize Me, <sup>15</sup>just as the Father knows Me and I know the Father, — and I lay down My life on behalf of the sheep. <sup>16</sup>I have other sheep, too, that are not in this fold; those I must guide as well and they will listen to My call, so there will be one flock, one Shepherd.

<sup>17</sup>For this reason My Father loves Me, because I lay down My life to receive it again. <sup>18</sup>No one snatches it from Me; but I voluntarily lay it down. I have authority to lay it down and I have authority to take it up again. I received this injunction from My Father.

<sup>19</sup>Once more a disagreement arose among the Jews due to these teachings. <sup>20</sup>Many of them said, "He has a demon; he is out of his mind; why do you listen to him?" <sup>21</sup>Others said, "These are not the remarks of a demoniac. A demon cannot open the eyes of the blind, can he?"

<sup>22</sup>The Feast of Dedication came on in Jerusalem.<sup>a</sup> <sup>23</sup>It was winter and Jesus walked inside the temple in Solomon's vestibule. <sup>24</sup>So the Jews encircled Him and asked Him, "How long will you keep our minds in suspense? If you are the Christ, tell us plainly!"<sup>b</sup> <sup>25</sup>Jesus replied to them, I have told you and you do not believe. The works that I achieve in My Father's name bear Me witness; <sup>26</sup>but you do not believe because you do not belong to My sheep. <sup>27</sup>My sheep listen to My call; I know them and they follow Me. <sup>28</sup>I also give them eternal life and they shall not perish at all forever, and

x) Denial of ailment prevents cure—so true of cult followers today.

y) Not God's prophets but the pretenders. z) Of Ps. 23, thus identifying Himself with Jehovah.

a) From this December feast until the end of March, 30 A.D., our LORD conducted His Perea ministry, east of the Jordan.

b) He was indeed the Messiah, but not their expectation of Him; hence their failure to feel satisfied with His suggestions. But His own do understand.

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no one shall snatch them out of My hand. <sup>29</sup>My Father who gave them to Me is mightier than all and no one can wrest them out of My Father's hand. <sup>30</sup>I and the Father are One.<sup>c</sup>

<sup>31</sup>Again the Jews picked up stones to stone Him. <sup>32</sup>Jesus answered them, I have shown you many of My Father's benevolent doings; for which of them would you stone Me? <sup>33</sup>The Jews replied, "We would not stone you for a good act but for blasphemy; because you, a human being, make yourself God." <sup>34</sup>Jesus answered them, Is it not written in your Law,<sup>d</sup> "I said, you are gods"? <sup>35</sup>If it calls them gods, to whom the word of God came — and the Scripture cannot be broken — <sup>36</sup>do you say to One whom the Father dedicated and sent into the world, "You blasphemel" because I said, I am God's Son? <sup>37</sup>If I do not accomplish My Father's work, do not believe Me; <sup>38</sup>but if I do, then, though you disbelieve Me, believe the things done, so that you may know and understand that the Father is in Me and I am in the Father.

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<sup>39</sup>Then they tried again to get hold of Him, but <sup>40</sup>He escaped their hands and resorted once more to the place beyond the Jordan where John first baptized, and there He stayed. <sup>41</sup>Many came to Him and said, "While John wrought no sign, yet everything John said about him was true." <sup>42</sup>And many there believed in Him.

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**11** A MAN BY THE NAME OF Lazarus, of Bethany, the village of Mary and her sister Martha, was ill. — <sup>2</sup>The Mary whose brother Lazarus was ill, was the one who anointed the Lord with perfume and wiped His feet with her hair. <sup>3</sup>So the sisters sent Him a message: "Lord, behold, the one you love is ill." <sup>4</sup>Hearing it, Jesus said, This illness is not to culminate in death; but it is for

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the glory of God, so that through it the Son of God may be glorified.

<sup>5</sup>Now Jesus was a dear friend to Martha and her sister and Lazarus; <sup>6</sup>so when He heard that he was ill, He stayed at the place where He was two more days <sup>7</sup>and, with those ended, He said to the disciples, Let us go back into Judea. <sup>8</sup>The disciples told Him, "Rabbi, as it is, the Jews want to stone you, and you go back there?" <sup>9</sup>Jesus replied, Are there not twelve hours in the day? If one walks about during the day he does not stumble, for he sees the world's light; <sup>10</sup>but if he walks about during the night, he stumbles because in him there is no light.<sup>e</sup>

<sup>11</sup>He said this to them and then added, Our friend Lazarus is asleep, but I am setting out to wake him up. <sup>12</sup>The disciples remarked to Him, "Lord, if he is sleeping, he will recover"; <sup>13</sup>but Jesus had spoken of his death. As they supposed He spoke about the repose of sleep, <sup>14</sup>Jesus then told them plainly: Lazarus is dead, <sup>15</sup>and for your sakes I am glad I was not present, so that you may believe. However, let us go to him.

<sup>16</sup>Thomas — called the Twin — then said to his fellow disciples, "Let us go, too, so that we may die with him."

<sup>17</sup>When Jesus arrived, He found that he had already been buried for four days. <sup>18</sup>Now Bethany is near Jerusalem, about two miles distant; <sup>19</sup>so, many of the Jews had gone out to Martha and Mary to console them about their brother <sup>20</sup>As soon, then, as Martha learned that Jesus had come, she went to meet Him; but Mary was sitting in the house.

<sup>21</sup>Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died, <sup>22</sup>and I know that even now whatever you ask of God, He will grant you." <sup>23</sup>Jesus said to her, Your brother will rise again. <sup>24</sup>Martha replied, "I know that he will rise again in the resurrection on the

c) Our Lord here refers to more than moral unity, and they caught that greater meaning. None but He could truly make these statements.

d) Ex. 22:28; Ps. 82:6, in both quotations rulers are God's representatives.

e) How perfectly natural it was for Jesus to suggest spiritual principles by comparing with physical facts.

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last day." <sup>25</sup>Jesus assured her, I am the Resurrection and the Life;<sup>f</sup> the believer in Me will live even when he dies, <sup>26</sup>and everyone who lives and believes in Me shall never, never die. Do you believe this? <sup>27</sup>She responded, "Yes, Lord, I have faith that Thou art the Christ, the Son of God, who was to come into the world."

<sup>28</sup>This said, she went off and called her sister Mary with the private message, "The Teacher is here and He calls you!" <sup>29</sup>Hurriedly Mary arose when she heard it and went to Him; <sup>30</sup>but Jesus had not yet entered the village; He was still at the spot where Martha had met Him.

<sup>31</sup>As the Jews, who were with her in the house to comfort her, noticed that Mary got up quickly and left, they followed her, supposing she went out to the tomb to weep there. <sup>32</sup>Mary, however, when she arrived at the place where Jesus was and saw Him, fell at His feet with the words, "Lord, had you been here, my brother would not have died." <sup>33</sup>Then Jesus, when He saw her weeping, as well as the weeping Jews that came along with her, was deeply indignant in spirit and disquieted.<sup>g</sup>

<sup>34</sup>He asked, Where did you lay him away? They told Him, "Lord, come and see!" <sup>35</sup>Jesus wept. <sup>36</sup>The Jews then remarked, "Notice how he loved him!" <sup>37</sup>But some of them said, "Could not he, the opener of the blind man's eyes, have prevented his death?"

<sup>38</sup>Again deeply moved inwardly, Jesus approached the tomb; it was a cave with a stone laid against it. <sup>39</sup>Jesus said, Remove the stone. Martha, sister of the deceased, said to Him, "Lord, by now there is an odor, for it is four days." <sup>40</sup>Jesus said to her, Did I not tell you, if you will believe you will see the glory of God? <sup>41</sup>So they removed the stone.

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Then Jesus raised His eyes on high and said: Father, I thank Thee for having heard Me, <sup>42</sup>and I know that Thou always dost hear Me; but on account of the people around here I spoke, so that they may believe that Thou hast sent Me.<sup>h</sup>

<sup>43</sup>This said, He called out strongly, Lazarus, come out! <sup>44</sup>Out came the one who had died, feet and hands tied with bandages and his face wrapped in a towel. Jesus told them, Untie him and give him a chance to move.

<sup>45</sup>Then many of the Jews, who had visited Mary and had observed what He had done, believed in Him; <sup>46</sup>but some of them went off to the Pharisees and informed them of Jesus' activities. <sup>47</sup>So the chief priests and the Pharisees summoned the Sanhedrin and said, "What shall we do? For this man performs numerous signs. <sup>48</sup>If we let him go on this way, everyone will believe in him, and the Romans will come to take away from us both place and people." <sup>49</sup>But one of them, Caiaphas, that year's high priest, suggested to them, "You do not know a thing; <sup>50</sup>you do not reason out that it is preferable for you to have one person die on behalf of the people, rather than to have the whole nation ruined."

<sup>51</sup>He said this not from his own initiative but, being that year's high priest,<sup>i</sup> he foretold how Jesus was to die for the nation, <sup>52</sup>and not alone for the nation, but to gather into unison all the scattered children of God.

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<sup>53</sup>From that day on, therefore, they laid plans to kill Him. <sup>54</sup>So Jesus no longer went around openly among the Jews, but withdrew to the country near the desert, to a town called Ephraim, and there He stayed with the disciples.

<sup>55</sup>The Jews' Passover was approaching, and many went up from the coun-

f) As the rest of the sentence makes clear: without a risen Christ there would be no resurrection for us.

g) Death is an enemy Christ came to conquer; sin is at the bottom of it. Ultimately death and its realm are doomed, Rev. 20:14.

h) Having laid aside such powers as would hinder human experience, our Lord looked to the Father for help, perfectly sure of being heard.

i) Caiaphas was high priest 18 A.D.-37 A.D. His sinister suggestion, cruel and crooked, would serve to carry through the divine plan of redemption.

March, 30 A.D.

try to Jerusalem to consecrate themselves for the Passover; <sup>56</sup>so they looked for Jesus and remarked as they were standing together in the temple: "What do you think? Is he not coming to the Feast?" <sup>57</sup>But the chief priests and the Pharisees had given orders that, if anyone knew where He was, he should report so that they might get hold of Him.

Saturday, April 1, 30 A.D.

**12** SIX DAYS PREVIOUS TO THE Passover, Jesus came to Bethany where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup>There they prepared a supper for Him<sup>j</sup> and Martha waited tables, while Lazarus was among those reclining with Him.

<sup>3</sup>Then Mary, procuring a pound of costly perfume, purest nard, anointed the feet of Jesus and dried His feet with her hair. So the house was filled with the fragrance of the perfume.

<sup>4</sup>But Judas Iscariot, one of His disciples — who was to betray Him — said, <sup>5</sup>"For what reason was not this perfume sold at 300 denarii,<sup>k</sup> and that donated to the poor?" <sup>6</sup>He did not say this because he cared for the poor, but because he was a thief; he had charge of the money-bag and pilfered the collections. <sup>7</sup>Then Jesus said, Let her alone. She took care of it against the day of My burial. <sup>8</sup>For the poor you have always with you, but Me you do not always have.

<sup>9</sup>Then a great crowd of Jews learned that He was there and came not merely on account of Jesus, but also to see Lazarus whom He had raised from the dead. <sup>10</sup>But the chief priests made plans to kill Lazarus, too; <sup>11</sup>for many of the Jews went out on his account and believed in Jesus.

Sunday, April 2, 30 A.D.

<sup>12</sup>Next day an immense body of people, who were coming to the Feast, heard that Jesus was on the way to Jerusalem, <sup>13</sup>so they took palm branches and went out to meet Him, shouting all the while: "Hosanna!

Sunday, April 2, 30 A.D.

Blessed is he who comes in the name of the Lord, even the King of Israel!"<sup>1</sup> <sup>14</sup>And, finding a young donkey, Jesus rode it, as it is written, <sup>m15</sup>"Have no fear, daughter of Zion! See, your king is coming, seated on an ass' colt." <sup>16</sup>At first His disciples did not understand this, but when Jesus had been glorified, they remembered how this had been written of Him and how they had done this to Him.

<sup>17</sup>The people who were with Him when He called Lazarus from the tomb and raised him from the dead, bore witness about it, <sup>18</sup>and for that reason the crowd went out to meet Him; for they had heard that He had performed this sign. <sup>19</sup>Then the Pharisees said among themselves, "You see how you are getting nowhere! Look, the world is running after him!"

Monday

<sup>20</sup>Among those going up to worship at the feast were certain Greeks <sup>21</sup>who came to Philip of Bethsaida in Galilee and asked him, "Sir, we want to see Jesus."<sup>n</sup> <sup>22</sup>Philip came and told Andrew; then Andrew and Philip went to let Jesus know. <sup>23</sup>Jesus answered them, The hour has come for the Son of Man to be glorified. <sup>24</sup>Truly I assure you, unless the grain of wheat that drops into the earth, dies, it remains single, but if it dies, it produces a rich yield. <sup>25</sup>The lover of his life loses it, and the hater of his life in this world preserves it for eternal life. <sup>26</sup>Let one who serves Me follow Me; then where I am, there too will My servant be. If one serves Me, the Father will honor him.

<sup>27</sup>Now My soul is disturbed, and what shall I say? Father, save Me from this hour? But for this I came to this hour. <sup>28</sup>Father, glorify Thy name!

Then a voice came from heaven, I have glorified it and shall glorify it again! <sup>29</sup>The people that stood and listened said, "It thundered!" Others said, "An angel spoke to him!" <sup>30</sup>Jesus replied, This voice did not come for

j) At the home of Simon the leper, Mk. 14:3.

k) With purchasing power of our \$300 or even a year's wages.

l) They greet Him as Messiah with Ps. 118:26. But its real significance even the disciples did not catch. m) Zech. 9:9. n) Prophetic of the coming in of the Gentiles.

## JOHN 12, 13

Monday

My sake but for yours. <sup>31</sup>Now is this world's sentence; now shall the ruler of this world be expelled, <sup>32</sup>and I, when I am lifted up from the earth, shall draw everyone to Myself.<sup>o</sup> <sup>33</sup>This He said signifying what kind of death He was to die.

<sup>34</sup>The people hurled back at Him, "We have learned from the Law that the Christ remains forever, and how can you say that the Son of Man must be lifted up? Who is this Son of Man?"

<sup>35</sup>So Jesus told them, For a little while the Light still shines among you; walk while you have the Light so that darkness may not overtake you. One who walks in darkness does not know where he is going. <sup>36</sup>While you have the Light, put faith in the Light so you may become sons of the Light.

Monday-Tuesday

After saying this, Jesus went away and hid from them. <sup>37</sup>But in spite of all the signs He had done in their presence, they put no faith in Him; <sup>38</sup>so that the saying of Isaiah the prophet was fulfilled:<sup>p</sup> "Lord, who has believed our report and to whom has the arm of the Lord been revealed?"

<sup>39</sup>For this reason they could not believe, for again Isaiah said:<sup>q</sup> <sup>40</sup>"He has blinded their eyes and has calloused their hearts, so they may neither see with their eyes nor understand in their hearts and repent and I should heal them." <sup>41</sup>Isaiah said this, for he saw His glory and spoke of Him.<sup>r</sup>

<sup>42</sup>Nevertheless, many even of the leaders believed in Him but, due to the Pharisees, failed to confess it so they might not be put out of the synagogue; <sup>43</sup>for they preferred men's esteem to divine approval.

<sup>44</sup>But Jesus strongly called out: The believer in Me does not believe in Me but in My Sender, <sup>45</sup>and one looking on Me looks on My Sender. <sup>46</sup>I am come into the world a light, so that

## God's Testimony; The Foot Washing

Monday-Tuesday

no believer in Me may remain in the dark. <sup>47</sup>And if anyone hears My teachings and fails to observe them, I pass no sentence on him; for I did not come to judge the world but to save the world. <sup>48</sup>He who rejects Me and does not accept My teachings has his judge: My spoken word shall sentence him on the last day. <sup>49</sup>For I have not spoken of My own accord, but the Father who sent Me, He gave Me orders what to declare and what to talk over. <sup>50</sup>I know, too, that His bidding means eternal life; so, what I relate I discuss, just as the Father has told Me.

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**13** BEFORE THE PASSOVER FEAST, Jesus, aware that for Him the time had come to leave this world for the Father, showed His own whom He loved in the world that He loved them to the end. <sup>2</sup>At supper time, when the devil had already put the purpose into the heart of Judas Iscariot, Simon's son, to betray Him, <sup>3</sup>Jesus, conscious that the Father placed everything into His hands and that He came from God and was going to God, <sup>4</sup>rose from the table, put away His robe and, taking a towel, girded Himself. <sup>5</sup>Then He poured water into the basin and began to wash the feet of the disciples and to dry them with the towel with which He was girded.

<sup>6</sup>So He approached Simon Peter<sup>a</sup> who told Him, "Lord, You wash my feet?" <sup>7</sup>Jesus answered him, Just now you do not understand what I do, but you will know later on. <sup>8</sup>Peter rejoined, "You shall never, never wash my feet!" To which Jesus replied, If I do not wash you, you are not sharing with Me. <sup>9</sup>Simon Peter said to Him, "Lord, not only my feet but also my hands and my head!" <sup>10</sup>A bathed person, Jesus assured him, does not need to be washed further (than the feet), but is completely cleansed; and you are

<sup>o</sup>) Gentile as well as Jew. <sup>p</sup>) Isa. 53:1. <sup>q</sup>) Isa. 6:9, 10.

<sup>r</sup>) In the vision of ch. 6? Whenever God reveals His being in the Old Testament we may best think of the Son of God, the Word, expressing God.

<sup>a</sup>) The arrangement likely was: Judas to the left, John to the right of Jesus, and Peter taking the lowest place at the end of the semicircle, opposite John. Each leaning on his left elbow, John would be immediately in front or at the bosom of Jesus, and opposite Peter, the two thus communicating face to face.



Thursday evening

cleansed — but not all of you. <sup>11</sup>For he knew His betrayer; so He said, Not all of you are cleansed.

<sup>12</sup>After washing their feet and re-dressing, He reclined again and told them, Do you understand what I have done to you? <sup>13</sup>You call Me "Teacher" and "Lord," and rightly so, because I am. <sup>14</sup>Then if I, your Lord and Teacher, wash your feet, you surely ought to wash one another's feet, <sup>15</sup>for I have set you an example so that you might do just as I did to you. <sup>16</sup>I assure you with all truth, a servant is not superior to his master nor a messenger to his sender. <sup>17</sup>If you grasp these teachings, blessed are you if you practice them.

<sup>18</sup>I am not speaking of you all; I know those I have chosen; but the Scripture is to be fulfilled, "The one eating my bread has raised his heel against me!" <sup>19</sup>Right now I tell you this, before it occurs, so that when it does occur you may believe that I am He. <sup>20</sup>With twofold assurance I tell you, He who welcomes whom I send, welcomes Me, and he who welcomes Me, welcomes My Sender.

<sup>21</sup>At saying this, Jesus was inwardly disturbed, and testified, Most assuredly I tell you that one of you shall betray Me. <sup>22</sup>The disciples looked at each other, undecided to whom He referred. <sup>23</sup>One of His disciples, whom Jesus loved,<sup>t</sup> was reclining next to Jesus, <sup>24</sup>so Simon Peter nodded to him, "Ask whom He means!" <sup>25</sup>Then he, leaning back toward Jesus' bosom, asked Him, "Lord, who is it?" <sup>26</sup>Then Jesus replied, The one to whom I give the bit of bread after dipping. So He took and dipped the mouthful and gave it to Judas Iscariot, Simon's son. <sup>27</sup>And after the mouthful, Satan entered into him. Then Jesus said to him, Do quickly what you are doing! <sup>28</sup>But none of those at the table knew why He told him that. <sup>29</sup>Some had an idea, since Judas had charge of the money-bag, that Jesus remarked to him, "Buy what

Thursday evening

we need for the Feast," or, "Give something to the poor!" <sup>30</sup>Then at once, after taking the bite of bread, he went out. It was then night.

<sup>31</sup>When he had left, Jesus said, Now the Son of Man is glorified, and in Him God is glorified. <sup>32</sup>If God is glorified in Him, then God will in Himself glorify Him and shall glorify Him at once. <sup>33</sup>Little children,<sup>u</sup> I am with you but a little longer. You will be looking for Me and, as I told the Jews so I tell you now, where I go you cannot come. <sup>34</sup>I give you a new command, That you love one another.<sup>v</sup> Just as I love you, so you should love one another. <sup>35</sup>By this everyone will recognize that you are My disciples, if you love one another.

<sup>36</sup>Simon Peter asked Him, "Lord, where are You going?" Jesus replied, Where I am going you cannot follow Me now, but later on you will follow. <sup>37</sup>Peter said to Him, "Lord, for what reason can I not follow You now? I will lay down my life for You!"<sup>w</sup> <sup>38</sup>Jesus replied, Will you lay down your life for Me? With twofold affirmation I tell you, The rooster shall not crow until you have thrice disclaimed Me.

**14** LET NOT YOUR HEARTS BE troubled;<sup>x</sup> you believe in God, believe also in Me. <sup>2</sup>In My Father's house are many places. If this were not so, I would have told you. For I go away to prepare a place for you. <sup>3</sup>And when I have gone and have prepared a place for you, I will come again and take you along to Myself so that where I am, you also will be. <sup>4</sup>And where I am going, you know the way.

<sup>5</sup>Thomas remarked to Him, "Lord, we do not know where you are going; (and) how do we know the way?" <sup>6</sup>To which Jesus replied, I am the Way and the Truth and the Life; no one comes to the Father except through Me. <sup>7</sup>Had you recognized Me, you would have known My Father as well. From now

<sup>t</sup>) It is generally agreed that John means himself.

<sup>u</sup>) A phrase dear to John; cf. 1 Jn. 2:1, 12, 28, etc.

<sup>v</sup>) From this new command, Maundy Thursday, day before Good Friday, is named.

<sup>w</sup>) Peter was sincere but too self-reliant. <sup>x</sup>) Agitated, like troubled water.

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on you do know Him; yes, you have looked at Him.

<sup>8</sup>Philip said to Him, "Lord, show us the Father and it is enough for us."

<sup>9</sup>Jesus replied, How long have I been with you without your recognizing Me, Philip! He who has looked on Me, has looked on the Father. What do you mean by saying, "Show us the Father"? <sup>10</sup>Do you not believe that I am in the Father and the Father in Me? The messages I relate to you all, I do not tell just from Myself; the Father, who dwells in Me, carries on His activities. <sup>11</sup>Believe Me, that I am in the Father and the Father in Me, and if not, then believe on account of the deeds themselves. <sup>12</sup>Doubly I assure you, the believer in Me shall himself do the deeds I do, and shall do greater things than these, for I go to the Father, <sup>13</sup>and I will bring about whatever you ask in My name, so that the Father may be glorified in the Son. <sup>14</sup>I will do whatever you may ask in My name.

<sup>15</sup>If you love Me, you will keep My commands, <sup>16</sup>and I will ask the Father and He will give you another Comforter<sup>z</sup> to stay with you forever, <sup>17</sup>the Spirit of Truth whom the world cannot receive, because it neither observes nor understands Him. You know Him, for He remains with you and will be within you.

<sup>18</sup>I shall not leave you orphans; I will come to you. <sup>19</sup>In a little while the world no longer sees Me; but you will see Me, for I live and you, too, shall live. <sup>20</sup>On that day you will recognize that I am in My Father, and you in Me and I in you. <sup>21</sup>He who has My orders and observes them, he loves Me and he who loves Me shall be loved by My Father. I, too, shall love him and show Myself to him.

<sup>22</sup>Judas — not Iscariot — asked Him, "Lord, how does it happen that you are going to show yourself to us and

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not to the world?" <sup>23</sup>Jesus answered him, If anyone loves Me, he will observe My message and My Father will love him and We will visit him and make Our dwelling with him. <sup>24</sup>One who does not love Me, does not observe My message — though the word you hear is not Mine, but the Father's who sent Me.

<sup>25</sup>I have been telling you this while I am still with you; <sup>26</sup>but the Comforter, the Holy Spirit, which the Father will send in My name, He will teach you everything and will remind you of all that I have told you.

<sup>27</sup>Peace I bequeath to you; My peace I give to you. I do not give you gifts such as the world gives. Do not allow your hearts to be unsettled or intimidated. <sup>28</sup>You heard how I told you: "I go away" and "I come to you." If you loved Me, you would be glad that I go to the Father, for the Father is greater than I.

<sup>29</sup>I have just told you this before it takes place so that, when it does happen, you may have faith. <sup>30</sup>I shall not talk over many things with you any more; for the world's ruler comes. He has no claim on Me; <sup>31</sup>but I act as I do in order that the world may learn that I love the Father and act in full agreement with His orders. Rise! Let us go away from here!<sup>a</sup>

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**15** I AM THE TRUE VINE AND MY Father is the Tiller. <sup>2</sup>Every branch in Me that bears no fruit He prunes away, and whichever bears fruit, He cleans so that it may bear more fruit. <sup>3</sup>You are already clean through the teaching I have talked over with you. <sup>4</sup>Remain in Me and I in you. Just as the branch cannot bear fruit by itself without staying on the vine, so you cannot without staying in Me. <sup>5</sup>I am the Vine, you are the branches. He who remains in Me — and I in him — bears rich fruit. Apart

y) Christ Jesus is God appearing.

z) Paraclete, or Advocate, Intercessor, Counselor. Therefore, Helper, Comforter, that is Strengthened, according to each situation, from cum, with and fortis, firm. He is our Standby.

a) Obviously they left the Upper Room at this point, and as they passed through a vineyard He taught the parable of the vine and its branches. One reason for leaving was that Judas might not find them before Christ had finished His final instructions. Slowly walking, He continued teaching.

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from Me, though, you can do nothing.

<sup>6</sup>Whoever does not remain in Me, is thrown away as a root-sprout and withers; they gather it, throw it into the fire and it burns. <sup>7</sup>If you remain in Me and My words remain in you, then you may ask what you want and it will take place for you.

<sup>8</sup>My Father is honored in this, that you produce rich fruit; then you will be My disciples. <sup>9</sup>Just as the Father has loved Me so I have loved you; continue in this love of Mine. <sup>10</sup>You will remain in My love, if you observe My instructions, just as I observe My Father's instructions and remain in His love.

<sup>11</sup>I have talked these matters over with you so that My joy may be in you and your joy be made complete.

<sup>12</sup>This is My instruction, that you love one another as I have loved you. <sup>13</sup>No one has greater love than this: to lay down his life for his friends. <sup>14</sup>You are My friends if you do what I command you. <sup>15</sup>I no longer call you servants, for a servant does not know what his master is working out; but I have called you friends because I have acquainted you with everything I heard from My Father. <sup>16</sup>You have not chosen Me, but I have chosen you and I have appointed you to go out and produce fruit and keep on producing so that whatever you may ask the Father in My name He may grant you. <sup>17</sup>These are My injunctions to you: Love one another!

<sup>18</sup>If the world hates you, consider that it hated Me first. <sup>19</sup>If you belonged to the world, the world would love its own;<sup>b</sup> but because you are not of the world and I have selected you from the world, therefore the world hates you. <sup>20</sup>Remember My suggestion to you: A servant is not greater than his master. If they persecuted Me, they will persecute you; if they observed My word, they will observe yours; <sup>21</sup>but they will do all this to you on account of My name, for they do not know My Sender.

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<sup>22</sup>Had I not come and spoken to them, they would not be guilty; but now they have no excuse for their sin. <sup>23</sup>He who hates Me, hates My Father as well. <sup>24</sup>Had I not accomplished the works among them which none other ever accomplished, they would be blameless; but now they have seen and have hated both Me and My Father. <sup>25</sup>But so the saying in their Law should be fulfilled; "They hated Me without just cause."

<sup>26</sup>When the Comforter comes, whom I will send you from the Father, the Spirit of Truth which goes out from the Father, He will testify regarding Me; <sup>27</sup>but you too will testify, for you were with Me from the beginning.

**16** I HAVE TALKED THESE MATTERS over with you, so you may not be trapped. <sup>2</sup>They will shut you out from the synagogue; in fact the time comes when whoever kills you supposes that he is rendering service to God. <sup>3</sup>And they will do these things because they know neither the Father nor Me. <sup>4</sup>So I tell you these things in order that, when the time comes, you may remember them.

I did not tell you this from the start, for I was with you; <sup>5</sup>but now I leave for My Sender. Yet, none of you asks Me, "Where are you going?"<sup>c</sup> <sup>6</sup>Instead, your hearts are filled with sorrow because I related these things to you. <sup>7</sup>However, I tell you the truth: My going is for your benefit; for if I do not leave, the Comforter will not come to you; but if I go, then I will send Him to you. <sup>8</sup>When He comes, He will convict the world regarding sin and righteousness and judgment<sup>d</sup> — <sup>9</sup>regarding sin on the one hand because they do not believe in Me; <sup>10</sup>regarding righteousness on the other, because I go to the Father and you see Me no more; <sup>11</sup>also regarding judgment because the ruler of this world is judged.

<sup>12</sup>I have still many things to tell

b) Contrasted to Christian love. We should remember this eternal truth as we labor for Him. "World" here contains the non-Christian sense still felt in the word "worldly."

c) Peter had asked, but with utter lack of spiritual discernment. Ch. 13:36. There was need of clearer understanding.

d) Acquaintance with the Gospel alters each person's relation to Christ; ever after he must accept or reject Him.

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you; but you cannot take them on you now. <sup>18</sup>When He comes, however, the Spirit of Truth will guide you into every truth; for He will not speak on His own account but will say whatever He hears — and He will make known to you what is to take place. <sup>14</sup>He will glorify Me, for He will take from what is Mine and will announce it to you. <sup>15</sup>Everything the Father has is Mine; so I said, He will take from what is Mine and announce it to you.

<sup>16</sup>Just a little while and you will see Me no longer; then again a little while and you will see Me. <sup>17</sup>Then the disciples said to one another, "What does he mean by saying to us, A little while and you will not see Me and again a little while and you will see Me, and I go away to the Father?" <sup>18</sup>So they said, "What does he mean by a little while? We have no idea what he is talking about!"

<sup>19</sup>Jesus knew that they wanted to ask Him, and told them, You are questioning among yourselves about My saying, "A little while and you will not see Me and again a little while and you will see Me"? <sup>20</sup>Truly I assure you that you will be weeping and moaning while the world feels glad; you will be grieved, but your grief will turn to joy.<sup>e</sup> <sup>21</sup>The mother in childbirth has anguish because her time is come, but when she has borne the child she no longer remembers her affliction, because a human being has been born into the world. <sup>22</sup>So you have grief at present, but I will see you again and your hearts will be glad — and no one shall be able to deprive you of that joy.

<sup>23</sup>At that time you will question Me on nothing. Truly I assure you, whatever you ask the Father, He will grant you in My name. <sup>24</sup>Thus far you have asked nothing in My name. Ask and you will receive, so that your joy may be complete.

<sup>25</sup>I have told you these things in illustrations; a time approaches when I

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shall no longer talk to you in figures but shall plainly inform you about the Father. <sup>26</sup>At that time you will pray in My name, and I do not say that I will make request of the Father on your behalf, <sup>27</sup>for the Father Himself loves you, since you have loved Me and have believed that I came from the Father. <sup>28</sup>I did come from the Father and have entered the world; again, I leave the world and go to the Father.

<sup>29</sup>His disciples said (to Him), "Now you are speaking plainly and not in figures; <sup>30</sup>now we know that you are acquainted with everything and do not need anyone to tell you. From this we believe that you came from God."

<sup>31</sup>Jesus replied, You believe just now? <sup>32</sup>[Note! The hour is coming and it has arrived, when you will be scattered each to his place and you will leave Me alone; but I am not alone, for the Father is with Me. <sup>33</sup>I have talked over these things with you so that in Me you may have peace. In the world you are under pressure; but be confident! I have overcome the world.<sup>f</sup>

**17** JESUS SAID THIS, THEN RAISED His eyes toward heaven and said: Father, the hour is come. Glorify Thy Son, so that the Son may glorify Thee; <sup>2</sup>as Thou hast given Him authority over all humankind so that He may give eternal life to all whom Thou hast granted Him.

<sup>3</sup>And this is eternal life: To know Thee, the only true God and Jesus Christ whom Thou hast sent. <sup>4</sup>I have glorified Thee on the earth; I have completed the task Thou gavest Me to do; <sup>5</sup>now glorify Thou Me, Father, with Thine own glory which I had in Thy presence before the world existed. <sup>6</sup>I have made Thy name known to the persons whom Thou gavest Me from the world; they were Thine and Thou gavest them to Me and they have kept Thy word. <sup>7</sup>Now they have realized that all whom Thou hast given Me belong to Thee; <sup>8</sup>for I gave them the

e) By Christ's resurrection and victory for them.

f) While Jesus talked, they slowly walked on from Jerusalem toward Gethsemane. During the "High-priestly Prayer" they may have stood encircling Him, near the Kidron, that is, cedar brook.

Thursday night

words Thou gavest Me, and they have accepted them and have really understood that I came from Thee and they have believed That Thou didst send Me.

<sup>9</sup>I pray for them. I do not pray for the world, but for those whom Thou hast granted Me, for they belong to Thee. <sup>10</sup>Yes, all who are Mine are Thine and Thine are Mine, and in them I am glorified. <sup>11</sup>My presence in the world is over, but these are in the world while I come to Thee. Holy Father, preserve in Thy name those whom Thou hast given Me, so that they may be one as We are.<sup>k</sup> <sup>12</sup>While I was with them I preserved and guarded in Thy name those whom Thou gavest Me and none of them perished except the son of perdition, so that the Scripture was fulfilled. <sup>13</sup>But now I come to Thee and say these things while still in the world, so that they may have My joy completed in their hearts.

<sup>14</sup>I have given them Thy word and the world has hated them, for they are not worldly, just as I am not worldly.

<sup>15</sup>I do not pray that Thou wilt take them out of the world, but that Thou wilt preserve them from the evil one.

<sup>16</sup>As I am not worldly, so they are not worldly. <sup>17</sup>Sanctify them by the truth. Thy word is truth.

<sup>18</sup>As Thou hast sent Me into the world, so I have sent them into the world, <sup>19</sup>and on their behalf I consecrate Myself, so that they, too, may be consecrated by truth.

<sup>20</sup>I am not praying only for them, but also for the believers in Me through their teaching, <sup>21</sup>so that all may be one, as Thou Father in Me and I in Thee, so they may be in Us, and so that the world may believe Thou hast sent Me.<sup>h</sup> <sup>22</sup>I have given them the glory which Thou gavest Me, so they may be one as We are one — <sup>23</sup>I in them and Thou in Me, so that we may be completed into one; that the world may recognize that Thou hast sent

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Me and hast loved them as Thou hast loved Me.

<sup>24</sup>Father, I would have those whom Thou hast given Me, to be with Me where I am, so they may see My glory, which Thou gavest Me out of love before the founding of the world.

<sup>25</sup>Righteous Father, the world has not known Thee, but I know Thee continually, and these have realized that Thou hast sent Me. <sup>26</sup>I both have made known and will make known to them Thy name, so that Thy love for Me as well as I Myself may be in them.

Midnight of Thursday-Friday

**18** <sup>HAVING UTTERED THESE WORDS,</sup> Jesus went out with His disciples across the Kidron<sup>1</sup> brook to a garden which He and His disciples entered. <sup>2</sup>But Judas, His betrayer, knew the spot; for Jesus often met there with His disciples. <sup>3</sup>So Judas, taking charge of a detachment<sup>1</sup> and of the chief priests' and Pharisees' attendants, arrived there with torches, lamps, and weapons.

<sup>4</sup>Then Jesus, aware of everything that would befall Him, went out and asked them, For whom are you looking? <sup>5</sup>They replied, "Jesus of Nazareth." Jesus told them, I am He. And Judas, His betrayer, was standing with them.

<sup>6</sup>When He said to them, I am He, they started backward and fell to the ground. <sup>7</sup>Once more He asked them, Whom do you seek? And they said, "Jesus of Nazareth." <sup>8</sup>Jesus replied, I told you that I am He, so if you are after Me, let these escape. <sup>9</sup>Thus the word He had spoken was verified, "None of those Thou gavest Me, I let go to destruction."

<sup>10</sup>Then Simon Peter drew the sword he had, and struck the high priest's servant, severing his right ear — the servant's name was Malchus. <sup>11</sup>But Jesus said to Peter, Sheathe your sword. The cup which My Father has given Me, shall I not drink it?

<sup>g</sup>) United in love, harmonious in will, one heavenly family.

<sup>h</sup>) Christ living in us is Christ proved to the world. <sup>1</sup>) Kidron, cedar.

<sup>j</sup>) Roman soldiers without whom the temple attendants would hardly be allowed to form a band at night.

## JOHN 18 *Peter Follows and Denies; Jesus before Annas, Caiaphas and Pilate*

Midnight of Thursday-Friday

<sup>12</sup>Then the detachment and the colonel<sup>k</sup> together with the Jewish attendants took hold of Jesus, bound Him <sup>13</sup>and conducted Him first to Annas, for he was father-in-law to Caiaphas, that year's high priest — <sup>14</sup>the Caiaphas who advised the Jews that one man's death would benefit the people.

Friday, 3:00-6:00 A.M.

<sup>15</sup>But Simon Peter followed Jesus with another disciple,<sup>1</sup> and as that disciple was acquainted with the high priest, he entered along with Jesus in the high priest's courtyard, <sup>16</sup>while Peter stood outside by the door. Then that other disciple, the high priest's acquaintance, came out to speak to the portress and brought in Peter.

<sup>17</sup>The girl in charge of the door then said to Peter, "Are you not one of that man's disciples, too?" He replied, "I am not!" <sup>18</sup>But the servants and the attendants stood by a pile of burning coals they had made and warmed themselves, for it was cold. And Peter, standing with them, also warmed himself.

<sup>19</sup>Meanwhile the high priest examined Jesus regarding His disciples and about His teaching. <sup>20</sup>Jesus answered him, I have openly spoken to the world; I have been teaching right along in the synagogue and in the temple, where all the Jews gathered, and I have said nothing in secret. <sup>21</sup>Why do you examine Me? Examine those who heard what I told them; they know what I said.

<sup>22</sup>When Jesus said this, one of the attendants standing by slapped Him in the face, saying, "Is this the way to answer the high priest?" <sup>23</sup>Jesus answered him, If I spoke wrongly, give evidence of the wrong; but if properly, why do you hit Me?<sup>m</sup> <sup>24</sup>Then Annas sent Him bound to the high priest Caiaphas.

<sup>25</sup>But Simon Peter was standing and

Friday, 3:00-6:00 A.M.

warming himself, when they said to him, "Are not you a disciple of his?" He denied it and said, "I am not!" <sup>26</sup>One of the high priest's servants, a relative of the one whose ear Peter had cut off, said, "Did not I see you in the garden with him?" <sup>27</sup>Then Peter again made denial, and instantly the rooster crowed.

Friday morning, 6:00-9:00

<sup>28</sup>Then they conducted Jesus from Caiaphas to the praetorium.<sup>n</sup> But it was early morning and they did not personally enter the palace, so they might not be defiled but might eat the Passover. <sup>29</sup>So Pilate went out to them and asked, "What charge do you bring against this man?" <sup>30</sup>They answered him, "If he were not a criminal, we would not have committed him to you."<sup>o</sup>

<sup>31</sup>Pilate told them, "You take him and sentence him according to your law." The Jews then rejoined, "We have no right to execute anyone." <sup>32</sup>So the word of Jesus came true which He had spoken indicating the nature of His impending death.

<sup>33</sup>Then Pilate entered the palace again and summoned Jesus, whom he asked, "Are you the king of the Jews?" <sup>34</sup>Jesus replied,<sup>p</sup> Do you say this of your own accord or have others told you about Me? <sup>35</sup>Pilate answered Him, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

<sup>36</sup>Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My attendants would have struggled to prevent My being delivered to the Jews. But really the source of My kingdom is not here. <sup>37</sup>Pilate then said to Him, "You are a king, then?" To which Jesus replied, You say correctly that I am a King.<sup>q</sup> For this purpose was I born and for this I entered the world, that I might testify to the truth. Everyone who loves the

k) "Chiliarchos," leader of a thousand.

l) Again, we believe, John is mentioning himself. The two should have stayed together.

m) Our Lord's own commentary on turning the other cheek, Matt. 5:39.

n) Always Roman headquarters; in this case the palace Herod had built.

o) Which was no legal charge, but rather a confession that they had none.

p) To reasonable questions Jesus readily replied.

q) King of kings and not alone of some single nation.

Friday morning, 6:00-9:00

truth listens to My voice. <sup>38</sup>Pilate remarked to Him, "What is truth?"

With these words he went outside again to the Jews and told them, "I find him not guilty at all; <sup>39</sup>but it is your custom to have me set one free for you at the Passover; so, do you want me to liberate for you the king of the Jews?" <sup>40</sup>Then they shouted repeatedly, "Not this fellow, but Barabbas." Yet Barabbas was a robber.

**19** THEREUPON PILATE TOOK JESUS and let Him be lashed. <sup>2</sup>Besides, the soldiers wove together a crown of thorns and set it down on His head; they also dressed Him in a purple robe, <sup>3</sup>stepped in front of Him and said, "Hail, King of the Jews!" And they slapped Him in the face.

Friday morning

<sup>4</sup>Once more Pilate came out and addressed them. "Notice! I bring him out to you, so you may know I find him not guilty." <sup>5</sup>Then Jesus came outside, wearing the thorny crown and the purple robe. Pilate said to them, "Behold the man!"<sup>r</sup>

<sup>6</sup>When the chief priests and their attendants saw Him, they shouted, "Crucify! Crucify!" Pilate told them, "You take him and do the crucifying, for I find no guilt in him!" <sup>7</sup>The Jews replied, "We have a Law and by that Law he ought to die, for he made himself God's Son."

<sup>8</sup>At hearing that word, Pilate felt still more alarmed. <sup>9</sup>Again he entered the palace and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>Pilate said to Him, "You do not talk to me? Do you not know that I have power to liberate you and I have power to crucify you?" <sup>11</sup>Jesus replied, "You have no power whatever of your own, but only what is granted you from above. For this reason My betrayer has greater sin than you have."

<sup>12</sup>From then on Pilate was anxious to set Him free; but the Jews kept

Friday morning,

shouting, "If you liberate him, you are no friend of Caesar's. Whoever makes himself king, rebels against Caesar!"

<sup>13</sup>On hearing their words, Pilate led Jesus out and sat down in the judgment seat at a place called Mosaic Pavement, or in Hebrew, Gabbatha. <sup>14</sup>It was Passover Preparation, about twelve o'clock.<sup>s</sup>

He said to the Jews, "Behold! Your king!" <sup>15</sup>Then they cried out, "Away, away with him! Crucify him!" Pilate asked them, "Shall I crucify your king?" The chief priests answered, "We have no king except Caesar!" <sup>16</sup>Then he handed Him over to be crucified.

From near noon until 3:00 P.M. Friday

<sup>17</sup>So they took Jesus along and, carrying the cross Himself,<sup>t</sup> He went away to a place called Skull, that is in Hebrew, Golgotha, <sup>18</sup>where they crucified Him; and with Him two others, one on each side, with Jesus in the center. <sup>19</sup>Pilate wrote a title and put it on the cross. It was written, "Jesus, the Nazarene, the king of the Jews."<sup>u</sup> <sup>20</sup>Many of the Jews read the title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek.

<sup>21</sup>Then the chief priests of the Jews said to Pilate: "Do not write, 'The king of the Jews,' but that he himself said, 'I am the King of the Jews.'" <sup>22</sup>Pilate answered, "What I have written, I have written."

<sup>23</sup>When the soldiers crucified Jesus, they took His clothes and divided them in four parts, a part for each soldier; the tunic, too, but as it was seamless, woven all the way from the neck down, <sup>24</sup>they said to each other, "Let us not tear it, but draw lots whose it will be." So that the Scripture was fulfilled,<sup>v</sup> "They divided my clothes among themselves and for my clothing they cast the lot." So then the soldiers did this.

<sup>25</sup>But by the cross of Jesus stood His

r) Pilate said in Latin: Ecce homo!

s) "Twelve o'clock" allows much leeway, as does "nine o'clock," without timepieces. Friday was Passover Preparation day; but the lamb had been eaten Thursday night.

t) Jesus started with the cross. u) Words differed slightly in the different languages.

v) Ps. 22:18.

## JOHN 19, 20

From near noon until 3:00 P.M. Friday

mother, and His mother's sister,<sup>w</sup> Mary the wife of Cleopas, and Mary Magdalene. <sup>26</sup>Then Jesus, seeing His mother and the disciple whom He loved standing there, said to His mother, Woman, see your son! <sup>27</sup>Then to the disciple He said, See your mother! And from that moment the disciple took her into his keeping.<sup>x</sup>

<sup>28</sup>After this, since Jesus knew that everything was already completed to the fulfillment of the Scripture, He said, I am thirsty. <sup>29</sup>A vessel full of vinegar stood there; so they stuck a sponge soaked in vinegar to a hyssop stick and held it to His mouth. <sup>30</sup>When Jesus had taken the vinegar, He said, It is finished; then, bowing the head, He yielded up the spirit.

Between 3:00 and 6:00 P.M.

<sup>31</sup>Now since it was Preparation, the Jews, in order not to have the bodies remain on the cross over the Sabbath, which was a specially important day, requested Pilate to have the legs broken and the bodies removed. <sup>32</sup>So the soldiers came and broke the legs of the first and of the other who was crucified with Him; <sup>33</sup>but when they came to Jesus and saw that He was already dead, they did not break His legs. <sup>34</sup>However, one of the soldiers pierced His side with a spear and instantly blood and water came out. <sup>35</sup>The eyewitness<sup>y</sup> has testified and his testimony is true; he knows that he tells the truth in order that you may believe. <sup>36</sup>For these things happened so that the Scripture might be carried out, "Not a bone of his shall be broken."<sup>z</sup> <sup>37</sup>And once more another Scripture says, "They shall look on him whom they have pierced."<sup>a</sup>

Between 3:00 and 6:00 P.M. Friday

<sup>38</sup>After this, Joseph of Arimathea, a disciple of Jesus, but secretly so for fear of the Jews, asked Pilate if he might remove the body of Jesus, and Pilate gave permission; so he went and re-

## Jesus Placed in Unused Tomb

Between 3:00 and 6:00 P.M. Friday

moved His body. <sup>39</sup>Nicodemus, who had earlier called on Him at night, also came and brought a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup>Then they took the body of Jesus and wrapped it with the aromatics in the linen clothes, as was the Jewish custom for burial.

<sup>41</sup>Now there was near the place where He was crucified a garden, and in the garden a new tomb in which none had ever yet been laid; <sup>42</sup>there they laid Jesus, because it was the Jews' Preparation, and the tomb was close by.

Sunday morning, April 9

**20** BUT EARLY THE FIRST DAY OF the week, when it was still dark, Mary Magdalene came to the sepulchre and noticed the stone removed from the tomb. <sup>2</sup>Then she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord out of the tomb and we do not know where they have laid Him."

<sup>3</sup>Then Peter and the other disciple came out and made their way to the sepulchre. <sup>4</sup>The two came running together; but the other disciple ran ahead, faster than Peter, and arrived at the tomb first.<sup>b</sup> <sup>5</sup>As he stooped, he saw the linen clothes lying; however, he did not go in. <sup>6</sup>Then Simon Peter came behind him, entered the tomb and saw the linens lying, <sup>7</sup>also the handkerchief<sup>c</sup> that had been around His head, not lying with the linens but wrapped by itself in its particular place. <sup>8</sup>Then the other disciple, who had reached the sepulchre first, entered in, too, and saw and believed — <sup>9</sup>for as yet they did not understand the Scripture that He must rise from the dead. <sup>10</sup>Then the disciples went home again.

<sup>11</sup>But Mary stood outside the tomb, weeping. While she was weeping, she stooped to look into the tomb <sup>12</sup>and saw two angels in white sitting,

w) Salome, Mk. 15:40, who was the wife of Zebedee and mother of James and John, Matt. 27:56, was there, too. x) Temporarily in Jerusalem.

y) John himself, apparently the only apostle at the cross.

z) No bone of the Pascal lamb must be broken, Ex. 12:46, which became typical of Christ, Ps. 34:20; cf. 1 Cor. 5:7. a) Zech. 12:10; cf. Rev. 1:7.

b) John was younger; Peter more impetuous.

c) Used in life to wipe off sweat; in death to remove moisture from head and face.



*Mistaken for Gardener; Christ with Ten, and Eleven, Apostles* JOHN 20, 21

Sunday morning, April 9, 30 A.D.

one at the head and the other at the feet where the body of Jesus had lain. <sup>13</sup>They said to her, "Woman, why are you crying?" She told them, "Because they have taken away my Lord and I do not know where they have placed Him."

<sup>14</sup>On saying this, she turned around and saw Jesus standing there, but she did not recognize Him. <sup>15</sup>Jesus said to her, Woman, why are you crying? Whom do you seek? Supposing He was the gardener, she told Him, "Sir, if you have carried Him off, tell me where you put Him and I will remove Him." <sup>16</sup>Jesus said to her, Mary! Turning completely round, she said to Him in Hebrew, "Rabboni," which means, "My Teacher."

<sup>17</sup>Jesus told her, Do not cling to Me, for I have not yet ascended to the Father; but go to My brothers and tell them: "I ascend to My Father and your Father, to My God and your God."

<sup>18</sup>Mary Magdalene went away, bringing the disciples news, "I have seen the Lord and He told me this."

Sunday evening

<sup>19</sup>When it was evening that same first day of the week, and, out of fear of the Jews, the doors were shut where the disciples met, Jesus came and stood in their midst and said to them, Peace to you! <sup>20</sup>Upon saying this He showed them His hands and side; so the disciples were glad to see the Lord. <sup>21</sup>Then He said to them again, Peace to you! Just as the Father sent Me forth so I send you. <sup>22</sup>This said, He breathed on them and said, Receive the Holy Spirit! <sup>23</sup>If you forgive the sins of any, they are forgiven them; if you retain those of anyone, they are retained.<sup>d</sup>

Sunday evening, April 9, 30 A.D.

<sup>24</sup>But Thomas, called the Twin, one of the twelve, was not with them when Jesus came; <sup>25</sup>so the other disciples told him, "We have seen the Lord!" But he replied, "Unless I see in his hands the print of the nails and put my finger in the mark of the nails

Sunday evening, April 9, 30 A.D.

and thrust my hand in his side, I will not at all believe."

Sunday, April 16, 30

<sup>26</sup>A week later His disciples were again indoors and Thomas with them. Though the doors were shut, Jesus came and stood in their midst and said, Peace to you! <sup>27</sup>He then spoke to Thomas, Reach your finger here and see My hands; reach and thrust your hand into My side and become no unbeliever but a believer! <sup>28</sup>Thomas answered Him, "My Lord and my God!" <sup>29</sup>Jesus said to him, You have believed because you have seen Me. Blessed are those who believe without seeing.

<sup>30</sup>Many other signs Jesus wrought, indeed, with His disciples present, that are not written in this book; <sup>31</sup>but these are written so that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life through His name.

April-May, 30 A.D.

**21** AFTER THIS, JESUS SHOWED Himself again to the disciples, by the sea of Tiberias, and this was the way He appeared: <sup>2</sup>There were together Simon Peter, and Thomas, called the Twin, and Nathaniel of Cana in Galilee, also the sons of Zebedee and two more of His disciples. <sup>3</sup>Simon Peter told them, "I go fishing!" They said, "And we are coming with you!"

So they went off and (at once) boarded the boat and that night they caught nothing. <sup>4</sup>Day had already dawned when Jesus stood on shore. The disciples, however, did not know it was Jesus. <sup>5</sup>Then Jesus said to them, Boys, have you nothing besides bread? <sup>6</sup>They answered Him, "No." <sup>7</sup>But He told them, Cast the net to the right of the boat and you will catch! So they cast, and could not draw up the net any more, due to the mass of fish.

<sup>7</sup>The disciple whom Jesus loved then said to Peter, "It is the Lord!" So Simon Peter, hearing, "It is the Lord!" wrapped his work jacket around him, for he was stripped, and flung himself

d) Through the Holy Spirit, just promised, they, with every true witness, were to bring deliverance from sin, a freedom confined to those receiving and responding to the Gospel.  
e) Fish to go with the bread, the two eaten alternately, probably not sandwiched.

## JOHN 21

April-May, 30 A.D.

into the sea. <sup>8</sup>The rest of the disciples came with the boat — for they were near shore, only about a hundred yards away — hauling in the net of fish.

<sup>9</sup>As they disembarked for shore they saw a charcoal fire on the ground with fish on it, and bread. <sup>10</sup>Jesus told them, Bring some of the fish you have just caught. <sup>11</sup>Simon Peter boarded the boat and hauled the net to shore, filled with a hundred and fifty-three large fish, and though there were so many, the net did not tear.

<sup>12</sup>Jesus told them, You come and have breakfast! None of the disciples dared ask Him, "Who art Thou?" for they knew it was the Lord.<sup>f</sup> <sup>13</sup>Jesus came and took the bread and gave it to them and similarly the fish. <sup>14</sup>That was, indeed, the third time Jesus appeared to the disciples after rising from the dead.<sup>g</sup>

<sup>15</sup>When they had breakfasted, Jesus said to Simon Peter, Simon, son of John, do you love Me more dearly than these do? He said to Him, "Yes, Lord, Thou knowest that I love Thee as a dear friend!" He told him, Feed My lambs. <sup>16</sup>For the second time Jesus asked him, Simon, son of John, do you love Me dearly? He replied, "Yes, Lord, Thou knowest that I love Thee as a dear friend!" Jesus told him, Tend My sheep. <sup>17</sup>The third time He asked him, Simon, son of John, do you love Me as a dear friend?<sup>h</sup> Peter felt distressed because the third time He asked

## With Seven at the Lake, Reinstates Peter

April-May, 30 A.D.

him, Do you love Me? and said to Him, "Lord, Thou knowest everything, Thou knowest that I love Thee as a dear friend!" Jesus told him, Feed My sheep. <sup>18</sup>Truly I assure you, when you were young you girded yourself and went about where you wished; but when you grow old, you will hold out your hands and another will gird you and conduct you where you do not want to go.

<sup>19</sup>He said this to indicate with what kind of death he would glorify God. On saying this to him, He added, Follow Me! <sup>20</sup>Peter turned around and saw following him the disciple whom Jesus loved, who at the supper had leaned at His bosom to say, "Lord, who is your betrayer?" <sup>21</sup>Noticing him, Peter asked Jesus, "Lord what about him?" <sup>22</sup>Jesus told him, If I want him to remain until I come, what is it to you? You follow Me!

<sup>23</sup>The word then went out among the brotherhood,<sup>i</sup> that that disciple would not die; however, Jesus did not say, "He shall not die!" but, "If I want him to remain till I come, what is it to you?"

<sup>24</sup>This is the disciple who testifies to these facts and has written them, and we know that his testimony is true.

<sup>25</sup>There are, besides, many other activities in which Jesus engaged, but if they were all described in detail, I suppose the world itself would not have room for the written volumes.

f) His glorified body, so similar and still so much more glorious! Although knowing it was He, it was hard for them to believe their eyes. g) To the group.

h) "Agapao" is used for God's love to us and ours for Him. It means benevolent love, seeking the welfare of the one loved; it is steadfast and broad. "Phileo" is more individualistic and emotional; it expresses our love for disciples. It was Peter's love. Our Lord graciously used Peter's own expression for the third question, for while Peter felt more than friendly toward Him, he loved Him as unsteadily as most of us do.

i) Brothers, used only here and Matt. 23:8 in the Gospels, to denote the unity of believers; but frequently in Acts and subsequent sacred Writings.

# ACTS

## OF THE APOSTLES

Written by Luke, probably 63 A.D.

**1** THE FORMER NARRATIVE I COMPOSED, O Theophilus, regarding all that Jesus began to do and to teach <sup>2</sup>until the day of His ascension, after giving His orders through the Holy Spirit<sup>a</sup> to the apostles, whom He had chosen <sup>3</sup>and to whom He showed Himself alive after His suffering by many convincing proofs for forty days, appearing to them and discussing the interests of the kingdom of God.

<sup>4</sup>And as He met with them, He charged them: Do not leave Jerusalem, but await the Father's promise which you heard Me tell; <sup>5</sup>for while John baptized with water, after a few days you will be baptized with the Holy Spirit.

<sup>6</sup>So those who were meeting asked Him, "Lord, dost Thou at this time restore the kingdom to Israel?" <sup>7</sup>He said to them, It is not your affair to know times or seasons such as the Father has placed under His personal authority; <sup>8</sup>but you will receive power when the Holy Spirit comes upon you, and you will be My witnesses both in Jerusalem and in all Judea and in Samaria and to the remotest end of the earth.

Thursday, May 18, 30 A.D.

<sup>9</sup>Upon saying this and while they were looking on, He was taken up and a cloud carried Him up from their view. <sup>10</sup>And as they kept gazing intently toward heaven at His departing, look! two men in white clothing were

Thursday, May 19, 30 A.D.

standing by them, <sup>11</sup>who also said, "Men of Galilee, why do you stand gazing into heaven? This Jesus, who was taken up from you into heaven, will come again in the same manner in which you have seen Him entering heaven."

May 20-28, 30 A.D.

<sup>12</sup>Then they went back to Jerusalem from the Mount of Olives, which is near Jerusalem — a Sabbath day's walk.

<sup>13</sup>And when they arrived they went up to the upper room where they usually met: Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James. <sup>14</sup>All these engaged constantly and with one mind in prayer, together with the women and Mary the mother of Jesus, and with His brothers.<sup>b</sup>

<sup>15</sup>In those days Peter arose among the brotherhood — there was a gathering of about a hundred and twenty persons — <sup>16</sup>and said, "Brother men,<sup>c</sup> the Scripture had to be fulfilled which the Holy Spirit foretold through the lips of David concerning Judas, who became guide to those who arrested Jesus; <sup>17</sup>for he was counted with us and got his allotted share of this ministry. <sup>18</sup>Then from the wages of crime he even bought a field, and falling headlong he burst asunder and all his intestines gushed out," <sup>19</sup>as became

a) The saving work of Christ is done; now the Holy Spirit takes charge. Throughout this Book He directs believers.

b) The other sons of Mary did not believe before Christ's resurrection, Jn. 7:5. Jesus appeared to James, 1 Cor. 15:7, the oldest of the four, Matt. 13:55; Mk. 6:3. c) Literally, Men, brothers.

## ACTS 1, 2 *Pentecost; Spirit Baptism; Tongues; Mockery; Peter's Effective Appeal*

May 20-28, 30 A.D.

known to the whole Jerusalem population so that they named that field in their own dialect, Akeldama, that is blood-field.

<sup>20</sup>"For in the book of Psalms it is written, 'Let his dwelling be desolate and may no one live in it,'<sup>d</sup> and, 'Let another take up his charge.'<sup>e</sup> <sup>21</sup>So then, one of the men who accompanied us all the time the Lord Jesus went in and out with us, <sup>22</sup>beginning from the baptism of John and on to the day when He was taken up from us, one of these must be our fellow witness of His resurrection."<sup>e</sup>

<sup>23</sup>So they put up two names, Joseph called Barsabbas, surnamed Justus, and Matthias, <sup>24</sup>and they prayed, "Thou, Lord, knower of all hearts, make clear which one of these two Thou hast selected <sup>25</sup>to take the position of this ministry and apostolate from which Judas deserted to go to his own place."

<sup>26</sup>They cast lots for them and the lot fell on Matthias, who was voted a place with the eleven apostles.

Sunday, May 28, 30 A.D.

**2** WHEN THE DAY OF PENTECOST had fully come, they were all unitedly in one place, <sup>2</sup>when suddenly there came a roaring from heaven like the driving of a mighty wind and it filled the whole house where they were sitting. <sup>3</sup>There appeared to them also tongues like flames that were distributed and that settled on each one of them. <sup>4</sup>And they were all filled with the Holy Spirit, and began to speak in foreign languages just as the Spirit granted them expression.

<sup>5</sup>And there were devout Jews staying at Jerusalem from every nation under heaven, <sup>6</sup>and when this sound was heard, the crowd collected and felt confused, for each one heard them speak in his native language. <sup>7</sup>Astounded and amazed, they said, "Are not all those who do the talking Galileans? <sup>8</sup>How is it then that we each hear them in our native speech in which we were

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born? <sup>9</sup>Parthians, Medes, Elamites, dwellers of Mesopotamia, of Judea, Cappadocia, Pontus, and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs; we hear them telling in our own languages the excellencies of God."<sup>f</sup> <sup>12</sup>They were all amazed and at a loss, remarking to one another, "How will this turn out?" <sup>13</sup>But others said sneeringly, "They had too much new wine."

<sup>14</sup>Then arose Peter, representing the eleven, and raising his voice, he addressed them: "Jewish men and Jerusalem residents, you should all understand this, so take note of what I say. <sup>15</sup>These men are not drunk as you suppose, for it is only nine o'clock in the morning; <sup>16</sup>but this is what was spoken through the prophet Joel: <sup>17</sup>'It shall be in the last days, says God, I will pour out My Spirit upon all flesh. Your sons and your daughters shall prophesy and your youths shall see visions; your elders shall dream dreams, <sup>18</sup>and on My servants and My maids I shall in those days pour out of My Spirit and they shall prophesy.'<sup>g</sup> <sup>19</sup>I will present wonders, too, in heaven above and signs on the earth below, — blood and fire, and smoky mist. <sup>20</sup>The sun shall be turned to darkness and the moon to blood before that great and conspicuous day of the Lord arrives. <sup>21</sup>This, too, shall be: 'whoever shall call on the Lord's name shall be saved.'

<sup>22</sup>"Men of Israel, listen to these words: Jesus the Nazarene, a Man divinely accredited to you through mighty works and wonders and signs, which God wrought through Him in your midst, as you personally know, <sup>23</sup>who under the determined will and foreknowledge of God was betrayed by lawless hands and whom you killed by nailing Him to the cross, — <sup>24</sup>Him God raised up by unfastening the cords of death; for He could not be held in

d) Ps. 69:25.

e) Required apostolic qualifications that could be met only in the first century. In a strict sense Paul did not meet them.

f) This was no babbling in unknown tongues; their languages were used by the worshipers.

g) No emphasis on tongues but on inspired testimony. Cf. Joel 2:28, 31.

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its grip. <sup>25</sup>For David says with Him in view,<sup>h</sup> 'I saw the Lord constantly before me; for He is at my right hand that I be not overthrown. <sup>26</sup>For this my heart is gladdened and my tongue is jubilant; my flesh,<sup>i</sup> too, shall still have rest in hope; <sup>27</sup>because Thou wilt not abandon my soul to the grave, neither wilt Thou permit Thy holy one to see corruption. <sup>28</sup>Thou hast acquainted me with the ways of life; Thou wilt fill me with good cheer in Thy presence!

<sup>29</sup>"Brother men, it is fitting that I speak plainly to you about the patriarch David, how he died and was buried, and his tomb is with us to this day. <sup>30</sup>So, being a prophet and knowing that God had sworn to him with an oath to seat one of his descendants on his throne, <sup>31</sup>he was looking ahead and spoke of the resurrection of Christ, that He would not be abandoned to the realm of the dead; neither would His flesh see corruption. <sup>32</sup>This Jesus, God has raised up; of this we all are witnesses.

<sup>33</sup>"So, lifted high by the right hand of God and receiving from the Father the promise of the Holy Spirit, He has poured out what you both see and hear. <sup>34</sup>For David did not ascend to heaven; but he says,<sup>j</sup> 'The Lord said to my Lord; Sit at My right hand <sup>35</sup>until I place your enemies for a footstool of your feet.'

<sup>36</sup>"Without a shadow of doubt, then, let the whole house of Israel acknowledge that God made Him both Lord and Christ, this Jesus whom you crucified."

<sup>37</sup>As they were listening, they<sup>k</sup> were moved to the depths of their hearts; so they said to Peter and the rest of the apostles. "Brother men, what should we do?" <sup>38</sup>Peter responded, "Repent and be baptized, each of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of

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the Holy Spirit; <sup>39</sup>for the promise is to you and to your children and to all those far away as many as the Lord our God may call."

<sup>40</sup>With more words and in different ways he charged them earnestly and warned them: "You be saved from this crooked generation." <sup>41</sup>Then those, who welcomed his message, were baptized, and there were added that day about three thousand souls.

<sup>42</sup>And they attended constantly to the apostles' instruction and to the fellowship in the breaking of bread and in prayers. <sup>43</sup>But awe fell on every soul, as many wonders and signs took place in Jerusalem through the apostles. 30-31 A.D.

<sup>44</sup>The believers all met together and had everything jointly; <sup>45</sup>they sold their property and their belongings and distributed them to all as anyone might have need.<sup>l</sup> <sup>46</sup>Daily they regularly frequented the temple with a united purpose, and at home they broke bread together. So they received nourishment, <sup>47</sup>praising God with happy and unruffled hearts, and enjoying the good will of all the people,<sup>m</sup> while daily the Lord added to the group those who were being saved.

**3** NOW PETER AND JOHN WENT UP to the temple for the three o'clock hour of prayer<sup>n</sup> <sup>2</sup>when a man, lame from his birth, was carried by, whom every day they placed at the temple gate called Beautiful to beg alms from those frequenting the temple.

<sup>3</sup>As he noticed Peter and John at the point of entering the temple, he asked for charity; <sup>4</sup>but Peter fixed his eyes on him, and so did John, and said, "Look at us!" <sup>5</sup>So he watched them closely, expecting to get something from them; <sup>6</sup>but Peter said, "Neither silver nor gold is mine, but I will give you what I have: in the name of Jesus Christ the Nazarene,<sup>o</sup> walk!" <sup>7</sup>And,

h) Ps. 16 which could not in full be applied to the poet. i) His body. j) Ps. 110:1.

k) Not all, but a great number.

l) Individual Christians who had, supplied wants of those who had not.

m) Of the common people; rarely of the leaders.

n) Time of evening sacrifice. Hebrew worship was not neglected by Jewish Christians.

o) On Christ's authority.

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gripping him by the right hand, he raised him up.

<sup>8</sup>Instantly his feet and ankles grew firm, he leaped up and stood, then walked about and entered the temple<sup>p</sup> with them, walking and leaping and praising God.

<sup>9</sup>When the people all saw him walking around and praising God, <sup>10</sup>and recognized him as the one who used to sit at the Beautiful Gate of the temple, they were completely overcome with awe and amazement at his experience. <sup>11</sup>And as he kept clinging to Peter and John, all the people ran crowding toward them at the vestibule called Solomon's. <sup>12</sup>And Peter, when he noticed it, addressed the people:

"Men of Israel, why are you surprised at this? And why are you staring at us as if we had made him to walk through our own power or piety? <sup>13</sup>The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and disowned before Pilate, when he had decided to set Him free. <sup>14</sup>But you disclaimed the Holy and Righteous One and requested a murderer for your reward. <sup>15</sup>You killed the Prince of Life, whom God raised from the dead—of this we are witnesses. <sup>16</sup>By faith in His name this person, whom you see and recognize, His name has strengthened, and faith in Him gave him this perfect health you all observe.

<sup>17</sup>"Now I know, brothers, that you behaved ignorantly just as your leaders did; <sup>18</sup>but God has thus fulfilled what He made known beforehand through the lips of all the prophets, that His Christ<sup>q</sup> was to suffer. <sup>19</sup>So, repent and turn, so that your sins may be wiped away and that seasons of refreshing may come from the presence of the Lord, <sup>20</sup>as he sends Christ Jesus, who is designated for you, <sup>21</sup>whom heaven had to receive until the times of universal restoration of which God spoke through the ages by the lips of His

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holy prophets. <sup>22</sup>In fact Moses said:

<sup>r</sup>"The Lord God will raise up from among your brothers a prophet like me. Listen to everything he may tell you; <sup>23</sup>and every soul that will not listen to that prophet shall be utterly destroyed from among the people.'

<sup>24</sup>"So all the prophets that have spoken, from Samuel down, successively, have announced these times of ours. <sup>25</sup>You are the heirs of the prophets and of the Covenant that God established with our fathers when He said to Abraham, 'Through your posterity all the families on earth shall be blessed.'

<sup>26</sup>"For you primarily God raised up His Servant, whom He sent to bless you, as each of you turns from his evil ways."

**4** WHILE THEY<sup>s</sup> WERE SPEAKING TO the people, the priests, the temple commandant and the Sadducees surprised them, <sup>2</sup>chagrined because they taught the people and preached the resurrection of the dead through Jesus. <sup>3</sup>They seized them and, as it was already evening, they put them in custody until next morning. <sup>4</sup>But many of those who had heard the message believed, and their number grew to about five thousand.

<sup>5</sup>Next morning their rulers as well as the elders and scribes gathered at Jerusalem <sup>6</sup>with Annas<sup>t</sup> the high priest and Caiaphas and John and Alexander and whoever belonged to the high priest's clan, <sup>7</sup>and placing them in the center, they inquired, "Through what power or by what name have you done this?" <sup>8</sup>Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people, <sup>9</sup>if today we are being called to account for benevolent service to a cripple, by which he was cured, <sup>10</sup>then you and all the people of Israel should know that by the name of Jesus Christ of Nazareth whom you crucified, whom God raised from the dead, through Him this man stands before you in prime condition." <sup>11</sup>He is,

p) The temple courts; only priests entered the sanctuary.

q) His Anointed. r) Deut. 18:15. True supremacy of Christ.

s) John must have spoken, too, though no words of his are reported.

t) Annas had been high priest A.D. 7-14 and was then deposed by the Roman governor; but the title clung. u) The healed man went to court with them.

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'The stone despised by you the builders, which became the head of the corner.' <sup>12</sup>And there is salvation through no one else; for there is no other name under heaven given among men by which we must be saved."

<sup>13</sup>As they observed the freedom of speech on the part of Peter and John and took in that they were men without schooling or skill, they marveled and they recognized them as having been with Jesus. <sup>14</sup>Besides, looking at the man standing with them perfectly healed, they had nothing controversial to say. <sup>15</sup>But, ordering them to withdraw outside the Sanhedrin, they consulted together, <sup>16</sup>"What shall we do to these men? For that a notable sign has occurred through them is obvious to all the Jerusalem population and we cannot deny it. <sup>17</sup>However, not to have this spread further among the people, let us strongly warn them to speak no more to any person about this name."<sup>v</sup>

<sup>18</sup>So they summoned them and gave orders not at all to refer to or to teach in reliance on the name of Jesus. <sup>19</sup>But Peter and John replied to them, "Whether it is right in the sight of God to listen to you rather than to God is for you to judge; <sup>20</sup>as for us, we cannot refrain from telling what we have seen and heard."

<sup>21</sup>But they threatened them still further and then freed them, as they saw no way to punish them, due to the people, for they were all praising God for what had happened. <sup>22</sup>For the man to whom this sign of healing had occurred was over forty.

<sup>23</sup>After their release they resorted to their own companions and related to them everything the chief priests and elders had said. <sup>24</sup>Then those who listened unitedly raised their voices to God and said: "Sovereign Lord, who hast made the heaven and earth, the sea and everything in them, <sup>25</sup>and who through the Holy Spirit said by the lips of our forefather David Thy ser-

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vant, "Why do the Gentiles rage and the people devise vain things? <sup>26</sup>The kings of the earth got ready and the rulers mustered themselves against the Lord and against His Anointed —" <sup>27</sup>for they have actually gathered in this city against Thy holy Servant Jesus, whom Thou didst anoint—Herod and Pontius Pilate with the Gentiles and the tribes of Israel, <sup>28</sup>all doing what Thy hand and Thy purpose preordained to take place. <sup>29</sup>And now, Lord, notice their threats and endow Thy servants with fearlessness to speak Thy word <sup>30</sup>as Thou reachest out Thy hand to heal and to work signs and wonders through the name of Thy holy Servant Jesus."

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<sup>31</sup>When they had prayed, their meeting place shook and they were all filled with the Holy Spirit, and fearlessly they gave utterance to God's message. <sup>32</sup>The host of believers were one in heart and soul; no one claimed his belongings just for himself,<sup>y</sup> but everything was theirs in common. <sup>33</sup>And with great power the apostles bore witness to the resurrection of Jesus Christ the Lord, and grace rested liberally on all of them. <sup>34</sup>Not one among them suffered need, for those who owned fields or houses sold out, brought the proceeds of the sale <sup>35</sup>and deposited them at the feet of the apostles. Then it was distributed to each according to his need.

<sup>36</sup>So Joseph, a Cyprian Levite, who was called Barnabas by the apostles, which translated means Son of Consolation, to whom a field belonged, <sup>37</sup>made a sale and brought the proceeds which he deposited at the apostles' feet.

**5** BUT A MAN NAMED ANANIAS, WITH Sapphira his wife, sold some real estate, <sup>2</sup>retained with his wife's cognizance some of the price, and brought a portion which he laid at the apostles' feet. <sup>3</sup>Then Peter said to him, "Ana-

v) Consciously they denied facts. A fear of popular uprising and subsequent Roman punishment seems to have influenced the leaders, too. w) Led in audible words by one, it would seem. x) Ps. 2:1, 2. y) The Christian way of life relates to God and man. In this instance the speedy expectancy of Christ's return gave stimulus to liberality.

## ACTS 5

### *Deceit Creeps in with Fatal Results; a Second Arrest*

31-32 A.D.

nias, why has Satan filled your heart so that you would cheat the Holy Spirit<sup>a</sup> and covertly withdraw some of the field's price? <sup>4</sup>Could you not have kept the field for your own or, after the sale, have done with your proceeds as you pleased? How did you get such a thing in mind? You did not cheat men but God."

<sup>5</sup>Listening to these words, Ananias fell down and expired,<sup>a</sup> and great awe came over all who learned of it. <sup>6</sup>The young men then arose, wrapped the body and carried it out for burial.

<sup>7</sup>About three hours had passed when his wife came in, ignorant of what had occurred, <sup>8</sup>and Peter asked her, "Tell me, did you sell the land for so much?" She said, "Yes, for so much." <sup>9</sup>Peter then demanded of her, "How did you two happen to agree on trying the LORD's Spirit? Look! The feet of those who buried your husband are at the door; they will carry you out, too."

<sup>10</sup>Instantly she fell at his feet and expired; so the young men found her dead when they came in, carried her out and buried her beside her husband. <sup>11</sup>And great awe fell upon the whole church and on all who learned of this.

<sup>12</sup>But many signs and wonders continued to be done among the people by means of the apostles, and they all met unitedly in Solomon's vestibule. <sup>13</sup>None of the outsiders dared to join them,<sup>b</sup> but the people valued them highly. <sup>14</sup>However, throngs of men and women who believed in the Lord were increasingly added. <sup>15</sup>They went so far as to bring out their sick into the streets and to lay them on rugs and mats so that, as Peter passed by, at least his shadow might fall on some of them. <sup>16</sup>Even from towns outside Jerusalem the crowd came streaming in to bring the sick and those troubled with unclean spirits, and they were all cured.

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<sup>17</sup>But the high priest and all his connections, the Sadducee party, were aroused; they were insufferably jealous. <sup>18</sup>So they seized the apostles and put them in the public jail. <sup>19</sup>But an angel of the Lord opened the prison doors at night, conducted them out and said, <sup>20</sup>"Go, take your stand in the temple and tell the people all about this new life."

<sup>21</sup>Obediently they went into the temple at daybreak and taught. Now the high priest and his party summoned the Sanhedrin, even the whole senate of the sons of Israel,<sup>c</sup> and sent to the prison to fetch the men. <sup>22</sup>But when the attendants arrived they failed to find them in jail and went back to report: <sup>23</sup>"We found the prison very securely locked and the sentries posted at the doors, but on opening we found no one inside."

<sup>24</sup>As the temple commandant and the chief priests heard this report, they were completely at a loss how to account for it. <sup>25</sup>However, someone came along and announced to them, "The men you put in jail are standing here in the temple teaching the people." <sup>26</sup>Then the commandant went out with the attendants to fetch them; but not by force, for they were afraid the people might stone them.

<sup>27</sup>They brought them before the Sanhedrin, and the high priest examined them, <sup>28</sup>"Did we not strictly forbid you to teach in this name? And here you have filled Jerusalem with your doctrine and you want to bring upon us this man's blood."

<sup>29</sup>Then Peter and the apostles replied, "We must obey God rather than men. <sup>30</sup>The God of our fathers caused Jesus to rise, whom you put to death by hanging Him on a cross. <sup>31</sup>God uplifted Him, Leader and Savior, at His right hand, to bestow repentance and forgiveness of sin on Israel. <sup>32</sup>And not only are we witnesses to these facts,

z) Our dealings, too, specially as church members, are with the Holy Spirit.

a) "Ek-psycho," an expression used only by medical writers of that day. It marks Luke, the physician, as author.

b) The group of workers in that vestibule, as sympathetic townspeople might not join a group of Salvation Army workers on the street corner, though favoring them.

c) Not a different body, but the Sanhedrin in full session.



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but also the Holy Spirit<sup>d</sup> which God bestows on those who obey Him."

<sup>33</sup>But as they listened, they grew furious and determined to destroy them. <sup>34</sup>Then a Pharisee named Gamaliel, a Law teacher who enjoyed the respect of all the people, arose in the Sanhedrin and ordered the men to be put outside for a few moments, <sup>35</sup>and then addressed them: "Men of Israel, be careful how you intend to treat these men; <sup>36</sup>for in earlier days Theudas appeared, claiming to be somebody and about four hundred men adhered to him; but he was killed and all his supporters were dispersed, and they vanished. <sup>37</sup>After him Judas the Galilean led an uprising at the time of the census, and raised a popular following, and he perished, too, and all his adherents were scattered. <sup>38</sup>So I advise you in this case: Do not touch these men but leave them alone; for should this plan or movement be merely human, then it will go to pieces; <sup>39</sup>but if its source is God, then you are unable to crush them. You might even find yourselves to be God-resisters."

<sup>40</sup>Persuaded by him, they called in the apostles, had them whipped, warned them not to talk about the name of Jesus and let them go. <sup>41</sup>Then they went out from the presence of the Sanhedrin happy indeed for being thought worthy to suffer disgrace for His name; <sup>42</sup>they never stopped for a single day to teach and to preach Christ Jesus in the temple and at home.<sup>e</sup>

**6** IN THOSE DAYS, AS THE NUMBER of disciples kept growing, there rose complaint on the part of the Greek-speaking Jews against the Hebrews because their widows were overlooked in the daily charities. <sup>2</sup>So the twelve summoned the assembly of the disciples and said: "It is not desirable

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that we should neglect the teaching of God's word to wait tables; <sup>3</sup>therefore, brothers, look around for seven men among you of good reputation and full of the Spirit and of wisdom, whom we shall appoint for this duty, <sup>4</sup>while we continue to devote ourselves to prayer and the ministry of the word."

<sup>5</sup>The suggestion pleased the entire assembly and they selected Stephen, a man full of faith and of the Holy Spirit; also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, an Antiochian proselyte. <sup>6</sup>These they presented to the apostles who with prayer laid hands on them.

<sup>7</sup>So the word of God kept on spreading. The number of Jerusalem disciples increased rapidly and even a large group of priests obeyed the faith.

<sup>8</sup>Now Stephen, full of grace and power, wrought notable wonders and signs among the people; <sup>9</sup>but some from the so-called Synagogue of the Libertines,<sup>f</sup> and of Cyrene and Alexandria, and of Cilicia<sup>g</sup> and Asia, undertook debating with Stephen <sup>10</sup>and could not successfully meet the wisdom and the Spirit by which he spoke.

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<sup>11</sup>Then they instigated men to say, "We have heard him speaking blasphemous words against Moses and God." <sup>12</sup>Thus they got the people wrought up as well as the elders and the scribes; they attacked and grabbed him and conducted him to the Sanhedrin. <sup>13</sup>They also produced false witnesses who said, "This man never quits uttering statements against the holy place and the Law; <sup>14</sup>for we have heard him say that this Jesus the Nazarene will demolish this place and will change the legal usages that were handed down to us by Moses."

<sup>15</sup>As all those seated in the Sanhedrin gazed at him, they saw that his

d) So does the Spirit ever stimulate and enforce our witnessing.

e) Distinctive Christian teaching would have died within a century, had not the Christian home become a Christian school — with synagogues closed to Christian children, and pagan schools subversive.

f) Freedmen, said to be Jews whose fathers or they themselves had been captured by the Romans and had afterward been set free. They built their own synagogue at Jerusalem. Some read Libyans, which would geographically fit well; but no Greek manuscript has it.

g) Which would include Paul.

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face shone like the face of an angel. But the high priest asked, "Are these statements correct?"

**7** THEN HE SAID: <sup>2</sup>"BROTHER MEN and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia previous to his settling in Haran, <sup>3</sup>and told him, Get away from your country and your kin and come to the land I will show you. <sup>4</sup>Then Abraham went out from the Chaldean country and settled in Haran, and from there, after his father's demise, God transferred him to this land where you now live. <sup>5</sup>He gave him no heritable property in it, no not a foot of it, but promised to give it for a possession to him and his offspring after him, though at the time he had no child. <sup>6</sup>But God spoke as follows, Your offspring shall be alien in a foreign land and they shall subject and ill-treat them four hundred years.<sup>b</sup> <sup>7</sup>And the nation whom they serve, God says, I will sentence, and afterward they will get away and worship Me in this place.

<sup>8</sup>He also gave him the covenant of circumcision, and Isaac was born and he circumcised him the eighth day; so Isaac did to Jacob and Jacob to the twelve patriarchs.

<sup>9</sup>The patriarchs, jealous of Joseph, sold him into Egypt, and God was with him; <sup>10</sup>He rescued him out of all his straits and afforded him grace and wisdom in the presence of Pharaoh, king of Egypt, who appointed him governor over Egypt and over his entire household.

<sup>11</sup>Then a famine and great distress came over all Egypt and Canaan, so that our fathers failed to find nourishment; <sup>12</sup>but when Jacob learned that there was wheat in Egypt, he sent our fathers there on a trip. <sup>13</sup>And on their second trip Joseph made himself known to his brothers and Joseph's family was made known to Pharaoh.

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<sup>14</sup>Joseph then sent and invited his father Jacob and the whole family, comprising seventy-five souls. <sup>15</sup>So Jacob came down to Egypt, where he and our fathers finished their course, <sup>16</sup>and they were brought to Shechem and laid in the tomb that Abraham had bought from the sons of Hamor at Shechem for a sum of money.<sup>c</sup>

<sup>17</sup>But as the promised time approached, which God had announced to Abraham, the people grew and multiplied in Egypt <sup>18</sup>until another king, who knew nothing about Joseph, took the throne of Egypt. <sup>19</sup>He defrauded our race and abused our fathers, making them expose their infants, so they might not survive.

<sup>20</sup>In that period Moses was born, beautiful in God's sight, who was nurtured in his parental home three months. <sup>21</sup>And when he was exposed, the daughter of Pharaoh adopted him and brought him up to be her own son. <sup>22</sup>So Moses was educated in all the science and learning of the Egyptians, and had ability in discourse and in deeds. <sup>23</sup>When he was full forty he resolved to look after his brothers, the sons of Israel <sup>24</sup>and, seeing one treated unfairly, he defended him and vindicated the wronged person by slaying the Egyptian, <sup>25</sup>for he supposed his brothers would understand that God would grant them deliverance through him; but they failed to understand.

<sup>26</sup>"Next day he surprised them<sup>d</sup> as they were fighting, and urged them to have peace, saying, 'Men, you are brothers; why abuse each other?' <sup>27</sup>But the one who was abusing his neighbor, pushed him away with the words, 'Who appointed you ruler and judge over us?' <sup>28</sup>You want to kill me, perhaps, in the way you killed the Egyptian yesterday?"

<sup>29</sup>At this remark Moses fled and became an alien in the Midian country, where he got two sons. <sup>30</sup>And at the completion of forty years there ap-

<sup>h</sup>) The exodus occurred a good four centuries after that promise. For the actual sojourn in Egypt four generations and four centuries seem to be used interchangeably, Gen. 15:13 and 16.

<sup>i</sup>) Jacob, Gen. 50:13, was buried in the Machpelah cave, bought by Abraham at Mamre. But Joseph was buried at Shechem, Josh. 24:32.

<sup>j</sup>) Two Hebrews. The burden of the address is: You did to Jesus what your fathers have done to their divinely appointed leaders.

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peared to him in the Mount Sinai desert an angel in the flame of a burning thornbush. <sup>31</sup>When Moses looked, he marveled at the view, and as he approached to investigate, the Lord's voice came: <sup>32</sup>I am the God of your fathers, the God of Abraham, Isaac and Jacob. Moses felt so shaken, he did not dare to investigate.

<sup>33</sup>"But the Lord said to him, Untie the sandals from your feet, for the place on which you are standing is holy ground! <sup>34</sup>I have certainly observed the abuse of My people in Egypt; and I have heard their groaning, and have come down to deliver them. So come now, I will send you into Egypt.

<sup>35</sup>"This Moses whom they disowned by saying, 'Who has appointed you a ruler and judge?' him God sent both for ruler and for redeemer with the help of the Angel who appeared to him in the bush. <sup>36</sup>It was he who led them out, performing wonders and signs in the land of Egypt, at the Red Sea and in the desert forty years.

<sup>37</sup>"This is the same Moses who told the sons of Israel, 'God will raise up from your brothers a prophet like me.' <sup>38</sup>This is the one who in the desert church was go-between with the Angel who spoke to him on Mount Sinai, and with our forefathers; he received the living word to impart to us. <sup>39</sup>To him our fathers did not want to submit; they pushed him aside and in their hearts turned back to Egypt, <sup>40</sup>saying to Aaron, 'Make us gods that shall go before us; for this Moses who led us out of Egypt, we do not know what has befallen him.' <sup>41</sup>They also made a calf those days and brought sacrifice to the image, and got into a happy mood over their handiworks.

<sup>42</sup>"But God turned and abandoned them to worship the host of heaven, as it is written in the book of the prophets,<sup>k</sup> O house of Israel, did you offer Me victims and sacrifices for forty years in the desert? <sup>43</sup>You carried Mo-

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loch's tent and your god Romphan's star-idol,<sup>l</sup> figures you made to worship them. So I will relocate you beyond Babylon!<sup>l</sup>

<sup>44</sup>"In the desert our fathers had the tent of testimony with them, just as it had been ordered by Him who told Moses to make it according to the pattern he had seen, <sup>45</sup>and our fathers received it and brought it in with Joshua into the territory of the Gentiles, whom God drove out before our fathers. This tent remained until the time of David, <sup>46</sup>who found grace before God and prayed that he might provide a house for the God of Jacob. <sup>47</sup>But Solomon built Him a house. <sup>48</sup>However, the Most High does not dwell in anything handmade; just as the prophet says,<sup>m</sup> <sup>49</sup>'Heaven is My throne but the earth a footstool for My feet. What sort of house will you build Me, says the Lord, or what is My resting place? <sup>50</sup>Has not My hand wrought all these things?'

<sup>51</sup>"You stiff-necked and uncircumcised of heart and ear, you have always resisted the Holy Spirit, you the same as your fathers! <sup>52</sup>Which of the prophets have not your fathers persecuted? Yes, they killed those who announced beforehand the coming of the Righteous One whom now you have betrayed and murdered, — <sup>53</sup>you, who received the Law through mediation of angels and have not observed it."

<sup>54</sup>As they heard this, they were enraged at heart and gnashed their teeth at him; <sup>55</sup>but he, full of the Holy Spirit, looked up into heaven and saw the glory of God and Jesus standing at God's right hand, <sup>56</sup>and said, "I see the heavens opened and the Son of Man standing at God's right hand." <sup>57</sup>But they, shouting loudly and holding their hands to their ears, rushed upon him in a body <sup>58</sup>and dragging him out of the city, they stoned him.<sup>n</sup> And the witnesses placed their clothes at the feet of a young man named Saul.

k) Amos 5:25, 26.

l) Moloch, idol of the Ammonites; Romphan or Rephan, the Saturn of the Syrians.

m) Isa. 66:1, 2. I will look to the one who is poor and of a contrite spirit; who trembles at My word. n) Illegally, but Pilate had been recalled and there was no immediate successor.

36-37 A.D.

<sup>59</sup>They stoned Stephen as he called upon the Lord, saying, "Lord Jesus, receive my spirit!" <sup>60</sup>Falling on his knees, he called out loudly, "Lord, let not this sin stand against them." And with these words he fell asleep.

**8 SAUL WAS ALTOGETHER AGREED** to his murder, and at that time a severe persecution broke out against the church in Jerusalem so that all except the apostles were dispersed over Judean and Samaritan communities. <sup>2</sup>Devout men, however, took charge of Stephen's funeral and made grievous lamentation over him. <sup>3</sup>But Saul made havoc of the church, forcing himself into homes and dragging out men and women whom he delivered to prison.

<sup>4</sup>On the other hand, those dispersed went everywhere with the happy tidings of the Word. <sup>5</sup>So Philip<sup>o</sup> came down to the city of Samaria and preached Christ to them. <sup>6</sup>The crowds unanimously attended to the teachings of Philip as they listened to him and observed the signs he wrought. <sup>7</sup>For from many who were possessed, the unclean spirits went out, screaming with a loud voice, while many paralytics and lame, too, were healed; <sup>8</sup>so there was much rejoicing in that city.

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<sup>9</sup>However, a man in that city, named Simon, had been astonishing the Samaritan nation by the practice of magic, claiming he was a remarkable person. <sup>10</sup>Everybody, young and old, paid attention to him and said, "He is what is called the Great Power of God." <sup>11</sup>The reason they attended to him was that for a long time he had kept them excited with magic arts.

<sup>12</sup>But when they put faith in Philip as he told the glad tidings of the kingdom of God and of the name of Jesus Christ, they were baptized, men as well as women. <sup>13</sup>Even Simon himself believed and upon baptism kept close to Philip, surprised at the signs and

37 A.D.

mighty miracles he saw occurring.

<sup>14</sup>When the apostles in Jerusalem learned that Samaria had welcomed the message of God, they sent them Peter and John <sup>15</sup>who, on coming down there, prayed for the believers to receive the Holy Spirit; <sup>16</sup>for thus far they had been baptized only into the name of the Lord Jesus; the Spirit had not yet fallen upon any one of them. <sup>17</sup>Then they placed their hands on them and they received the Holy Spirit.

<sup>18</sup>As Simon observed that through the laying on of the apostles' hands the Holy Spirit was conferred, he offered them money <sup>19</sup>and said, "Give me this power, so that the person on whom I lay hands may receive the Holy Spirit!" <sup>20</sup>But Peter told him, "May your money go to perdition with you, to imagine you can buy the gift of God for money; <sup>21</sup>you have neither share nor part in this message, for your heart is not straight in God's sight. <sup>22</sup>So, repent of this crookedness of yours and plead with the Lord to forgive you for what you had in mind. <sup>23</sup>For I see you are tending to be a gall of bitterness and a knot of crookedness."<sup>p</sup>

<sup>24</sup>But Simon answered, "You plead with the Lord for me, so that none of the things you mentioned may befall me!"

<sup>25</sup>Then after they had thoroughly testified and talked over the Lord's teachings, they went back to Jerusalem, preaching the Gospel to many Samaritan communities.

<sup>26</sup>But an angel of the Lord told Philip, "Rise up and about midday go down the road that runs from Jerusalem to Gaza,—a lonely road." <sup>27</sup>So he got up and went, and look! an Ethiopian eunuch, a high official of Candace, queen of Ethiopia, in charge of all her finances, who had come to worship in Jerusalem <sup>28</sup>and was on the way back, was sitting in his chariot

<sup>o</sup>) Not the apostle; but one of the seven deacons, and usually known as the Evangelist. "And in Samaria" was not obeyed until persecution drove disciples from Jerusalem.

<sup>p</sup>) Due to this incident, the sin of using religion for monetary purposes is still called Simony. Already considered great, it is likely that Simon aimed to announce himself as the Messiah.

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reading the prophet Isaiah. <sup>29</sup>Then the Spirit said to Philip, "Go up and contact that chariot," <sup>30</sup>and as Philip ran up and heard him read the prophet Isaiah, he said, "Do you clearly understand what you are reading?" <sup>31</sup>He said, "How could I, unless someone guides me?" and invited Philip to climb in and to be seated with him.

<sup>32</sup>Now the Scripture passage he was reading was this: "As a sheep he was led to slaughter and as a lamb voiceless before his shearer so he does not open his mouth. <sup>33</sup>In his humiliation he was deprived of his trial. Who can tell the story of his offspring? For his life was reaped away from the earth,"

<sup>34</sup>The eunuch turned to Philip and said, "I beg of you, about whom does the prophet say this, of himself or of someone else?" <sup>35</sup>So Philip got ready to speak and, starting from that same Scripture, he preached Jesus to him.

<sup>36</sup>Proceeding on the road, they came to some water and the eunuch said, "See, here is water! What is to prevent my being baptized?" <sup>37</sup>(Philip assured him, "If you heartily believe, it is permitted." And he replied, "I believe that Jesus Christ is the Son of God.") <sup>38</sup>So he ordered the chariot to halt, and both Philip and the eunuch went down into the water and he baptized him.

<sup>39</sup>But when they came up from the water, the Lord's Spirit hurriedly transported Philip, and the eunuch did not see him any more; so he went joyfully on his way. <sup>40</sup>Philip, however, found himself at Azotus and as he passed through all the cities, he brought the good tidings all the way to Caesarea.

**B**UT SAUL, STILL BREATHING OUT threat and murder against the LORD's disciples, called on the high priest <sup>2</sup>and requested of him letters to the Damascus synagogues, so that, if he should find there any men or women who were of "the Way,"<sup>a</sup> he might convey them shackled to Jerusalem.

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<sup>3</sup>But as he traveled and approached Damascus, a light from heaven suddenly beamed all around him. <sup>4</sup>He fell to the earth and heard a voice that spoke to him, Saul, Saul, why do you persecute Me? <sup>5</sup>He said, "Who art Thou, Lord?" He answered: I am Jesus, whom you persecute. (It is hard for you to kick against the pricks. <sup>6</sup>Trembling and astonished he asked, "Lord, what wouldst Thou have me do?" The Lord said to him,) But rise and enter the city and it will be told you what you ought to do.

<sup>7</sup>The men, who had taken the road with him, stood speechless; they heard the voice well enough, but saw no one.

<sup>8</sup>Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand and conducted him into Damascus. <sup>9</sup>And for three days he remained blind and neither ate nor drank.

<sup>10</sup>Now there was in Damascus a disciple by the name of Ananias, to whom the LORD said in a vision, Ananias! He said, "Here I am, Lord!" <sup>11</sup>The Lord said to him, Arise and go into the street called Straight and inquire at the home of Judas for one called Saul of Tarsus; for he is there praying. <sup>12</sup>And he has seen a man named Ananias entering and laying hands on him, so he may see.

<sup>13</sup>Ananias replied, "Lord, I have heard from many about this man, how much he has hurt Thy saints in Jerusalem, <sup>14</sup>and here he has authority from the chief priests to put into chains every one who calls upon Thy name." <sup>15</sup>But the Lord told him, Go, for he is My choice instrument to carry My name in the presence of nations and of kings and of the sons of Israel. <sup>16</sup>For I will show him how much he will have to suffer on behalf of My name.

37-40 A.D.

<sup>17</sup>So Ananias set out and entered the house; then placing his hands upon him said, "Brother Saul, the Lord sent me,—Jesus who appeared to you on

q) The Christian religion, as it is the way of life, the Christian way of living.

r) Paul testifies, 1 Cor. 15:8, of having seen Jesus. See also vs. 17 of this chapter.

37-40 A.D.

the road you traveled,—so that you may recover sight and be filled with the Holy Spirit.”<sup>18</sup> Instantly it was as if scales fell from his eyes; he saw again. He arose and was baptized; <sup>19</sup>then after eating something he regained strength.

For some time Saul remained with the Damascus disciples <sup>20</sup>and at once preached Jesus in the synagogues, that He is the Son of God. <sup>21</sup>All who listened were amazed and said, “Is not he the one who went ravaging those in Jerusalem that called on this Name, and who came here to bring them shackled to the chief priests?” <sup>22</sup>But Saul gained in strength all along and nonplused the Jews that lived in Damascus by proving: This is the Christ.<sup>a</sup>

<sup>23</sup>After considerable time the Jews conspired to destroy him, <sup>24</sup>but Saul got wind of their plot. Day and night they watched the gates to kill him; <sup>25</sup>but his disciples took hold of him and by night let him down over the wall in a basket.

<sup>26</sup>On reaching Jerusalem he made efforts to associate with the disciples, and they were all afraid of him; they did not believe he was a disciple. <sup>27</sup>But Barnabas took him in, presented him to the apostles,<sup>t</sup> and explained to them how Saul had seen the Lord on the road; how He had spoken to him, and how in Damascus he had fearlessly spoken in the name of Jesus.

<sup>28</sup>After that, Saul went in and with them in Jerusalem, <sup>29</sup>conversed boldly in the Lord's name, and specially talked and discussed with the Greek-speaking Jews; but they undertook to murder him. <sup>30</sup>So when the brothers learned of it, they conducted him to Caesarea and sent him off to Tarsus.

<sup>31</sup>Then indeed the church enjoyed peace all over Judea, Galilee and Samaria, strengthened within and progressing in reverence of the Lord. And

37-40 A.D.

through the encouragement of the Holy Spirit there was increase in numbers.

<sup>32</sup>As Peter was traveling all over, his visits took him to the saints that lived at Lydda. <sup>33</sup>There he came across a man by the name of Aeneas, a paralytic who had been bedridden for eight years. <sup>34</sup>Peter said to him, “Aeneas, Jesus Christ heals you! Rise and make your bed!” Instantly he got up, <sup>35</sup>and all the inhabitants of Lydda and Sharon, those who turned to the Lord, saw him.

<sup>36</sup>At Joppa there was a disciple named Tabitha, that is, translated, Dorcas,<sup>u</sup>—a woman bubbling over with helpful activities and practice of charities. <sup>37</sup>However, about that time she grew ill and died; so they bathed the body and laid it out in an upper room.

<sup>38</sup>Now since Lydda is near Joppa, the disciples, learning that Peter was there, dispatched two men to invite him: “Do come over to us without delay!” <sup>39</sup>So Peter got up and went with them. On arrival they conducted him to the upper room, where all the widows stood around crying and pointing at the undergarments and coats which Dorcas had made while she was with them. <sup>40</sup>But Peter put them all out, then bowed the knee and prayed and, turning to the body, said, “Tabitha, arise!” She opened her eyes and, seeing Peter, she sat up. <sup>41</sup>Giving her a hand, he lifted her up, then called in all the saints and the widows, to whom he presented her alive.

<sup>42</sup>This became known all over Joppa and many believed in the Lord. <sup>43</sup>So it came about that Peter remained at Joppa for some time, the guest of Simon, a tanner.

40-41 A.D.

**10** NOW THERE WAS A MAN NAMED Cornelius living in Caesarea, a captain of the so-called Italian regiment,<sup>v</sup> <sup>2</sup>who with his whole family

s) Time was also spent quietly in the Arabian desert, followed by a second period in Damascus service, making three years altogether, Gal. 1:16-18.

t) Probably Paul and Barnabas had previously met in Tarsus, as Barnabas was from Cyprus, which had Tarsus as its market. u) Gazelle, a name often given to a girl with bright eyes.

v) The regiment or cohort was composed of six companies each a hundred men. Cornelius was in charge of one company, or possibly of the entire regiment. Our Captain and Colonel serve to designate fewer ranks than Centurion and Commandant.

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led a devout and God-fearing life. He practiced liberal benevolences among the people and worshiped God constantly.

<sup>3</sup>He clearly saw in a vision about three in the afternoon an angel of God coming in toward him and saying to him, "Cornelius!" <sup>4</sup>Gazing intently at him, he said in fear, "What is it, Lord?" He replied, "Your prayers and your alms have ascended as worthy to be remembered before God. <sup>5</sup>Now, then, send men to Joppa and have them call for Simon, surnamed Peter. <sup>6</sup>He is lodging with one Simon, a tanner whose home adjoins the sea."

<sup>7</sup>As soon as the angel who spoke to him had left, he called two of his domestics and a devout soldier who belonged to his personal attendants, <sup>8</sup>explained everything to them and dispatched them to Joppa.

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<sup>9</sup>Next day, while they were on their journey and approaching the town, Peter went up on the roof about noon-time to pray. <sup>10</sup>However, he grew hungry and wanted to eat. But while they were preparing to serve, a trance came over him: <sup>11</sup>He saw heaven opened and a container coming down like a wide sheet let down to earth by the four corners. <sup>12</sup>In it were all sorts of quadrupeds and reptiles and wild birds. <sup>13</sup>And a voice came to him, "Rise, Peter, kill and eat!"

<sup>14</sup>But Peter said, "By no means, Lord, for I never ate anything undedicated and unclean!"<sup>w</sup> <sup>15</sup>Once more the voice came to him, "What God has purified do not you consider unclean!" <sup>16</sup>This happened thrice; then immediately the container was taken up into heaven.

<sup>17</sup>While Peter was mulling over in his mind what the vision might mean, then and there the messengers of Cornelius, who had inquired for Simon's house, stood at the gate <sup>18</sup>calling out to ascertain whether Simon, surnamed Peter, was a guest there. <sup>19</sup>And as

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Peter was still pondering over the vision, the Spirit said to him, Notice, there are three men looking for you! <sup>20</sup>Rise and go below and travel with them unhesitatingly, for I have sent them. <sup>21</sup>So Peter went down and said to the men, "See, I am the one you are looking for. On what account are you here?" <sup>22</sup>They said, "Captain Cornelius, a just and God-fearing man, of good reputation among all the Jewish people, was instructed by a holy angel to have you brought to his house, and to hear what you have to say."

<sup>23</sup>Then he invited them in and entertained them. But next day he got up and traveled with them, and some of the brothers from Joppa, too, accompanied him. <sup>24</sup>And on the following day they entered Caesarea.

Expecting them, Cornelius had invited his relatives and intimate friends, <sup>25</sup>and as Peter entered, Cornelius met him, fell at his feet and paid him reverence. <sup>26</sup>But Peter raised him up with the words, "Rise, I am a human being, too." <sup>27</sup>Conversing with him, he went in and found a large gathering, <sup>28</sup>to whom he said, "You are aware how a Jew is not allowed to associate with or to visit one of another race; but God has shown me not to call any human being unhallowed or unclean.<sup>x</sup> <sup>29</sup>For this reason I have come unhesitatingly when sent for. May I inquire then for what reason you sent for me?"

<sup>30</sup>Cornelius said, "Four days ago about this time I was home for my three o'clock worship, when a man stood before me in dazzling attire <sup>31</sup>and said, 'Cornelius, your prayer has been heard and your charities are remembered before God. <sup>32</sup>Now then, send to Joppa and invite Simon, surnamed Peter; he is guest at the home of Simon the tanner by the sea.' <sup>33</sup>So I sent for you at once, and you acted nobly to have come along. Now then, we are all present here before God to hear everything in which the Lord has instructed you."

w) Our Lord's teaching, Matt. 15:11, "Not what goes into the mouth defiles a person" had not been understood; it seemed derogatory to God's own commands. Hence need of this special message. x) Peter did well to extend the principle to people. Unfortunately, he thought of it as a special case and did not enter the door of the Gentiles any further at this stage. Paul had to take that place.

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<sup>34</sup>Peter then opened his lips and said: "I now thoroughly grasp the truth that God is not partial, <sup>35</sup>but in every nation he who reveres Him and practices righteousness is acceptable to Him. <sup>36</sup>He sent this message to the sons of Israel, when through Jesus Christ He made the good news of peace known to them — the same is Lord of all.

<sup>37</sup>"You know the things that occurred up and down Judea, beginning from Galilee after the baptism that John heralded, <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power; who traversed the land doing good and healing all that were overpowered by the devil; for God was with Him. <sup>39</sup>And we are witnesses of everything He wrought both in the country of the Jews and in Jerusalem,—and Him they murdered, nailing Him to a cross.

<sup>40</sup>"But God raised Him on the third day and allowed Him to appear, <sup>41</sup>not to all the people, but to us witnesses previously selected of God, who ate and drank with Him after His resurrection from the dead. <sup>42</sup>And to us He gave orders to herald to the people and to bear solemn testimony that He is the God-appointed Judge of the living and of the dead. <sup>43</sup>To Him all the prophets have borne witness, that all who believe in Him shall receive forgiveness of sins through His name."

<sup>44</sup>While Peter was still saying these things, the Holy Spirit fell upon all who listened to the message. <sup>45</sup>And the circumcised believers who had come with Peter were surprised that the gift of the Holy Spirit was poured out upon the Gentiles; <sup>46</sup>for they heard them speaking in tongues and declaring the greatness of God.

<sup>47</sup>Peter then remarked, "Would anyone refuse the water for their baptism, since they have received the Holy Spirit like ourselves?" <sup>48</sup>So he directed them to be baptized<sup>y</sup> in the name of Jesus Christ. Then they begged him to stay a few days.

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**11** <sup>BUT THE APOSTLES AND THE</sup> brothers who lived in Judea heard that the Gentiles had welcomed God's message, <sup>2</sup>so when Peter came up to Jerusalem, those insisting on circumcision disputed with him <sup>3</sup>on the charge, "You visited and ate with the uncircumcised." <sup>4</sup>Peter, however, undertook to put the whole matter plainly before them. He said:

<sup>5</sup>"I was in the town of Joppa in prayer, and in a trance I saw a vision, a container coming down like a large sheet let down from heaven by the four corners till it reached me. <sup>6</sup>Looking into it, I noticed the quadrupeds of earth and the wild beasts and the reptiles and the birds of heaven. <sup>7</sup>I also heard a voice saying to me, 'Rise, Peter, kill and eat!' <sup>8</sup>But I said, 'By no means, Lord, for nothing undedicated or unclean has ever entered my mouth.' <sup>9</sup>But for the second time the voice answered from heaven, 'What God has purified, you must not call unholy!' <sup>10</sup>This happened thrice; then everything was taken up into heaven again.

<sup>11</sup>"At that very moment three men, who had been sent to me from Caesarea, stood at the house where we stayed, <sup>12</sup>and the Spirit told me to go with them without any hesitation; so six of the brothers went with me and we entered the man's home. <sup>13</sup>Then he announced to us how he had seen the angel in his house, who stood and said, 'Send to Joppa to fetch Simon, surnamed Peter; <sup>14</sup>he will give you the message through which you and your home shall be saved.' <sup>15</sup>But in the beginning of my speech the Holy Spirit fell upon them just as on us at the beginning, <sup>16</sup>so I was mindful of the Lord's message, how He said, John did indeed baptize with water, but you shall be baptized with the Holy Spirit. <sup>17</sup>Now since God granted them a gift equal to ours who believed in the Lord Jesus Christ, who was I and what my power to hinder God?"

<sup>18</sup>As they heard this, they quieted

<sup>y</sup>) Probably the first Christian baptism of the uncircumcised. It was all very surprising to the Jewish believers. Our Lord's command "to all the world," had not been understood.



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down and glorified God, saying, "Then God has granted the Gentiles, too, the repentance that leads to life."

Early 50 A.D.

<sup>19</sup>Now those dispersed on account of the persecution that arose in connection with Stephen, made their way as far as Phoenicia and Cyprus and Antioch, telling the message to none except Jews. <sup>20</sup>However, there were some of the Cyprians and Cyrenians who arrived at Antioch and spoke to the Greeks as well, preaching the Lord Jesus.<sup>21</sup> The Lord's hand was with them and a great number believed and turned to the Lord.

<sup>22</sup>When word of it came to the attention of the Jerusalem church, they sent Barnabas to Antioch, <sup>23</sup>who, on arrival, was happy to observe the grace of God and who encouraged them all to remain loyal to the Lord with steady hearts,—<sup>24</sup>for he was a splendid man, full of the Holy Spirit and of faith,— and a considerable number were brought into fellowship with the Lord.

Summer, 43 A.D.

<sup>25</sup>He then made a trip to Tarsus to look for Saul <sup>26</sup>and, on finding him, brought him to Antioch, where for an entire year they conducted church meetings and taught a large group. At Antioch, furthermore, the disciples were first designated as Christians.

<sup>27</sup>About that time there came down prophets from Jerusalem to Antioch, <sup>28</sup>one of whom, named Agabus, stood up and revealed through the Spirit that a terrible famine was to come over the whole world—which occurred in the reign of Claudius.<sup>29</sup> So the disciples decided to send a contribution to the brothers who lived in Judea, in which each of them would take part according to his ability. <sup>30</sup>And so they did; they sent it to the elders by Barnabas and Saul.

April, 44 A.D.

**12** AT THAT TIME KING HEROD<sup>b</sup> laid violent hands on some of

April, 44 A.D.

the church members. <sup>2</sup>He slew James, the brother of John, with the sword <sup>3</sup>and, noticing that it pleased the Jews, he proceeded also to arrest Peter. That was during the Passover days. <sup>4</sup>Getting hold of him, he put him in prison and charged four squads of soldiers to guard him, intending to bring him out to the people after the Passover.

<sup>5</sup>So Peter on the one hand was guarded in prison, but from the church on the other hand prayer on his behalf was unceasingly made to God. <sup>6</sup>Then on the night before Herod intended to produce him, Peter slept between two soldiers, fastened with double chains, while sentries in front of the door guarded the prison.

<sup>7</sup>There of a sudden stood an angel of the Lord and a light beamed in the cell; then, touching Peter in the side, he roused him and said, "Get up at once." The chains dropped from his hands <sup>8</sup>and the angel told him, "Put on your belt and your sandals"; which he did. He added, "Put on your coat and follow me." <sup>9</sup>So he followed him out, having no idea that the angel's activity was real, but imagining he was seeing a vision.

<sup>10</sup>They passed the first guard and the second, then reached the iron gate leading into the city, and it automatically opened for them. Walking out, they went along one block, when suddenly the angel was absent from him. <sup>11</sup>As Peter recovered full consciousness, he said, "Now I know for certain that the Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people were looking for."

<sup>12</sup>When he got his bearings, he went to the home of Mary, the mother of John, surnamed Mark, where a goodly number were convening and praying. <sup>13</sup>When he knocked at the door of the gate, a girl named Rhoda came to the front to listen; <sup>14</sup>then, recognizing the voice as Peter's, she failed from sheer gladness to open the gate, but ran in

<sup>2)</sup> Obedient to the widest range of Christ's command, which for at least seven years the apostles had failed to carry out. <sup>a)</sup> Roman emperor A.D. 41-54.

<sup>b)</sup> Herod Agrippa I, grandson of Herod I, and king of Judea A.D. 41-44. Galilee and Samaria, too, were under his royal charge.

## ACTS 12, 13 *Herod Stricken; Barnabas, Saul and Mark Sent Out; In Cyprus*

April, 44 A.D.

to announce that Peter stood at the gate. <sup>15</sup>However, they told her, "You are raving!" But she insisted up and down that it was so. Then they said, "It is his angel!" <sup>16</sup>Peter meanwhile kept on knocking, so when they opened, they saw to their astonishment that it was he.

<sup>17</sup>He motioned them with the hand to be silent and explained how the Lord had conducted him out of the prison; then said, "Let James<sup>c</sup> and the brothers know all this." He then left and went to another place.

<sup>18</sup>With break of day there was no little consternation among the soldiers as to what really had become of Peter; <sup>19</sup>I Herod was inquiring for him and failing to find him, had the guards executed after cross-examination. He then left Judea for Caesarea where he resided.

<sup>20</sup>But he felt ugly toward the Tyrians and the Sidonians; so they came to him unanimously and winning over Blastus,<sup>d</sup> the chief chamberlain, they pleaded for peace; for their country depended on that of the king for its food.

<sup>21</sup>On the appointed day Herod, arrayed in his royal robes, took his seat on the throne and made a public address to them. <sup>22</sup>The mob shouted, "A voice of a god and not of a man!" <sup>23</sup>But instantly an angel of the Lord struck him, because he did not ascribe the glory to God. He was eaten by worms, and died. <sup>24</sup>But the word of God kept on growing and spreading.

<sup>25</sup>Barnabas and Saul returned from Jerusalem when they had finished their ministry there and brought along John, surnamed Mark.

Spring, 47 A.D.

**13** NOW THERE WERE IN THE LOCAL Antioch church prophets and teachers, such as Barnabas, and Simon, known as Niger,<sup>e</sup> and Lucius of Cyrene; also Manaen, a childhood companion of Herod the tetrarch, and Saul. <sup>2</sup>And as they were worshipping the

Spring, 47 A.D.

LORD and fasting, the Holy Spirit said, Set Me apart Barnabas and Saul for the work to which I have called them.<sup>f</sup> <sup>3</sup>Then, after fasting and prayer and laying on of hands, they sent them away.

<sup>4</sup>So then, as they were sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.<sup>g</sup> <sup>5</sup>Arriving at Salamis, they preached the word of God in the Jewish synagogues. And they had John for their attendant.

<sup>6</sup>Traversing the entire island as far as Paphos, they came across a Jewish magician, a false prophet named Barjesus,<sup>h</sup> who was attached to the proconsul Sergius Paulus, an intelligent man who urgently invited Barnabas and Saul, seeking to hear the word of God. <sup>8</sup>But Elymas, the magician, for such is his name translated, opposed them by trying to keep the proconsul turned away from the faith.

<sup>9</sup>So Saul — that is, Paul — filled with the Holy Spirit, looked straight at him <sup>10</sup>and said,<sup>i</sup> "You son of a devil! You enemy of everything that is straight; full of every deceit and villainy, will you never stop plotting against the saving purposes of God? <sup>11</sup>Now then: The Lord's hand on you! And you will be blind, not enjoying the sunlight for a time."

Instantly there fell on him a mist of darkness, so he groped around in search of someone to lead him by the hand.

<sup>12</sup>Then the proconsul, who observed the occurrence, believed, for he was deeply touched by the doctrine of the Lord.

July, 47 A.D.

<sup>13</sup>From Paphos Paul and his company sailed away to Perga in Pamphylia, where John separated himself from them and returned to Jerusalem; <sup>14</sup>but they traveled through from Perga and reached Pisidian Antioch.<sup>1</sup>

Entering the synagogue on the Sab-

c) The half brother of Jesus, who became the presiding officer of the Jerusalem church.

d) Bribing him. The famine, foretold ch. 11:28, 29, was being felt. e) Black.

f) Fittingly has this book been named, "Acts of the Holy Spirit."

g) Familiar ground for Barnabas and pleasing to Mark, who could visit relatives.

h) Bar-jesus had deceived a seeker after divine truth.

i) To Paul of Tarsus not so unfamiliar. But malaria and ague were rife in the Galatian region through which they passed. That Paul suffered appears from his letter to the Galatians, 4:13.

July, 47 A.D.

bath, they took their seats; <sup>15</sup>but after the reading of the Law and the Prophets, the synagogue leaders sent them the message: "Brother men, if you have any word of encouragement for the people, speak up." <sup>16</sup>So, Paul arose and, suggesting silence by a wave of the hand, said:<sup>1</sup>

"Men of Israel and all you who reverence God, listen! <sup>17</sup>The God of this people Israel selected our fathers and raised up the nation, when they lived as strangers in the land of Egypt; then with uplifted arm He led them out from there. <sup>18</sup>For about forty years He endured their behavior in the desert; <sup>19</sup>then, destroying seven nations in the land of Canaan, He distributed their land by lot — <sup>20</sup>all of which took about four hundred and fifty years.<sup>k</sup>

"After that He gave them judges until the prophet Samuel. <sup>21</sup>From then on they asked for a king and God gave them Saul, the son of Kish of the tribe of Benjamin, for forty years. <sup>22</sup>After deposing him, He raised up David for their king, of whom He testified, I have found David, the son of Jesse, a man agreeable to My mind, who will carry out My whole program.

<sup>23</sup>"From his offspring God has brought Israel a Savior, even Jesus, according to the promise, <sup>24</sup>after John had preached to all the people of Israel the baptism of repentance, preparatory to His entrance. <sup>25</sup>But as John had run his course, he said, 'Whom do you suppose me to be? I am not He; but note that after me comes One whose sandals I am not fit to untie!'

<sup>26</sup>"Brother men, sons of Abraham's race and all among you who revere God, to us this message of salvation has been sent; <sup>27</sup>for the Jerusalemites and their leaders have not recognized Him and have fulfilled the voices of the prophets that are read every Sabbath, when they sentenced Him, <sup>28</sup>and although finding no crime that deserved death, they demanded of Pilate that He be executed. <sup>29</sup>And when ev-

July, 47 A.D.

erything that is written about Him was finished, they took Him down from the cross and laid Him in a tomb. <sup>30</sup>But God raised Him from the dead, <sup>31</sup>and for many days He appeared to those who had come up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.

<sup>32</sup>"So we are bringing you the joyful tidings of the promise which God made to the fathers, <sup>33</sup>because the risen Jesus is its fulfilment to us their children, as it is written in the first Psalm,<sup>1</sup> 'Thou art My Son; today I have generated Thee.' <sup>34</sup>But that He raised Him from the dead, never to turn to dust, He expressed this way: 'I will give you the sacred blessings'<sup>m</sup> assured to David.'

July-October, 47 A.D.

<sup>35</sup>"For this reason He says in another Psalm,<sup>n</sup> 'Thou wilt not allow Thy Holy One to undergo decomposition.' <sup>36</sup>David, however, after serving his own generation in agreement with God's purpose, fell asleep and was buried with his fathers, and underwent decay; <sup>37</sup>but He whom God raised did not experience decomposition.

<sup>38</sup>"It should be clear then to you, brother men, that through this One forgiveness of sin is announced to you. <sup>39</sup>In Him every believer is absolved from everything from which you could not be absolved by the law of Moses. <sup>40</sup>So be careful the prophetic utterance does not become your experience, <sup>41</sup>'Look, you scorners, marvel and vanish; for in your time I will accomplish a task such as you would never believe even if someone described it to you.'"

<sup>42</sup>As they went out, the people begged to have the same things told them next Sabbath, <sup>43</sup>and when the synagogue was dismissed many of the Jews and of the devout proselytes followed Paul and Barnabas, who talked to them and influenced them to entrust themselves to the grace of God.

<sup>44</sup>Next Sabbath nearly the whole city gathered to hear the word of God; <sup>45</sup>but when the Jews noticed the

j) Note the strong resemblance to Stephen's address, which Paul had heard.

k) From Abraham's call. l) Our second Psalm, but joined with the first in early manuscripts.

m) Applied here as a Messianic promise. n) Ps. 16:10.

July-October, 47 A.D.

crowds, they became terribly jealous;<sup>o</sup> they contradicted what Paul had said, and talked abusively. <sup>46</sup>Paul and Barnabas on the other hand declared fearlessly: "To you first God's message must be told; but since you push it from you and do not consider yourselves worthy of eternal life, observe: we are turning to the Gentiles. <sup>47</sup>For such are the Lord's orders to us, 'I have set you for a light of the Gentiles, for salvation to the ends of the earth'."<sup>p</sup>

November, 47-May, 48 A.D.

<sup>48</sup>When they heard this, the Gentiles were glad; they eulogized the Lord's message and believed—as many as were appointed for eternal life. <sup>49</sup>And the word of the Lord was carried all over the country. <sup>50</sup>The Jews, however, stirred up the devout women<sup>q</sup> of wealth and the outstanding men of the city, and instigated persecution against Paul and Barnabas and drove them out of their territory. <sup>51</sup>But they shook the dust from their feet against them and went to Iconium, <sup>52</sup>while the disciples enjoyed fullness of grace and of the Holy Spirit.

**14** **THEIR ICONIUM EXPERIENCE** was similar. They went into the Jewish synagogue and spoke so well that a large group both of Jews and of Greeks believed. <sup>2</sup>But the unpersuaded Jews stirred and embittered the minds of the Gentiles against the brotherhood. <sup>3</sup>So then they remained for considerable time, speaking freely with reliance on the Lord, who witnessed to the message of His grace by granting signs and wonders to occur through them.

<sup>4</sup>The population of the town was divided, some siding with the Jews and some with the apostles; <sup>5</sup>but when both Gentiles and Jews with their rulers created a movement to abuse and to stone them, <sup>6</sup>and they grew aware of it, they fled to the Lycaonian towns

May-August, 48 A.D.

of Lystra and Derbe and their suburbs, <sup>7</sup>where they went on preaching the good news.

<sup>8</sup>At Lystra there was a man sitting who had no strength in his feet; he was lame from birth and had never walked. <sup>9</sup>He heard Paul speaking, who in turn looked straight at him and, noticing that he had faith to be healed, <sup>10</sup>spoke in a strong voice, "Stand up straight on your feet!" He sprang up and walked around.

<sup>11</sup>When the crowds saw what Paul had done, they shouted in Lycaonian, "The gods have come down to us in human form!" <sup>12</sup>So they called Barnabas Zeus and Paul Hermes, because he led the conversation. <sup>13</sup>In fact, the city priest for Zeus brought oxen and wreaths to the front gates to join the people in offering sacrifice.

<sup>14</sup>But when the apostles<sup>r</sup> Paul and Barnabas learned of it, they tore their clothes and dashed forward among the crowds, <sup>15</sup>shouting, "What is this you are doing, men? We are human, with emotions as yourselves. We are bringing you the good tidings to turn away from these nothingnesses to the living God who made heaven, earth, and sea, and everything they contain. <sup>16</sup>In days gone by He let all the nations go their own ways; <sup>17</sup>though not leaving Himself without evidence as Benefactor, for He gave you rain from heaven and fruitful seasons and supplied you nourishment and enjoyment to your hearts' content."<sup>s</sup>

<sup>18</sup>While speaking this way, they still had difficulty to stop the crowds from sacrificing to them. <sup>19</sup>But Jews arrived (there) from Antioch and Iconium,<sup>t</sup> who influenced the populace, so they stoned Paul, then dragged him out of the city under impression he was dead. <sup>20</sup>As, however, the disciples were encircling him, he got up and entered the city. And next day he left with Barnabas for Derbe.

<sup>o</sup> The old selfish spirit shown and condemned in Jonah, who did not want the Assyrians spared.  
<sup>p</sup> Isa. 49:6. <sup>q</sup> Women enjoyed more freedom and influence in Asia Minor than in Greece.

<sup>r</sup> In the narrower sense only the twelve were named apostles. Paul, however, felt convinced of being one. Literally, "one sent" is an apostle, from "apo-stello," send out.

<sup>s</sup> This speech to non-Jews suggests the oration on Mars' Hill.

<sup>t</sup> Not immediately; they won enough believers to organize a church.

September-December, 48 A.D.

<sup>21</sup>They brought the good news to that city and, after gaining numerous disciples, they went back to Lystra, to Iconium, and to Antioch, <sup>22</sup>reassuring the disciples spiritually and encouraging them to stand fast in the faith, and saying, "We must enter the kingdom of God by way of many afflictions."

<sup>23</sup>They also chose elders for them in each church, with the lifting up of hands, whom they committed with prayer and fasting to the Lord in whom they had come to believe."

January-April, 49 A.D.

<sup>24</sup>After traveling through Pisidia, they reached Pamphylia <sup>25</sup>and, when they had spoken the message at Perga, they went down to Attalia, <sup>26</sup>from whence they sailed for Antioch, the place at which they had been entrusted to the grace of God for the work they had accomplished.

Midsummer, 49 A.D.

<sup>27</sup>Upon their arrival, they called a church meeting and reported what God had done with them, and how He had opened a door of faith for the Gentiles. <sup>28</sup>So they spent a good, long time with the disciples.

Early 50 A.D.

**15** <sup>SOME, WHO CAME DOWN FROM</sup> Judea, taught the brothers, "If you are not circumcised after the Mosaic custom, you cannot be saved."

<sup>2</sup>Since Paul and Barnabas had experienced no little dissension and debate with them, they arranged to have Paul and Barnabas and a few others of their number go up to the apostles and elders at Jerusalem about this dispute. <sup>3</sup>So then, fitted out for their trip by the church, they passed through Phoenicia and Samaria, where they narrated in detail the conversion of the Gentiles, and thus made all the brothers very happy.

<sup>4</sup>As they arrived in Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported how God had wrought with them. <sup>5</sup>But some of the believers who

Early 50 A.D.

belonged to the Pharisee party, took their stand to say: "They must be circumcised and ordered to observe the Law of Moses."<sup>v</sup>

<sup>6</sup>Then the apostles and the elders held a meeting to look into this question <sup>7</sup>and, after a lively debate, Peter arose and said to them: "Brother men, you will keep in mind that a good while back God made choice among you, that through my lips the Gentiles should hear the gospel message and believe, <sup>8</sup>and God, who knows all hearts, gave them evidence by granting them the Holy Spirit just as He did to us. <sup>9</sup>As he cleansed their hearts by faith, He did not at all discriminate between us and them. <sup>10</sup>Now then, why be a trial to God by placing a yoke on the neck of the disciples, which neither our fathers nor we have been able to carry? <sup>11</sup>Instead, we believe that we are saved through the grace of the Lord Jesus in the same way as they are."<sup>w</sup>

<sup>12</sup>The entire assembly kept quiet and heard Barnabas and Paul tell the story of the signs and wonders, which God had wrought among the Gentiles through them. <sup>13</sup>Then, after they were through, James made reply: "Brother men, listen to me! <sup>14</sup>Simcon has been telling how early God had in mind to gain out of the Gentiles a people for His name, <sup>15</sup>and the words of the prophets are in agreement with this, as it is written,<sup>x</sup> <sup>16</sup>'After this I will return and reconstruct David's tent that had fallen down and rebuild its ruins and restore it, <sup>17</sup>so that the rest of the people may search for the Lord, even all the Gentiles over whom My name has been invoked, says the Lord who does these things. <sup>18</sup>From eternity all His doings are known.'

<sup>19</sup>'It is my judgment, therefore, that those, who turn to God out of the Gentiles, be not harassed, <sup>20</sup>but that we direct them to abstain from what is contaminated by idols<sup>y</sup> and from unchastity, and from meat of strangled ani-

u) With their Hebrew background they helped organize churches much after the synagogue pattern.  
v) Not merely the Decalogue, but ceremonial regulations.

w) Peter is in full agreement with Paul, that salvation is through grace, not by obeying the law. Cf. Gal. 2:16, etc. x) Amos 9:11, 12. y) Having been dedicated to idols.

Early 50 A.D.

mals, and from blood. <sup>21</sup>For Moses has from earliest times in every city those proclaiming him, as he is read in the synagogues each Sabbath."

<sup>22</sup>Then it pleased the apostles and the elders as well as the whole church, to select some of their men to be sent to Antioch with Paul and Barnabas — Judas known as Barsabbas, and Silas, who were leaders among the brothers, <sup>23</sup>and they carried this letter:

"The apostles and the brother elders to the brothers from the Gentiles in Antioch, in Syria, and in Cilicia,<sup>a</sup> greeting. <sup>24</sup>Since we have heard that some, who came out there from among us but were not authorized by us, have troubled you with teaching and have unsettled your minds, <sup>25</sup>we have unanimously thought it well to send you outstanding men with our beloved Barnabas and Paul, <sup>26</sup>who personally have jeopardized their lives for the name of our Lord Jesus Christ. <sup>27</sup>So we are dispatching Judas and Silas, who will personally announce these things; <sup>28</sup>for it seems fitting to the Holy Spirit and to us to load you with no further burden except these essentials: <sup>29</sup>that you abstain from food offered to idols, and from blood, and from strangled meat, and from unchastity. If you keep yourselves clear from these, you will get along splendidly. Farewell."

<sup>30</sup>So then, those who were dispatched arrived in Antioch and, after bringing the entire body together, they delivered the epistle; <sup>31</sup>and when they<sup>a</sup> had read it, they felt joy over the encouragement. <sup>32</sup>Both Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with numerous suggestions. <sup>33</sup>But when they had spent some time there, the brothers let them depart with peace to those who had sent them, <sup>34</sup>(though Silas decided to stay there.)

Summer, 50 A.D.

<sup>35</sup>Paul and Barnabas remained at

Summer, 50 A.D.

Antioch, teaching and preaching with many others the message of the Lord. <sup>36</sup>But some time later Paul said to Barnabas, "Let us go back and look in on the brothers in every city in which we have preached the word of the Lord, how they are getting on." <sup>37</sup>However, Barnabas wanted to take along John, called Mark, <sup>38</sup>while Paul considered it ill-fitting to have with them the one who had quit them in Pamphylia and had failed to accompany them for the work. <sup>39</sup>Irritation came to such a pass that they separated from each other, and Barnabas, taking along Mark, sailed for Cyprus,<sup>b</sup> <sup>40</sup>while Paul, selecting Silas, set out commended by the brothers to the grace of the Lord. <sup>41</sup>So, traveling through Syria and Cilicia, he strengthened the churches.

**16** HE CAME DOWN TO DERBE AND to Lystra, where lived a certain disciple named Timothy, son of a believing Jewess and a Greek father,<sup>2</sup> and who was well recommended by the brothers in Lystra and Iconium. <sup>3</sup>Paul wanted him for travel companion, so he took and circumcised him, due to the local Jews who all knew his father to be a Greek.

<sup>4</sup>As they traveled from one city to another, they delivered to them the regulations which the apostles and elders in Jerusalem had decided they should observe. <sup>5</sup>Thus the churches were strengthened in the faith and daily their numbers increased.

<sup>6</sup>They traversed Phrygia and the Galatian country, since they were forbidden by the Holy Spirit to speak the word in Asia.<sup>c</sup> <sup>7</sup>On reaching Mysia they tried to enter Bithynia, but the Spirit of Jesus did not permit them; <sup>8</sup>so, going alongside Mysia, they came down to Troas.

<sup>9</sup>During the night a vision appeared to Paul — a Macedonian man who stood and pleaded with him, "Cross over into Macedonia and help us!"

<sup>2</sup> In letters of that time the signature appears first, not unlike our letterheads, then the address.

<sup>a</sup>) The Antioch Christians, and later the other churches of Paul's mission.

<sup>b</sup>) Thus a young, growing Christian was cultured for splendid service.

<sup>c</sup>) They were in Asia Minor all the while, but the New Testament Asia is that southwestern province of which Ephesus was the capital.

Late summer, 50 A.D.

<sup>10</sup>At once, when he had seen the vision, we<sup>d</sup> made attempts to enter Macedonia, for we concluded that God had called us to evangelize there. <sup>11</sup>So, sailing from Troas, we ran straight for Samothrace, and next day to Neapolis; <sup>12</sup>from there to Philippi, a colony and chief city of the Macedonian district, and in that city we stayed a few days.

<sup>13</sup>On the Sabbath day we went out beyond the gate by the riverside, where we knew there was a place of worship and, taking our seats, we talked to the women who had gathered.

<sup>14</sup>One woman, named Lydia, a purple-seller from the city of Thyatira, a worshiper of God, listened, and the Lord opened her heart to pay attention to Paul's messages. <sup>15</sup>So, when she and her family had been baptized, she begged us, "If you consider me faithful to the Lord, come to my home and stay with us." And she just made us come.

Autumn, 50 A.D.

<sup>16</sup>But it happened, as we were going to the prayer service, that a girl met us who was possessed of a clairvoyant spirit, whose fortunetelling brought in much money for her owners. <sup>17</sup>She followed Paul and us, shouting loudly, "These men are servants of the Most High God; they are announcing to you the way of salvation." <sup>18</sup>For many days she kept this up; then Paul felt annoyed and, turning to the spirit, said, "I order you in the name of Jesus Christ to get out of her!" And that moment it left her.

<sup>19</sup>When her owners became aware that their hope for gain was gone, they grabbed Paul and Silas and dragged them before the authorities in the market place <sup>20</sup>and, bringing them in to the magistrates, they said, "These men are Jews and they are creating disturbance in our city; <sup>21</sup>they are promulgating ways of behavior which as Romans we ought neither to welcome nor observe."

<sup>22</sup>The crowd also joined against

Late 50 A.D.

them, and the officials, after having them stripped, ordered them flogged; <sup>23</sup>then, after a severe beating, they threw them into prison, charging the jailor to guard them securely.<sup>e</sup> <sup>24</sup>In view of that charge he threw them into the inner prison and fastened their feet in the stocks.

<sup>25</sup>But about midnight Paul and Silas were worshipping, as they sang hymns to God, and the prisoners listened to them. <sup>26</sup>Then suddenly a tremendous earthquake occurred, that shook the prison to its foundations. At one stroke all the doors sprang open and everyone's chains fell off.<sup>f</sup> <sup>27</sup>When the jailor awoke and saw the prison-doors standing open, he drew his sword and was about to kill himself, feeling sure the prisoners had escaped; <sup>28</sup>but Paul called out loudly, "Do not harm yourself, for we are all here!"

<sup>29</sup>Demanding a light, he leaped in and fell terror-stricken before Paul and Silas, <sup>30</sup>led them out and said, "Sirs, what must I do to be saved?" <sup>31</sup>They said, "Believe on the Lord Jesus and you will be saved, and your family too." <sup>32</sup>Then they told him, together with his whole family, the message of God.

<sup>33</sup>At that very hour of the night the jailor took them along and washed their wounds and was baptized then and there, he and all that were his.

<sup>34</sup>Then, taking them up to the house, he set the table for them and was extremely happy with his loved ones for believing in God.

<sup>35</sup>With break of day the magistrates sent their orderlies to say, "Let these men go"; <sup>36</sup>so the jailor announced the message to Paul, "The magistrates have sent to release you; now then you may leave in peace." <sup>37</sup>But Paul told them, "After flogging us publicly without trial, though we are Romans, they threw us in prison and now they will put us out secretly? Not at all. Instead, let them come personally and conduct us out."<sup>g</sup>

d) Luke joins Paul's company, an excellent biographer and a helpful physician.

e) No chance seems to have been afforded Paul to protest, despite his Roman citizenship.

f) The fastenings to the tottering walls.

g) Paul had them at his mercy and administered deserved discipline.

## ACTS 16, 17 To Thessalonica and Berea; Among the Philosophers at Athens

Late 50 A.D.

<sup>38</sup>The orderlies reported these sayings to the magistrates, who grew alarmed at hearing they were Romans. <sup>39</sup>They came apologizing to them and, conducting them out, they begged of them to leave the city. <sup>40</sup>So they left the prison, called on Lydia where they saw the brothers whom they encouraged, and then they<sup>h</sup> went their way.

January-May, 51 A.D.

**17** **PASSING THROUGH AMPHIPOLIS** and Apollonia, they arrived at Thessalonica where the Jews had a synagogue <sup>2</sup>and, as customary, Paul went to meet with them. For three Sabbaths he discussed with them out of the Scriptures, <sup>3</sup>which he opened up and from which he established that the Christ must suffer and then rise from the dead and, "This Christ is Jesus whom I preach to you."

<sup>4</sup>Some of them were persuaded, and associated themselves with Paul and Silas, a large group of devout Greeks, as well as a goodly number of prominent women. <sup>5</sup>But the Jews grew jealous; they got hold of some unprincipled loungers of the market place and formed a mob to disturb the city, then made attack on Jason's house with intent to bring them out to the mob. <sup>6</sup>And when they did not find them, they dragged Jason and some of the brothers before the city fathers, shouting, "These world revolutionists have come here too; <sup>7</sup>Jason has harbored them; they all oppose Caesar's ordinances, claiming there is another king—Jesus."

<sup>8</sup>So they aroused the emotions of the crowd and of the magistrates, who on hearing this <sup>9</sup>required bail from Jason and the rest, and let them go.

June-September, 51 A.D.

<sup>10</sup>At once the brothers dismissed Paul and Silas to Berea by night, where on arrival they attended the Jewish synagogue. <sup>11</sup>But these were of a nobler attitude than those in Thessalonica; for they most heartily welcomed

June-September, 51 A.D.

the message and made a daily study of the Scriptures, whether these things were so. <sup>12</sup>Many of them, therefore, believed, including outstanding Greek women and a goodly number of men.

<sup>13</sup>But when the Jews of Thessalonica became aware that the word of God was being proclaimed by Paul in Berea too, they also came there to agitate and to stir up the crowds. <sup>14</sup>Then the brothers sent Paul off at once as far as the sea, but both Silas and Timothy stayed there. <sup>15</sup>Those who were conducting Paul took him to Athens and returned with instructions to Silas and Timothy that they should join him as soon as possible.

October-November, 51 A.D.

<sup>16</sup>While Paul was awaiting them in Athens, his soul was deeply vexed at the sight of the idol-filled city. <sup>17</sup>Accordingly, in the synagogue he discoursed with the Jews and the devout adherents, and daily in the market place with those he chanced to meet. <sup>18</sup>Some of the Epicurean and of the Stoic philosophers, too, encountered him and some said, "What may this amateur talker be trying to say?" But others, "He seems to be announcing strange deities!" — because he preached Jesus and the resurrection.

<sup>19</sup>They took hold of him, conducted him to the Areopagus<sup>1</sup> and asked, "Is it possible for us to learn what this new teaching is, about which you are talking?" <sup>20</sup>For you are bringing some strange matters to our ears; we want to know just what they mean." <sup>21</sup>For all the Athenians and the visiting foreigners applied their time to nothing else than to tell or to hear something novel.

<sup>22</sup>Standing in the center of the Areopagus, Paul said: "Men of Athens, I notice on every hand how deity-minded you are; <sup>23</sup>for as I went all over and looked carefully at your sacred objects, I found even an altar with the inscription, 'To an unknown god.' Now what you revere without knowing it, that I

h) No more "we" occurs until ch. 20:5, at Troas, where first Luke joined Paul. Luke seems to have remained with the Philippian believers.

i) Hill of Ares, god of war; thence Athens' supreme court, which met there.



October-November, 51 A.D.

announce to you. <sup>24</sup>The God who made the world and all it contains, He as Lord of heaven and earth does not dwell in handmade temples; <sup>25</sup>neither is He served by human hands as if lacking anything — He, the Giver of life and breath and all things to every one.

<sup>26</sup>"He has made the whole race of men out of one,<sup>j</sup> to settle on the entire surface of the earth, definitely appointing the pre-established periods and the boundaries of their settlements, <sup>27</sup>so that they might seek for God — if only they would feel for and find Him — although He is not far from each of us; <sup>28</sup>for in Him we live and move and have our being. As some of your own poets<sup>k</sup> expressed themselves, 'For we are also His offspring.' <sup>29</sup>Now then, since we have our being from God, we certainly should not have the idea that the Deity resembles gold or silver or stone or anything humanly manufactured or invented.

<sup>30</sup>"However, while God paid no attention to those seasons of ignorance,<sup>l</sup> He is now summoning all people everywhere to repent, <sup>31</sup>insofar as He has fixed a day, when He is to judge the world righteously through a Man destined for the task, and whom He proved true to everyone by raising I Him from the dead."

<sup>32</sup>Hearing of a resurrection from the dead, some scoffed, while others said, "We shall hear you again about this."

<sup>33</sup>In this way Paul went out from among them. <sup>34</sup>But a few men associated with him and believed, of whom may be mentioned Dionysius the judge of the Areopagus; also a woman called Damaris, and others besides them.

At Corinth, November, 51-June, 53 A.D.

**18** AFTER THIS HE TOOK HIS DEPARTURE from Athens and went to Corinth, <sup>2</sup>where he met a Jew named Aquila, a native of Pontus, and Priscilla his wife, who had but recently migrated from Italy, due to Claudius' order that all Jews must leave

At Corinth, November, 51 - June, 53 A.D.

Rome. He called on them, <sup>3</sup>and, as they were of the same occupation, he stayed with them and worked with them; for they were tentmakers by trade. <sup>4</sup>But every Sabbath he discoursed in the synagogue and won over both Jews and Greeks.

<sup>5</sup>As Silas and Timothy came down from Macedonia,<sup>m</sup> Paul was completely possessed by the message, strongly urging upon the Jews that Jesus is the Christ. <sup>6</sup>But since they kept opposing and abusing him, he shook out his garments against them and said to them, "Your blood upon your heads! I am innocent. From now on I go to the Gentiles."

<sup>7</sup>He then changed places and entered the house of a God-fearing man called Titus Justus, whose house adjoined the synagogue. <sup>8</sup>But Crispus, the synagogue leader, believed in the Lord with his entire family, and many of the Corinthians who listened did believe and were baptized. <sup>9</sup>So in a night vision the Lord said to Paul: Have no fear; but speak and do not keep still, <sup>10</sup>because I am with you and none shall assault you to your hurt; because I have much people in this city. <sup>11</sup>So he settled down among them for a year and six months, teaching the word of God.

Summer, 53 A.D.

<sup>12</sup>When, however, Gallio<sup>n</sup> was proconsul of Achaia, the Jews unanimously rose against Paul and led him before the court, <sup>13</sup>declaring, "This fellow advises the people to worship God in an unlawful way." <sup>14</sup>But as Paul was at the point of speaking, Gallio told the Jews, "If, O Jews, it were a matter of crookedness or wicked unscrupulousness, it would be reasonable to put up with you; <sup>15</sup>but if it is a question of words and names and law among yourselves, then it is your own concern; I do not care to be judge of such matters." <sup>16</sup>And he drove them from the court.

<sup>17</sup>Then they got hold of the syna-

j) One person, Adam; or one source, God. k) Cleanthes, a Stoic teacher. l) Sent no messengers. m) The large northern portion of what is now Greece, including Philippi, Thessalonica, Berea, etc.; Achaia with Corinth as its capital lay south of it, and Greece proper south of that.

n) Brother of Seneca, who was Nero's teacher.

## ACTS 18, 19

## Report at Jerusalem; To Ephesus; Converts and Opponents

Summer, 53 A.D.

gogue ruler Sosthenes and in front of the court gave him a beating; but Gallio paid attention to none of these things.

<sup>18</sup>After staying several days, Paul bade the brothers farewell and sailed for Syria, and with him Priscilla and Aquila. He had his hair cut at Cenchrea, for he had made a vow.<sup>o</sup> <sup>19</sup>They arrived in Ephesus, where Paul left them, while he went personally in the synagogue to discourse with the Jews. <sup>20</sup>They requested him to remain for a while, but he did not consent. <sup>21</sup>Instead, he bade them goodbye with the promise, "God willing, I shall come back to you." He then sailed from Ephesus <sup>22</sup>and landed at Caesarea; then, after going up to greet the church,<sup>p</sup> he went down to Antioch.

Spring, 54 A.D.

<sup>23</sup>After spending some time there, he took his leave and made his way successively through the Galatian country and through Phrygia, strengthening all the disciples.

<sup>24</sup>Now there was a Jew, named Apollos, a native Alexandrian, a man of learning and powerful in the Scriptures, who arrived at Ephesus. <sup>25</sup>This man had been instructed in the way of the Lord and with a burning spirit he talked and taught accurately the things concerning Jesus, although acquainted with the baptism only of John.<sup>q</sup> <sup>26</sup>He began to speak freely in the synagogue; but Priscilla and Aquila, after listening to him, drew him to them and explained the way of God more accurately to him.

<sup>27</sup>And as he planned to cross over to Achaia, the brothers wrote the disciples, urging them to give him a hearty welcome. On his arrival he proved of great benefit to those who through grace were believers; <sup>28</sup>for with force he came out ahead in his public discussions with the Jews, proving through the Scriptures that Jesus is the Messiah.

Summer, 54 A.D.

**19** WHILE APOLLOS WAS IN Corinth, Paul, who had traveled overland, came down to Ephesus where he met some disciples, <sup>2</sup>whom he asked, "Did you receive the Holy Spirit on your becoming believers?" But they answered him, "Why, we have not even heard there is a Holy Spirit." <sup>3</sup>He asked, "In what, then, were you baptized?" They said, "In John's baptism." <sup>4</sup>So Paul added, "John baptized the baptism of repentance, all the while telling the people they should believe in the One who was to come after him, that is, in Jesus."

<sup>5</sup>On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup>And as Paul laid his hands upon them, the Holy Spirit came on them and they talked in tongues and prophesied. <sup>7</sup>Altogether there were about a dozen men.

<sup>8</sup>He also went into the synagogue and for three months he spoke with boldness, persuasively discussing the interests of the kingdom of God. <sup>9</sup>As, however, some became stubborn and refused to believe and denounced the Way before the people, he turned from them, withdrew the disciples, and went on holding daily discussions<sup>r</sup> in the schoolroom of Tyrannus. <sup>10</sup>This kept up for two years, so that the whole Asiatic population, Jews as well as Greeks, heard the word of the Lord.

<sup>11</sup>God wrought uncommon miracles, too, through the hands of Paul <sup>12</sup>to such an extent that people carried off to the sick, handkerchiefs or aprons he had handled, and their illnesses were removed, and the evil spirits were made to go.

<sup>13</sup>But certain traveling Jews who practiced exorcism<sup>s</sup> undertook to name over those that had evil spirits the name of the Lord Jesus by saying, "I adjure you by the Jesus whom Paul preaches!" <sup>14</sup>Seven sons of a certain Sceva, a Jewish chief priest, practiced this; <sup>15</sup>but the evil spirit replied to

<sup>o</sup>) A vow that included the uncut hair for a period.

<sup>p</sup>) At Jerusalem at the Feast of Tabernacles, October of 53 A.D.

<sup>q</sup>) Only preparatory to the entrance of the Holy Spirit.

<sup>r</sup>) "From ten till three," one ancient manuscript adds. Before and after that period Paul would be busy at his study and tent making. <sup>s</sup>) The casting out of evil spirits.

Summer, 54 A.D.

them, "Jesus I know and with Paul I have acquaintance, but you, who are you?" <sup>16</sup>Then the man in whom the evil spirit dwelt, leaped on them, overpowered both<sup>t</sup> of them and was so violent against them that, stripped and wounded, they escaped from that house. <sup>17</sup>This became known to all the Jews and Greeks who lived in Ephesus and awe fell on them all; and the name of the Lord Jesus was highly praised.

<sup>18</sup>Many of the believers also came to make full confession and declaration of their magic practices, <sup>19</sup>and quite a number of those who had practiced magic arts collected the books into a pile and burned them before everybody. Counting up their value, they found them priced at ten thousand dollars. <sup>20</sup>Thus mightily did the word of the Lord extend and intensify.

<sup>21</sup>With these aims accomplished, Paul settled by the Spirit<sup>u</sup> that he would travel to Jerusalem by way of Macedonia and Achaia, and said, "After I have been there, I must see Rome, too." <sup>22</sup>So he sent two of his assistants into Macedonia, Timothy and Erastus, while he remained for some time in Asia.

Around June, 57 A.D.

<sup>23</sup>But in process of time no little disturbance occurred regarding the Way. <sup>24</sup>For a certain Demetrius, a silversmith, who made silver shrines of Artemis<sup>v</sup> and provided the artisans with no small income, <sup>25</sup>called them together along with the workmen of the same trade and said, "Men, you understand that we are deriving a good living from this trade. <sup>26</sup>Now you observe and hear, how not only at Ephesus but well-nigh over all Asia this Paul is alienating many people by persuading them that manufactured gods are not real gods. <sup>27</sup>So there is danger not merely that our trade will come into disrepute, but also that the temple of the great goddess Artemis will lose all

Around June, 57 A.D.

respect and her magnificent glory will come to an end, — she whom all Asia and all the world worships."

<sup>28</sup>As they listened, they grew full of anger and they shouted, "Great is Artemis of Ephesus!" <sup>29</sup>Then the city was agitated from end to end and, after grabbing Gaius and Aristarchus of Macedonia, fellow travelers of Paul, they jointly stormed the theater. <sup>30</sup>When Paul wanted to enter the mob meeting, the disciples did not permit him <sup>31</sup>and even some of the Asiarchs<sup>w</sup> that were his friends, sent him warning not to risk himself in the theater.

<sup>32</sup>Some were shouting this and others that; for the mass meeting was just a tumult of which the majority had no idea why they had come running there. <sup>33</sup>Some of the crowd inferred it was Alexander, since he was pushed forward by the Jews,<sup>x</sup> and Alexander motioned with the hand, as he wished to make his defense to the mob; <sup>34</sup>but as soon as they recognized him as a Jew, the whole mob as with one voice broke into a shouting that lasted two hours, "Great is Artemis of Ephesus!"

<sup>35</sup>But the town clerk brought some order in the crowd and said, "Ephesian men, where is there a person who does not know that Ephesus is the temple guardian of the great Artemis and of her image that fell from heaven? <sup>36</sup>Since this is undeniable, you should compose yourselves and not do anything rashly. <sup>37</sup>For you have brought these men here, who are neither temple destroyers nor insulters of our goddess. <sup>38</sup>Now then, if Demetrius and his fellow craftsmen have a complaint against anyone, terms of court are conducted and proconsuls are available; let them enter charges on both sides. <sup>39</sup>But if you have further complaint, then let it be straightened out in the legal assembly. <sup>40</sup>For, mind you, we are in danger of being accused of riot on account of today's affair, since there is no reason

t) The two or more brothers involved in this particular case.

u) If not by the Spirit's suggestion, then certainly under His influence.

v) Latin Diana, goddess of the moon, hence of fertility and sexual relations.

w) Presidents of the athletic games in the larger cities of that region.

x) Apparently a friendly craftsman, who wished to clear his fellow Jews.

Summer, 57, to early 58 A.D.

whatever we can offer for this disorderly concourse." <sup>41</sup>And with these words he dismissed the gathering.

**20** AFTER THE TUMULT HAD BEEN quieted down, Paul invited the disciples to see him, gave them encouragement, bade them farewell and left for Macedonia. <sup>2</sup>Then, after traveling through those parts and encouraging the brothers with many suggestions, he entered Greece, <sup>3</sup>where he spent three months. Just ready to sail for Syria, he decided to return by way of Macedonia, due to a plot against him on the part of the Jews.

Philippian Passover, early April, 58 A.D.

<sup>4</sup>There accompanied him Sopater, son of Pyrrhus of Berea; Aristarchus and Secundus, both of Thessalonica; Gaius of Derbe, and Timothy; also Tychicus and Trophimus of Asia; <sup>5</sup>but they went on ahead and awaited us<sup>7</sup> at Troas. Then, after the days of unleavened bread, <sup>6</sup>we sailed out from Philippi<sup>2</sup> and reached them in five days at Troas, where we tarried for seven days.

April, 58 A.D.

<sup>7</sup>As we were gathered for the breaking of bread on the first day of the week, Paul discoursed with them and since he intended to leave next morning he prolonged his message until midnight. <sup>8</sup>There were numerous lamps in the upper room in which we met; <sup>9</sup>and a youth named Eutychus<sup>a</sup> was sitting in the window and, while Paul kept talking on, the heaviness of sleep proved too much for him; so as he sagged down in his sleep, he dropped from the third story and was picked up lifeless. <sup>10</sup>However, Paul went down, stooped over him and embraced him, saying, "I have no anxiety, for his soul is in him." <sup>11</sup>Then going up again, he broke the bread and ate, conversed at length even until daybreak and left just as he was. <sup>12</sup>The boy they took home alive, for which they felt supremely cheered.

April, 58 A.D.

<sup>13</sup>We went on ahead to the ship and sailed to Assos to take Paul on board there; for such was his arrangement, while he planned to travel on foot. <sup>14</sup>So, when he met us at Assos, we took him aboard and reached Mitylene. <sup>15</sup>Next day we sailed on from there to a point facing Chios; the next we docked at Samos and (after stopping at Trogyllium)<sup>b</sup> the next day we arrived at Miletus. <sup>16</sup>For Paul had decided to sail past Ephesus, so that he might lose no time in Asia, in as much as he hastened to be in Jerusalem on the day of Pentecost if at all possible.

<sup>17</sup>From Miletus he sent an invitation to Ephesus for the elders of the church <sup>18</sup>and, when they made him their visit, he told them, "You are well acquainted with my behavior among you from the day I first set foot in Asia and all the while since; <sup>19</sup>how I have served<sup>c</sup> the Lord with all humility in tears and in trials that befell me, due to the plottings of the Jews; <sup>20</sup>how I never failed to tell you what was to your benefit and to teach you in meetings and in homes; <sup>21</sup>how I bore testimony to both Jews and Greeks that they should repent before God and have faith in our Lord Jesus Christ.

<sup>22</sup>"And now, you notice, I am bound by the Spirit to go to Jerusalem, and what is going to happen to me I do not know; <sup>23</sup>except that the Holy Spirit in one city after another testifies to me that bonds and affliction await me. <sup>24</sup>However, I am not concerned about anything; neither is my life dear to me except to finish my course and the ministry which I accepted from the Lord Jesus to bear witness to the gospel of the grace of God.

<sup>25</sup>"And now, observe! I know that you all, among whom I have gone in and out as herald of the Kingdom, shall see my face no more.<sup>d</sup> <sup>26</sup>For this reason I bear you witness today that I am guiltless of the blood of all;<sup>e</sup> <sup>27</sup>for I have not

y) Luke has joined Paul again.

z) Nearly a year between leaving Ephesus and this Philippi visit: preaching at Troas en route to Macedonia; on to Illyricum; Second Corinthians written; on to Corinth; there writing Romans.

a) Which means, Fortunate. b) They sailed by daylight and docked each night.

c) Utter devotion is implied.

d) God had a happy surprise in store for them all; they did see Paul's face again. See Phil. 22; 1 Tim. 3:14; 1:3; Phil. 2:24. e) I have fully done my part for the saving of all.

*Through Tyre and Caesarea toward Jerusalem; Warnings to Paul* ACTS 20, 21

April, 58 A.D.

fallen short at all of preaching to you the whole purpose of God. <sup>28</sup>Be on guard for yourselves and for the entire flock over which the Holy Spirit has appointed you overseers; shepherd the church of God,<sup>f</sup> which He has bought with His own blood.

<sup>29</sup>"For I know that after I have left, savage wolves will make their way to you, that have no mercy on the flock, <sup>30</sup>and from your own number, too, persons shall come to the fore, who teach distorted things to draw away the disciples after them. <sup>31</sup>Keep, therefore, on the lookout, and remember how for three years I never quit night and day to give each of you warning with my tears.

<sup>32</sup>"And now, (brothers), I commit you to God and to the word of His grace, who is able to build you up and to grant you the inheritance among all those made holy.

<sup>33</sup>"I have set my mind on no one's silver or gold or clothing. <sup>34</sup>You personally know that these hands supplied my needs and those of my companions. <sup>35</sup>I have in every way pointed out to you how, by working hard that way, the needy must be assisted, and that we should remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

<sup>36</sup>Having so spoken, he bowed his knees and prayed with them all. <sup>37</sup>They all wept freely; they fell on Paul's neck and fervently kissed him. <sup>38</sup>They were grieved especially over the remark he made, that they would not see his face any more. Then they escorted him to the ship.

May, 58 A.D.

**21** WHEN WE HAD TORN OURSELVES away from their embrace and were put out to sea, we ran a straight course to reach Cos; next day to Rhodes, and from there to Patara; <sup>2</sup>then, meeting up with a ship that was crossing to Phoenicia, we embarked and set sail. <sup>3</sup>Sighting Cyprus and leaving it to

May, 58 A.D.

our left, we sailed on to Syria and docked at Tyre, for there the ship had to discharge the cargo.

<sup>4</sup>We looked up the disciples and stayed there seven days. They advised Paul through the Spirit not to go on to Jerusalem; <sup>5</sup>but when the time was up, we left<sup>g</sup> and went on our journey under escort of all the believers with their wives and children, till we were outside the city. Kneeling on the beach, we prayed, <sup>6</sup>then embraced one another and embarked. But they went back to their homes.

<sup>7</sup>As we sailed from Tyre to Ptolemais, we completed our voyage and after paying our respects to the brothers, we visited with them for one day. <sup>8</sup>The following day we departed and arrived at Caesarea, where we called at the home of Philip, the evangelist, one of the seven,<sup>h</sup> with whom we were entertained. <sup>9</sup>He had four virgin daughters who prophesied.<sup>i</sup>

<sup>10</sup>We had stopped there for several days, when a prophet named Agabus came down from Judea and called on us. <sup>11</sup>He took Paul's belt and, tying his own feet and hands, he said, "Thus speaks the Holy Spirit, 'In this way the Jerusalem Jews shall bind the man who owns this belt and shall deliver him to the Gentiles.'"

<sup>12</sup>On hearing this, both we and those resident there urged him not to go up to Jerusalem. <sup>13</sup>Then Paul replied,<sup>j</sup> "What do you achieve by weeping and by discouraging me? I am prepared not merely to be bound, but also to die at Jerusalem on behalf of the Lord Jesus." <sup>14</sup>And as he could not be dissuaded, we contented ourselves and said, "The Lord's will be done."

<sup>15</sup>So when these days were over, we got ready for the trip and went up to Jerusalem. <sup>16</sup>Some of the Caesarean disciples, who went along with us, brought us to the home of Mnason of Cyprus, an early disciple by whom we were to be entertained.

f) In later MSS, the church of Kurios, or Lord, which carries similar meaning in the Old Testament, and in the New usually refers to Christ.

g) The Spirit gave him a choice, and Paul chose the harder course. h) The deacons of ch. 6.

i) Luke gives prominence to women in Acts as well as in the Gospel.

j) Divine guidance is personal. See I Kings 13:1-32.

## ACTS 21

Pentecost, Late May, 58 A.D.

<sup>17</sup>When we arrived in Jerusalem, the brothers welcomed us joyfully <sup>18</sup>and next day Paul and we called on James. All the elders were present and, <sup>19</sup>after greetings, he recounted to them step by step what God had wrought among the Gentiles through his ministry. <sup>20</sup>As they listened to him, they gave glory to God and then said to him, "You see, brother, how many myriads of believers there are among the Jews, and they all remain zealous for the Law. <sup>21</sup>But they have been informed about you that you are teaching all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children, neither to observe the ancestral customs. <sup>22</sup>Now, how about it? In any event the congregation will meet, for they will learn that you have arrived. <sup>23</sup>So then, do as we suggest to you: we have here four men who have taken a vow; <sup>24</sup>take them along, be purified with them and take care of their expenses so they can have their heads shaved.<sup>k</sup> Then everyone will realize that there is no basis for the reports about you, but that you personally order your life in observance of the Law.

<sup>25</sup>"On the part of Gentile believers we have issued the resolution that they shall abstain from food offered to idols, and from blood, and from strangled meat and from unchastity."

May-June, 58 A.D.

<sup>26</sup>The following day Paul took those men along and, after undergoing the purification ritual with them, he entered the temple to announce the completion of the purification period, which would be when for each of them an offering had been made.<sup>l</sup> <sup>27</sup>But when the seven days were about completed, the Jews from Asia, who had noticed him in the temple, stirred up the people and grabbed hold of him, <sup>28</sup>shouting, "You men of Israel, to our aid! This is the man who teaches everyone everywhere against

## Welcome and Caution; Paul Manhandled

May-June, 58 A.D.

our nation, the Law, and this place, and besides, he has brought Greeks into the temple and so defiled this holy place!" <sup>29</sup>For they had on an earlier date seen Trophimus of Ephesus with him in the city and surmised that Paul had brought him into the temple.

<sup>30</sup>So the whole city became agitated; there was a rushing together of the people and, seizing Paul, they dragged him outside the temple, and instantly the doors were shut. <sup>31</sup>They were trying to kill him, when report reached the commandant of the garrison<sup>m</sup> that all Jerusalem was in an uproar. <sup>32</sup>At once he marched soldiers and their officers double-quick down to the mob which, on seeing the commandant and the soldiers, stopped pommeling Paul. <sup>33</sup>The commandant then advanced, took charge of him, ordered him bound with two chains, and investigated who he was and what he had done.

<sup>34</sup>Among the mob some shouted this and others that; so, unable to get at the facts because of the tumult, he ordered him taken to the barracks. <sup>35</sup>But when Paul got as far as the steps, he had to be carried by the soldiers, due to mob violence, <sup>36</sup>for the whole concourse of people came on behind, crying, "Away with him!"

<sup>37</sup>At the point of being brought into the fortress, Paul said to the commandant, "Am I permitted to have a word with you?" He said, "Do you know Greek? <sup>38</sup>Are not you the Egyptian who recently stirred up the rebellion and led out the four thousand cut-throats<sup>n</sup> into the desert?" <sup>39</sup>But Paul replied, "I certainly am a Jew; I am from Tarsus of Cilicia, a citizen of no insignificant city. I beg of you, please let me speak to the people." <sup>40</sup>With his permission Paul took his stand on the steps and motioned to the people and, when all had become quiet, he addressed them in the Hebrew language in these words:<sup>o</sup>

k) Referring also to beards being shaved; not merely the hair cut.

l) What grace on Paul's part to whom ritual had lost all virtue!

m) The cohort stationed in the Tower of Antonia. During the great Feasts extra forces were added.

n) Members of a fanatical secret society among the Jews largely instrumental in fomenting the rebellion that issued in the destruction of A.D. 70.

o) Not O.T. Hebrew but Aramaic, spoken by large numbers of Jews colloquially at that time.

May-June, 58 A.D.

**22** "BROTHER MEN AND FATHERS, listen to the defense I now make to you!" <sup>2</sup>As soon as they heard him address them in Hebrew, they were still quieter, so he proceeded, <sup>3</sup>"I am a Jew born and bred, a native of Tarsus in Cilicia, but brought up in this city. At the feet of Gamaliel I have been educated with exacting care in our ancestral Law, with a zeal for God such as you all have today.

<sup>4</sup>"As such<sup>p</sup> I persecuted this Way to the death, binding and delivering to prison both men and women, <sup>5</sup>as the high priest and the whole presbytery can bear me out. For from them I received letters to the brothers in Damascus for which I was heading to bring the believers there back to Jerusalem for punishment.

<sup>6</sup>"But as I was nearing Damascus in my travel, this happened to me: suddenly at noonday an intense light from heaven beamed around me, <sup>7</sup>and as I fell to the ground, I heard a voice saying to me, Saul, Saul, why do you persecute Me? <sup>8</sup>But I answered, 'Who art Thou Lord?' So He told me, I am Jesus the Nazarene, whom you are persecuting. <sup>9</sup>Now my companions certainly saw the light, but His voice as He spoke to me they did not hear.

<sup>10</sup>"I said, 'Lord, what shall I do?' Then the Lord said to me, Rise and go on to Damascus. There you will be told about all the work that has been laid out for you to do. <sup>11</sup>However, due to the brilliancy of that intense light, I was blinded, so I entered Damascus guided by the hands of my companions.

<sup>12</sup>"Then one Ananias, a man devoted to the Law and well spoken of by all the Jews who lived there, <sup>13</sup>called on me, presented himself and said to me, 'Brother Saul, recover your sight,' and instantly I looked up at him. <sup>14</sup>He further spoke, 'Our fathers' God<sup>q</sup> has prepared you beforehand to recognize His will, to see the Just One and to hear a message from His own

May-June, 58 A.D.

lips; <sup>15</sup>for of what you have seen and heard you will give testimony for Him to everyone.<sup>r</sup> <sup>16</sup>Now then, why hesitate? Rise; be baptized and, calling on His name, be cleansed of your sins.'

<sup>17</sup>"Then when I returned to Jerusalem and was praying in the temple, this happened: I experienced an ecstasy <sup>18</sup>and saw Him as He said to me, Hurry, get out of Jerusalem quickly, because they will not welcome your testimony about Me. <sup>19</sup>I replied, 'Lord, they know well enough that it was I who imprisoned and manhandled up and down the synagogues those who believed in Thee <sup>20</sup>and, when the blood of Thy martyr Stephen was shed, I was personally on hand with approval and watched the clothes of those who killed him.' <sup>21</sup>And He said to me, Leave, for I will send you off to the Gentiles far away."

<sup>22</sup>They listened to him up to that statement; then they shouted, "Away from the earth with such a fellow; for he is not fit to live!"<sup>s</sup> <sup>23</sup>While they were yelling, tossing off their clothes and throwing dust into the air, <sup>24</sup>the commandant ordered him to be brought into the castle and to be examined by means of flogging, so they might discover why they hooted at him that way. <sup>25</sup>But as they had stretched him out for the thongs, Paul asked the captain in charge, "Is it legal to flog a Roman citizen without trial?" <sup>26</sup>On hearing that, the captain stepped up to the commandant to report, with the remark, "What is to be done, for this man is a Roman?" <sup>27</sup>The commandant then advanced and asked him, "Tell me, are you a Roman?" He said, "Indeed!" <sup>28</sup>The commandant replied, "I have purchased this citizenship for a goodly sum"; to which Paul responded, "But I am a native." <sup>29</sup>Then at once those who were to examine him kept their hands off, and the commandant felt worried on discovering Paul was a Roman and yet he had bound him.

<sup>30</sup>On the following day, with pur-

p) With such a background.

q) The new related intimately to the old. r) All Christians are so ordered.

s) Complete denial of God's covenant with Abraham, Isaac and Jacob "in you and your offspring shall all families in the earth be blessed."

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pose of finding out clearly why the Jews accused Paul, he unfastened him, ordered a session of the chief priests and the entire Sanhedrin, and had Paul brought down to face them.

**23** SO, WITH A STRAIGHT LOOK AT the council, Paul spoke: "Brother men, I have behaved myself in the presence of God with an altogether clear conscience to this very day." <sup>2</sup>But the high priest Ananias ordered the attendants to strike him on the mouth. <sup>3</sup>Then Paul said to him, "God is about to strike you, you whitewashed wall! You, sitting here to judge me according to the law and ordering me to be struck contrary to the law?"

<sup>4</sup>The bystanders said, "You insult the high priest of God?" <sup>5</sup>To which Paul replied, "I did not know, brothers, that he is high priest!<sup>t</sup> for it is written,<sup>u</sup> 'You must not defame a ruler of the people.'"

<sup>6</sup>Paul, however, aware that one party was Sadducee and the other Pharisee, shouted, right in the Sanhedrin, "Brother men, I am a Pharisee, a son of a Pharisee; concerning the hope of the resurrection of the dead I am accused." <sup>7</sup>At this saying, a confused dispute arose between the Pharisees and the Sadducees and there was division in the meeting. <sup>8</sup>For the Sadducees maintain there is neither resurrection nor angel nor spirit, while the Pharisees confess the one as well as the other. <sup>9</sup>So the outcry grew deafening. Some of the scribes of the Pharisaic party got up and argued, "We find nothing bad in this man; perhaps a spirit or an angel has spoken to him. (Let us not fight God.)"

<sup>10</sup>But the discord grew so bitter, the commandant, afraid that Paul might be torn to pieces by them, ordered a detachment to march down and to snatch him from their midst; then to bring him into the barracks. <sup>11</sup>Yet that night the Lord stood by him and said,

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Take heart! For as you have borne Me witness in Jerusalem, just so it is necessary for you to testify at Rome.

<sup>12</sup>At daybreak there were Jews, who formed a plot and pledged themselves with an oath that they would neither eat nor drink until they had killed Paul. <sup>13</sup>More than forty formed this conspiracy. <sup>14</sup>Some of them went to the chief priests and the elders and said, "We have sworn ourselves to liability of a curse to taste of nothing until we have killed Paul. <sup>15</sup>Now then, you, in cooperation with the Sanhedrin, send word to the commandant to have him conducted to you as if you wanted to determine more particularly about his affairs. Then we, if he comes anywhere near, are ready to do away with him."

<sup>16</sup>However, the son of Paul's sister got wind of the ambush,<sup>v</sup> so he came along and entered the barracks to inform Paul. <sup>17</sup>Then Paul, after calling in one of the captains, said, "Conduct this young man to the commandant, for he has something to tell him." <sup>18</sup>Accordingly, he took him to the commandant and said, "Paul, the prisoner, summoned me to request that I bring this youth to you, since he has something to tell you." <sup>19</sup>Then the commandant, taking him by the hand, stepped to one side with him privately and inquired, "What is it you have to acquaint me with?" <sup>20</sup>He said, "The Jews have agreed to ask you that you bring Paul down tomorrow before the Sanhedrin, as if they were to investigate more particularly about him; <sup>21</sup>but do not you give in to them, for more than forty of them are lying in wait for him and they have pledged themselves with an oath neither to eat nor to drink until they have destroyed him, and right now they are in readiness, only waiting for your assent."

<sup>22</sup>The commandant then dismissed the youth, cautioning him, "Divulge to no one that you informed me of this."

<sup>t</sup>) Paul could not move freely to observe each speaker; besides, the high priest's office was frequently bought by the highest bidder. Ananias had secured the position in A.D. 47, and probably a Roman official was chairman. <sup>u</sup>) Ex. 22:28.

<sup>v</sup>) A boy could render this momentous service which no man could have rendered; still true in our church activities.



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<sup>23</sup>He then summoned two of his captains and said, "Have two hundred soldiers ready by nine tonight to march to Caesarea; also seventy cavalry and two hundred lancers. <sup>24</sup>Provide animals, too, for mounts for Paul to ride and conduct him safely to governor Felix."<sup>w</sup>

<sup>25</sup>He wrote a letter, too, with the contents: <sup>26</sup>"Claudius Lysias to His Excellency Governor Felix—Greeting! <sup>27</sup>When this man was set upon by the Jews and was within an inch of being murdered by them, I was on the spot with my men and rescued him, for I learned that he is a Roman. <sup>28</sup>In the hope of discovering the reason for their accusation, I took him down to their Sanhedrin <sup>29</sup>and found that the complaint relates to questions of their law; but without accusation of crime that deserves death or prison. <sup>30</sup>But as information came to me that a plot was being concocted against this man, I have sent him to you at once and have directed his accusers to have their say to you. (Farewell)."

<sup>31</sup>So the soldiers took Paul, according to their orders, and conducted him by night to Antipatris. <sup>32</sup>The following day they returned to their barracks, leaving it to the cavalry to travel on with him. <sup>33</sup>When those men reached Caesarea, they delivered the letter to the governor and placed Paul before him.

<sup>34</sup>After reading it, the governor inquired from what province he might be and on ascertaining that he was from Cilicia,<sup>x</sup> <sup>35</sup>he said, "We shall give you a hearing whenever your accusers get here." He then gave orders to have him retained in Herod's judgment hall.

**24** AFTER FIVE DAYS ANANIAS THE high priest with some of the elders and Tertullus, an orator, came down to present their evidence against Paul to the governor; <sup>25</sup>so, after Paul had been called in, Tertullus under-

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took to offer the complaint as follows:

<sup>3</sup>"Most illustrious Felix, we acknowledge with deep appreciation that we owe to you this remarkable peace we are enjoying, and that through your foresight wonderful improvements have been the nation's fortune in every way and everywhere. <sup>4</sup>However, not to take more of your precious time, I beg of you to listen by your courtesy briefly to us.

<sup>5</sup>"For we have found this man to be a veritable plague, stirring up all the Jews on earth as he does, and a ring-leader of the Nazarene heresy, <sup>6</sup>who even tried to defile the temple. So we got hold of him (and would have sentenced him by our Law; <sup>7</sup>but the commandant Lysias came and took him from us with great force. <sup>8</sup>He ordered his accusers to present themselves to you). If you will personally cross-question him, you will be able to discover on what counts we accuse him."<sup>y</sup>

<sup>9</sup>And all the Jews agreed, and declared that all he said was exactly so. <sup>10</sup>Then at a motion from the governor Paul made his answer:

<sup>11</sup>"Because I know that you have been judge to these people for many years, I find it easier to defend myself on these charges. It will be possible for you to ascertain that it is not more than twelve days since I went up to Jerusalem for worship, <sup>12</sup>and neither did they find me discussing with anyone in the temple, nor raising a riot among the people, either in the synagogues or in the city. <sup>13</sup>Neither can they produce any evidence to substantiate these present charges.

<sup>14</sup>"I will confess this to you, however, that according to the Way which they call heresy,<sup>z</sup> even so I worship the God of my fathers, and I believe in all the writings of the Law and of the prophets; <sup>15</sup>for I possess that hope in God which they hold as their own, too, that there is to be a resurrection of the just and the unjust. <sup>16</sup>I therefore

w) Once a slave, freed by Claudius, who made him procurator of Palestine, A.D. 52. He was cruel and immoral; had seduced Drusilla away from her husband.

x) Felix ruled under general supervision of Cilicia's legate, from A.D. 52 to 60.

y) Thus leaving it to Felix to discover charge and guilt.

z) Heresy lay actually not with him but with these Sadducees.

## ACTS 24, 25

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exert myself to have in all respects a clear conscience in my relations with God and with men.

<sup>17</sup>"After many years of this I was practicing charity for my people and was bringing offerings, <sup>18</sup>and with these they found me in the temple in process of purification; not at all with mobs or riots. <sup>19</sup>But there were some Asiatic Jews, who should have been here to complain if they knew anything tangible against me. <sup>20</sup>Or else let these men here say what wrong they found in me as I stood before the Sanhedrin, <sup>21</sup>unless it be that one remark I expressed in their presence: I am being tried by you today relative to the resurrection of the dead."

<sup>22</sup>Since Felix understood the teachings of the Way quite well, he adjourned the case<sup>a</sup> and said, "When commandant Lysias comes down I will diagnose your case more thoroughly."

<sup>23</sup>He then gave orders to the captain to have Paul guarded, but with relaxed rigor, and none of his loved ones should be discouraged from rendering aid.<sup>b</sup>

Summer, 59 A.D.

<sup>24</sup>After a few days Felix brought along his wife Drusilla, a Jewess, had Paul sent for, and listened to his presentation of the faith in Christ Jesus. <sup>25</sup>But when he discussed purity of life, the mastery of passions, and the coming judgment, Felix got frightened and responded, "You may go now. When I can spare the time I will send for you." <sup>26</sup>Meanwhile he was hoping he might obtain money from Paul; so he sent for him frequently and talked things over with him. <sup>27</sup>But after two years had gone by, Felix was succeeded by Porcius Festus and, to curry favor with the Jews, Felix left Paul imprisoned.

Spring of 60 A.D.

**25** THREE DAYS AFTER ENTERING upon his provincial office, Festus went up from Caesarea to Jerusalem. <sup>2</sup>The chief priests and the most prominent Jews appeared before him

## Before Festus; Paul Appeals to Caesar

Spring of 60 A.D.

against Paul <sup>3</sup>and requested of him and begged it as a favor to them that Paul be sent to Jerusalem—they planning to form an ambush and to murder him on the road.

<sup>4</sup>To which Festus replied that Paul was under guard at Caesarea; but that he himself would shortly go there. <sup>5</sup>"Then," he went on, "your outstanding men may come along with me, and if there is anything unbecoming in the man, make your complaint against him."

<sup>6</sup>After spending at the most from eight to ten days among them, he went down to Caesarea, took his seat next day on the tribunal and ordered Paul to be brought in. <sup>7</sup>At his arrival, the Jews that had come down from Jerusalem collected around him and presented their charges—numerous and weighty, which they were not able to substantiate. <sup>8</sup>Then Paul made his defense: "I have committed nothing whatever wrong against the Jewish Law, or against the temple or against Caesar."

<sup>9</sup>Festus, however, desirous to curry favor with the Jews, answered Paul, "Are you willing to go up to Jerusalem and there be tried before me on these complaints?" <sup>10</sup>But Paul said, "I take my stand at Caesar's tribunal, where I must be tried. I have in no respect wronged the Jews, as you understand well enough. <sup>11</sup>In case I am guilty and have committed anything deserving death, then I am ready to die; but if there is nothing to their charges against me, then no one can surrender me to them. I make my appeal to Caesar." <sup>12</sup>So, after conference with the council, Festus answered, "You have appealed to Caesar; to Caesar you shall go."

Summer of 60 A.D.

<sup>13</sup>A few days had sped, when King Agrippa and Bernice<sup>c</sup> arrived at Caesarea to bid Festus welcome, <sup>14</sup>and after they had spent a good many days there, Festus acquainted the king with Paul's situation: "There is a prisoner left here

a) Instead of dismissing the case as in fairness he should.

b) Philip's family and others like-minded would make life more bearable for Paul. Acts 21:8, 9.

c) Bernice, Drusilla, and Agrippa were Herod Agrippa I's children. Agrippa, king of a province just north of Palestine, lived with Bernice so intimately, there arose much scandal about it.

Summer of 60 A.D.

by Felix,<sup>16</sup> on whose account, as I got to Jerusalem, the chief priests and the elders of the Jews made their appearance with request for sentence against him.<sup>16</sup> I answered them that with Romans it is not customary to hand a man over gratuitously until the accused has faced the accusers and has been given an opportunity to defend himself against the charge.<sup>17</sup> So, when they jointly arrived here, I lost no time to occupy the judgment seat next day and to order the man brought in.<sup>18</sup> The accusers got up; but they brought in no criminal charges such as I expected;<sup>19</sup> but they had some controversies against him that concerned their own religion and about a certain Jesus who had died, of whom Paul asserted that he was alive.<sup>20</sup> As I felt uncertain about the proper investigation of such issues, I asked if he might care to go to Jerusalem and be tried there on those complaints;<sup>21</sup> but since Paul made appeal that his case be retained for examination by Augustus, I ordered him to be held until I send him on to Caesar."

<sup>22</sup>Agrippa remarked to Festus, "I should like to hear the man myself." And he assured him, "Tomorrow you will hear him."

<sup>23</sup>Accordingly, on the following day Agrippa and Bernice approached with great display and, accompanied by the chief military and the prominent citizenry, entered the audience hall. At Festus' order, Paul was led in<sup>24</sup> and Festus said: "King Agrippa and all you men here present with us, you are looking at the person on whose account the whole constituency of the Jews have made complaint to me both in Jerusalem and here, shouting that he ought not to live any more.<sup>25</sup> But I got hold of nothing he has done that deserves death, and since he appealed to the emperor, I have decided to send him.<sup>26</sup> I have nothing substantial to write His Majesty, and for this reason

Summer of 60 A.D.

I have brought him before you and particularly before you, King Agrippa, so that after due examination I may have something to report.<sup>27</sup> For it seems to me odd to ship a prisoner without signifying the charges against him."

**26** AGRIPPA SAID TO PAUL, "You are permitted to speak on your own behalf."<sup>a</sup> Then Paul extended his hand and made his defense:

<sup>2</sup>"In view of all the charges against me by the Jews, I consider myself fortunate, O king Agrippa, that I am to defend myself before you;<sup>3</sup> for you are so thoroughly acquainted with all the Jewish customs and problems. So, please listen to me with patience.

<sup>4</sup>"All the Jews are acquainted with my behavior from my youth up, both among my own people<sup>e</sup> and in Jerusalem.<sup>5</sup> They are fully aware, if only they were willing to bear witness, how from the very first I have lived a Pharisee in agreement with the strictest sect of our religion.<sup>6</sup> And right now I am standing trial for the hope of the promise which God made to our fathers<sup>7</sup> and which our twelve tribes expect to realize with a devotion that continues night and day. For this very hope, O king, I am accused by the Jews.

<sup>8</sup>"What? Is it considered incredible among you that God raises the dead?<sup>9</sup> Fact is that I was possessed of the idea that I should in every way oppose the name of Jesus the Nazarene,<sup>10</sup> and so I did in Jerusalem.<sup>f</sup> Many a saint have I shut up in prison, furnished as I was with authority from the chief priests, and when they were executed, I cast my vote against them.<sup>g</sup><sup>11</sup> Up and down all the synagogues I often forced them by torture to deny their religion. Yes, in my boundless rage against them I persecuted them as far as foreign cities.

<sup>12</sup>"With authority and approval of the chief priests I was traveling to Damascus, occupied in these activities,

d) Although as king Agrippa ranked higher than Festus, it was purely by courtesy that Agrippa could thus take the lead. He held no authority over Festus. e) At Tarsus.

f) If he, the fanatic, could be so convinced, why not any other Jew?

g) If this means he was a member of the Sanhedrin, then Paul had been married and had a son. He probably cast a Senior student vote.

## ACTS 26, 27

Summer of 60 A.D.

<sup>13</sup>when on the road at noon I saw, O king, a light from heaven, more brilliant than the sun, shining around me and my fellow travelers. <sup>14</sup>And as we all fell to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute Me? It is hard on you to kick against the goad'<sup>h</sup> <sup>15</sup>But I said, 'Who art Thou, Lord?' and the Lord said, I am Jesus whom you are persecuting. <sup>16</sup>But rise up and stand on your feet, for I have appeared to you for this purpose, to appoint you a minister and witness both of the things you have seen and of those in which I will still show Myself to you. <sup>17</sup>I will deliver you from your people and from the Gentiles, to whom I send you <sup>18</sup>for the opening of their eyes and their turning from darkness to light and from the authority of Satan to God, to obtain forgiveness of sins and their allotted portion among those made holy through faith in Me.

<sup>19</sup>From then on, O king Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup>but first to those in Damascus and in Jerusalem, and then all over Judea and on among the Gentiles I preached that they must repent and turn back to God and practice activities consistent with repentance.

<sup>21</sup>"On account of these facts the Jews grabbed me in the temple and made attempt to assassinate me. <sup>22</sup>So, as I have enjoyed the help of God until this day, I take my stand witnessing to both small and great, without saying anything, however, except what the prophets and Moses said would take place—<sup>23</sup>that Christ must suffer, and that He, as the first to rise from the dead, shall proclaim a light to our people and to the Gentiles."

<sup>24</sup>As he was thus making his defense, Festus called out loudly, "You are raving, Paul; your excessive study has turned you to frenzy."<sup>i</sup> <sup>25</sup>But Paul

## Agrippa's Reaction; Paul Shipped for Rome

Summer of 60 A.D.

replied, "Most illustrious Festus, I am not out of my mind, but am giving utterance to words of truth and sane thinking. <sup>26</sup>The king knows about these matters, so that I unreservedly address him. I do not believe any of these things are unknown to him, for they did not occur in a corner. <sup>27</sup>King Agrippa, do you believe the prophets? I know you believe . . ."

<sup>28</sup>But Agrippa turned to Paul, "You are with a little effort convincing enough to make me a Christian."<sup>j</sup>

<sup>29</sup>Then Paul, "I would pray to God that both by little and by much not you alone but all who are now listening to me today might be in my condition—not including these shackles."

<sup>30</sup>The king then stood up, also the governor and Bernice and those who had been sitting in their company <sup>31</sup>and, stepping to one side, they talked it over together and concluded, "This man has done nothing that deserves death or prison." <sup>32</sup>So Agrippa said to Festus, "This man could be set free, if he had not appealed to Caesar."

August, 60 A.D.

**27** AS IT WAS DECIDED THAT WE<sup>k</sup> should sail for Italy, they committed Paul and some other prisoners to a captain of the imperial regiment, whose name was Julius. <sup>2</sup>Getting aboard an Adramyttian ship that would make the ports along the coast of Asia, we sailed away, and Aristarchus,<sup>1</sup> a Macedonian of Thessalonica, came with us. <sup>3</sup>Next day we docked at Sidon, where Julius, who treated Paul so courteously, allowed him to visit his friends and to enjoy their attentions.

September, 60 A.D.

<sup>4</sup>Launching out from there, we sailed along the south coast of Cyprus, as the winds were contrary; <sup>5</sup>then crossing the Cilician and Pamphylian waters, we landed at Myra in Lycia <sup>6</sup>and, as the captain found there an Alexandrian ship bound for Italy, he

h) Like oxen that resisted applied goad pricks, so Paul fought conscience's witness: No righteousness by law. i) Essentially, "You are a great theorizer but you lack common sense."

j) Implying, you must make me a Christian by a short cut.

k) The last "we" was Acts 21:17, when Luke reached Jerusalem with Paul. Did Luke employ his time in between to collect materials for his Gospel?

l) An old stand-by: 19:29; 20:4, 6; Col. 4:10.

September, 60 A.D.

transferred us to that. <sup>7</sup>After many days of slow sailing, we arrived with difficulty off Cnidus; then, checked by the wind, we sailed south of Crete off Salmone, <sup>8</sup>and only with hard work did we keep off the shore and reached a place called Fair Havens, near which Lasea is located.<sup>m</sup>

October, 60 A.D.

<sup>9</sup>As the season was now well advanced and navigation had grown dangerous — for the autumn fast was already over<sup>n</sup> — Paul warned them: <sup>10</sup>"Men, I discern that this voyage will involve hardship and considerable damage not merely to the cargo and the ship, but to our lives as well." <sup>11</sup>However, the centurion put confidence in the helmsman and in the shipowner, rather than in Paul's suggestions, <sup>12</sup>and as the harbor was poorly situated for wintering, the majority favored the plan of setting out again, so they might possibly reach Phoenix and winter there—a harbor in Crete facing southwest and northwest.

<sup>13</sup>With a light south wind coming up, they felt sure they were gaining their purpose, weighed anchor and ran close along the Crete shores. <sup>14</sup>But shortly after, a hurricane, known as a northeaster, came beating from the island, <sup>15</sup>in which the ship was caught; so, unable to head against the wind, we gave up and let her drift. <sup>16</sup>Running south of a small island called Clauda, we drew the small boat on deck only with the greatest difficulty <sup>17</sup>and, having hoisted it, we undergirded the ship with ropes. Out of fear of being stranded on the Syrtis banks, we struck sail and drifted along that way. <sup>18</sup>Next day, dangerously driven about as we were by the storm, they threw the cargo overboard <sup>19</sup>and on the third day with their own hands they cast away the ship's tackle.

<sup>20</sup>For many days neither sun nor stars appeared; the storm kept raging strongly, so the last vestige of hope of

October, 60 A.D.

our being saved was snatched away. <sup>21</sup>When, besides, they had gone without food for a long time, Paul took his stand among them and said, "Men, you should have listened to me and not have drawn this hardship and damage on you by putting to sea from Crete. <sup>22</sup>And even now I advise you to cheer up; for not a life of you will be lost—only the ship. <sup>23</sup>For this night there stood by me an angel of God, whose I am and whom I serve. <sup>24</sup>He said, 'Have no fear, Paul! You have to stand before Caesar, and be assured that God has granted you all that are sailing with you.' <sup>25</sup>So, be of good spirits, men; for I have faith in God that it shall happen in agreement with what was told me. <sup>26</sup>But we have to be stranded on an island."

<sup>27</sup>On the fourteenth night of our drifting up and down the Adriatic,<sup>o</sup> the sailors conjectured by midnight that they were bearing toward some shore; <sup>28</sup>so, taking soundings, they found twenty fathoms, and at a little distance when they sounded again, they found fifteen fathoms.<sup>p</sup> <sup>29</sup>Then, for fear we might be stranded on submerged rocks, they cast four anchors from the stern and longed for break of day.

<sup>30</sup>The sailors, however, tried to abandon the ship and, under pretense of going to cast anchor from the prow, they were lowering the lifeboat into the sea; <sup>31</sup>so Paul told the officer and the soldiers, "If these do not stay with the ship, you cannot be saved."<sup>q</sup> <sup>32</sup>Then the soldiers cut the boat's ropes and let her fall.

<sup>33</sup>With daybreak approaching, Paul urged them all to take some food. He said, "For fourteen days now you have uninterruptedly been on the alert without taking anything;<sup>r</sup> <sup>34</sup>so I implore you to eat something; it will sustain your health. For not a hair of your head will go to ruin."

<sup>35</sup>Having said this, he took bread,

m) Not much reason for mentioning Lasea unless they preached the Gospel there, as probably they did. n) The Day of Atonement early in October. Navigation ceased about that time.

o) South of the Adriatic of today. p) A fathom is six feet.

q) Paul, the most commanding figure, is practically in command.

r) If they had eaten, it was only an occasional snack.

October, 60 A.D.

gave thanks to God in presence of them all and, breaking it, began to eat. <sup>36</sup>Then they all felt encouraged and partook of nourishment, — <sup>37</sup>all told there were 276 of us on board.

<sup>38</sup>When they had eaten to their satisfaction, they lightened the ship by dumping the wheat into the sea.

<sup>39</sup>When day arrived, they did not recognize the coast, but they noticed an inlet with a beach into which they wanted, if at all possible, to run the ship. <sup>40</sup>After severing the anchors and dropping them in the sea and meanwhile loosening the ropes that held the rudders, they hoisted the foresail to the wind and made for the beach.

<sup>41</sup>But as they hit a crosscurrent shoal they grounded the ship; so the prow settled and stayed immovable, while the stern broke under the force of the elements.

<sup>42</sup>It was then the soldiers' idea to kill the prisoners, so they might not swim away and escape; <sup>43</sup>but the officer, intending to save Paul, prevented their doing it. He ordered those who could swim to leap off first and make for shore, <sup>44</sup>and the rest, some on boards and some on fragments of the ship. And so they all reached shore in safety.

November, 60 A.D.

**28** WHEN WE WERE QUITE SAFE, we learned that the island was called Malta. <sup>2</sup>The natives<sup>s</sup> showed us remarkable friendliness; for they lit a fire and welcomed all of us, because of the rain that was coming down on us and because of the cold. <sup>3</sup>But Paul having gathered a bundle of twigs and laid them on the fire, a viper crawled out on account of the heat and fastened to his hand. <sup>4</sup>When the natives observed the creature pending from his hand, they remarked to each other, "Unquestionably, this man is a murderer, whom, though saved from the sea, Justice<sup>t</sup> will not allow to live." <sup>5</sup>But he simply shook off the creature into the fire and felt no hurt. <sup>6</sup>They, of course, expected him at any

November, 60 A.D.

moment either to swell up or to fall suddenly dead; so, after waiting for a long time and seeing nothing out of the way happen to him, they changed their minds and said, "He is a god."

November, 60-February, 61 A.D.

<sup>7</sup>Now in that part of the island there were properties that belonged to the chief of the island, named Publius, who took us in and for three days entertained us courteously. <sup>8</sup>It so happened that Publius' father was laid up with fever and dysentery; so Paul went to visit him and, laying hands on him with prayer, he healed him.<sup>u</sup> <sup>9</sup>When this had occurred, the rest of the islanders who suffered illness came and were healed. <sup>10</sup>They also showed us every kind of respect, and when we left they supplied all our needs.

Late February, 61 A.D.

<sup>11</sup>At the end of three months<sup>v</sup> we put to sea in an Alexandrian ship, that had wintered in the island and that had for its figure-head Castor and Pollux. <sup>12</sup>We docked at Syracuse and tarried three days; then detoured from there to Rhegium. <sup>13</sup>After one day a south wind came up and the following day we landed at Puteoli. <sup>14</sup>There we found brothers and were invited to stay with them for seven days.

<sup>15</sup>Then on to Rome we went, and when the brothers there heard about us, they came as far as Appii Forum and Three Tabernacles to meet us. As soon as Paul saw them, he gave thanks to God and took courage.

March, 61 A.D.

<sup>16</sup>When we arrived in Rome, (the officer delivered the prisoners to the captain of the guard; but) Paul was allowed to live by himself with a soldier to guard him.

<sup>17</sup>After three days he invited all the leading Jews, to whom when they were together he said, "Brother men, although I have committed nothing whatever against our people or against the ancestral customs, yet I was delivered to the Romans, a prisoner from

<sup>s</sup>) As descendants of Phoenicians, Greeks, Carthaginians and Romans, the Maltese were well abreast with current culture. <sup>t</sup>) A goddess. <sup>u</sup>) How humble of Doctor Luke to report it! <sup>v</sup>) Navigation started again in February.

March, 61 A.D.

Jerusalem. <sup>18</sup>Upon examination, they wanted to set me free, because I am innocent of any act that deserves death; <sup>19</sup>but when the Jews objected, I was forced to appeal to Caesar,—not as if I harbored any complaint against my nation. <sup>20</sup>For this reason I begged to see you and to talk to you. Due to Israel's Hope I wear this encircling chain."

<sup>21</sup>They replied to him, however, "Neither have we received letters from Judea about you, nor have any of the brothers arrived with a bad report or gossip about you."<sup>w</sup> <sup>22</sup>But we think it fair that we should hear from you what you have in mind; for so far as this heresy is concerned, to our knowledge it is denounced everywhere."

<sup>23</sup>Arranging a date with him, they came to him at his lodgings in goodly numbers, and he explained to them the kingdom of God from personal testimony, attempting to persuade them about Jesus, both out of the Law of Moses and from the Prophets,—from morning until evening. <sup>24</sup>Some, indeed, were convinced by his reasonings, but others did not believe. <sup>25</sup>So,

March, 61 A.D.

as there was no harmony among them, they left when Paul spoke this one utterance, "The Holy Spirit spoke rightly to your fathers through Isaiah the prophet: <sup>26</sup>'Go to this people and say, You will hear with your organs of hearing, but not catch the meaning. You will see with your organs of sight but not observe. <sup>27</sup>For this people's heart is calloused and their ears are waxed for hearing, and they have closed their eyes, so they may not see with their eyes and hear with their ears and understand with the heart and turn about and I should heal them.'<sup>x</sup> <sup>28</sup>Get this clear, then, that this salvation of God is sent to the Gentiles and they will listen."

<sup>29</sup>(After he had said this, the Jews went away and had considerable discussion among themselves.)

<sup>30</sup>But Paul remained for two whole years in his rented lodging and welcomed every one who came in to see him. <sup>31</sup>He preached the kingdom of God and gave instructions regarding the Lord Jesus Christ, altogether openly and without hindrance.

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w) It is not likely that they told the truth; Paul and his activities had become known to most leading Jews. x) Isa. 6:9, 10. Rejection reflected on them; not on the message.

# THE EPISTLE OF PAUL TO THE ROMANS

From Corinth, winter of 57-58 A.D.

**1** PAUL, A SERVANT<sup>a</sup> OF CHRIST Jesus, a called apostle,<sup>b</sup> set apart for the Gospel of God, <sup>2</sup>which in advance He promised through His prophets in the sacred Scriptures <sup>3</sup>regarding His Son, who as to His human nature was descended from David and according to the Spirit of Holiness <sup>4</sup>was openly designated as the Son of God with power when He was raised from the dead, even Jesus Christ, our Lord, —<sup>5</sup>through whom we have received the undeserved gift of apostleship, to promote among all the Gentiles a yielding in faith to His name, <sup>6</sup>you included too, invited as you are of Jesus Christ; <sup>7</sup>to all God's loved ones in Rome, called to be holy: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>To begin with, I certainly thank my God<sup>c</sup> for you all through Jesus Christ, because your faith is being mentioned all over the world. <sup>9</sup>For God, whom I serve with my spiritual self in the Gospel of His Son, bears me witness how constantly I mention you whenever I am at my prayers, <sup>10</sup>pleading that if there be place for it in the will of God, I may some day be sped on my way to visit you. <sup>11</sup>For I am yearning to see you, so that I may bestow on you some spiritual gift for your confirmation;—<sup>12</sup>I mean that

we may be mutually strengthened by your faith and mine.<sup>d</sup>

<sup>13</sup>But I do not want you to be unaware, brothers, that often I have planned to visit you, so that I might reap some harvest among you, just as I have among the other nations; but thus far I have been prevented. <sup>14</sup>To both Greeks and barbarians, to both learned and unlearned I am a debtor; <sup>15</sup>hence my deep-felt eagerness to preach the Gospel as well to you in Rome. <sup>16</sup>For I am not ashamed of the Gospel (of Christ) as it is God's power for salvation to every believer, to the Jew first and to the Greek as well. <sup>17</sup>For God's righteousness is disclosed in it through faith and leading to faith, as it is written, "But the just shall live by faith."

<sup>18</sup>On the other hand, God's indignation is revealed from heaven against all impiety and wickedness of all those who through their wicked ways suppress the truth;<sup>e</sup> <sup>19</sup>because whatever can be known regarding God is evident to them, for God has shown it to them. <sup>20</sup>From the creation of the world onward His invisible qualities, such as His eternal power and divine nature have been discerned mentally through His handiwork. So they are without adequate excuse. <sup>21</sup>Because although they had knowledge of God, they failed to render Him praise and thanks due to God. Instead, they indulged

a) "Doulos," from "deo," I bind; hence here, bound in service to Christ.

b) Divinely appointed. Possibly intimating he was not among the original twelve.

c) Intimate and rarely used. Vs. 9 shows the source of Paul's feeling; his inner being is involved.

d) Not only Paul to help them, but they to help him, too.

e) Unwilling to reckon with God their Creator, as shown vs. 21.



in their useless speculations until their stupid<sup>f</sup> minds were all in the dark. <sup>22</sup>Claiming to be wise, they played the fool. <sup>23</sup>They even altered the glory of immortal God into images<sup>g</sup> in the form of mortal man and of birds, quadrupeds and reptiles.

<sup>24</sup>Therefore God gave them up<sup>h</sup> in agreement with their inner cravings to such impurity as dishonored their own bodies, <sup>25</sup>since they altered God's truth into falsehood, and revered and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup>For this reason God abandoned them to shameful passions. Their women perverted natural functions for the unnatural, <sup>27</sup>and similarly the men forsook their natural relationships with women and burned up with their lust for one another, men committing shamelessness with men and so acquiring in their persons the penalty that was coming to them on account of their wrong behavior. <sup>28</sup>Just as they did not care to acknowledge God any more, so God gave them over<sup>h</sup> to perverted tendencies, to practice what is not decent, <sup>29</sup>until they are full of every sort of wickedness, immorality, depravity and greed; crammed with envy, murder, quarreling, deceit and malignity; <sup>30</sup>as gossips, slanderers, God-haters; insolent, proud, and boastful; inventors of evil; parent-despisers; <sup>31</sup>without conscience, fidelity, natural affection or pity. <sup>32</sup>While knowing God's ordinance, that those practicing such things deserve death, they not only practice them, but even give their approval to those who do them.<sup>i</sup>

**2** SO, YOU CAN OFFER NO EXCUSE, O man,<sup>j</sup> whoever indulges in judging; for by passing sentence on another you condemn yourself, since you, who give sentence, practice the same things. <sup>2</sup>We know that God's sentence rests in all fairness on those who prac-

tice such wrongs. <sup>3</sup>But do you imagine, O man, who condemn those practicing such evils and do them yourself, that you will escape God's sentence? <sup>4</sup>Or do you underestimate His wealth of kindness and tolerance and enduring patience, unmindful of the fact that God's kindness directs you toward repentance?<sup>k</sup>

<sup>5</sup>But in line with your obstinacy and impenitence of heart you are treasuring up for yourself anger for the day of anger and the revealing of God's righteous judgment; <sup>6</sup>who will reward each person according to his doings: <sup>7</sup>To those who with insistent good behavior strive for excellence, genuine worth, and immortality, He awards eternal life;<sup>l</sup> <sup>8</sup>but to those who like to be different and will not yield to the truth but rather to wickedness, He awards indignation and fury. <sup>9</sup>Affliction and anxiety to every human soul who does evil, to the Jew first and to the Greek as well. <sup>10</sup>But distinction and honor and peace to all who do what is good, to the Jew first and to the Greek as well. <sup>11</sup>For God shows no favoritism.

<sup>12</sup>Those who sin without knowing the Law<sup>m</sup> will be lost without reference to the Law; while those who sin under the Law will be sentenced by the Law. <sup>13</sup>For not the hearers of the Law are righteous before God, but those who practice the Law shall be pronounced righteous. <sup>14</sup>So, when Gentiles who lack the Law do naturally practice it, they are for themselves a law, though they have none. <sup>15</sup>They show that the effect of the Law is written in their hearts. Their conscience witnesses in such a way that between their own reasonings they are condemned or defended, <sup>16</sup>and that against the day when God shall judge the secrets of men through Christ Jesus in agreement with the Gospel I preach.

<sup>17</sup>But if you are termed a Jew and

f) Made stupid by their godless stubbornness.

g) Devolution from divine worship to idolatry rather than evolution from animism.

h) Removed the divine restraint that keeps us from doing our worst, vs. 26.

i) A dark but true page of paganism in that period.

j) Addressed to Jews and Romans, but applying to all of us. Few Jews would read this.

k) Divine justice and mercy always in Paul's thoughts.

l) Works required as confirmation of faith, not as a means of salvation.

m) The Law revealed through Moses, particularly the Decalogue.

you rely on the Law and pride yourself in God <sup>18</sup>and know His will, and through education in the Law have an idea of the essentials, <sup>19</sup>and you believe yourself to be a guide to the blind, a light to those in darkness, a trainer of the simple, <sup>20</sup>a teacher of the immature, since you possess in the Law the embodiment of knowledge and truth; <sup>21</sup>then, you who teach another, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup>You who forbid adultery, do you commit adultery? You who detest idols, do you commit sacrilege?<sup>n</sup> <sup>23</sup>You who boast in the Law, do you dishonor God by its violation? <sup>24</sup>For "God's name," as has been written, "is on your account maligned among the Gentiles."<sup>o</sup>

<sup>25</sup>Circumcision, then, benefits only if you practice the Law;<sup>p</sup> but if you are a violator of the Law, then your circumcision becomes non-circumcision. <sup>26</sup>So, if the uncircumcised observes the requirements of the Law, <sup>27</sup>shall not his noncircumcision be accounted to him as circumcision? In fact, the physically uncircumcised, who carries out the Law, shall judge you who, equipped with Scripture and circumcision, break the Law.

<sup>28</sup>For neither is one a Jew from his looks, nor is circumcision what shows in the body; <sup>29</sup>but a Jew is such deep in his heart, and so is circumcision not a literal but a spiritual heart affair in which praise<sup>q</sup> comes not from men but from God.

**3** THEN WHAT ADVANTAGE HAS THE Jew, or what benefit has circumcision? <sup>2</sup>Considerable in every respect. Primarily, that they were entrusted with the utterances of God. <sup>3</sup>What if some failed to believe! Their unbelief surely does not nullify God's faithfulness? <sup>4</sup>Not at all. Rather shall it be: God must be true though every man be a cheat, as it is written, "That Thou mightest be vindicated in Thy sayings and mightest triumph when

Thou art tried."<sup>r</sup> <sup>5</sup>But if our wrongdoing brings out so strikingly the righteousness of God, what shall we say? Surely not that God is wrong—I speak humanly—when He inflicts punishment? <sup>6</sup>No indeed! Then how could God judge the world? <sup>7</sup>But if by my falsehood the truth of God abounds the more for His glory, then why am I condemned as a sinner? <sup>8</sup>Why not say then, just as by some we are being slandered and charged with saying, "Let us do evil, so that good may result!" Deservedly are such talkers condemned.

<sup>9</sup>Then what? Do we come out ahead? Not at all. For we just previously charged both Jews and Greeks that they are all under sin's power, <sup>10</sup>as it is written,<sup>s</sup> "There is none righteous; not even one. <sup>11</sup>No one has understanding; no one is a searcher after God. <sup>12</sup>All have strayed aside; they have become utterly useless. There is none doing right, not even one. <sup>13</sup>Their throat is an open grave; with their tongues they deceive; venom of asps is behind their lips; <sup>14</sup>their mouth is full of malediction and bitterness. <sup>15</sup>Their feet are swift for shedding blood; <sup>16</sup>ruin and misery are in their ways <sup>17</sup>and of the path of peace they have no experience. <sup>18</sup>No reverence of God is before their eyes."

<sup>19</sup>We know, however, that whatever the Law says, it says to those under its control, so that every mouth may be shut and the whole world may become liable to divine retribution; <sup>20</sup>because not a single human being shall be made righteous in God's sight through observance of the Law.<sup>t</sup> Rather, through Law is awareness of sin.

<sup>21</sup>But now without Law<sup>u</sup> God's righteousness is revealed, as is witnessed to by the Law and the Prophets, <sup>22</sup>namely, God's righteousness through faith in Jesus Christ for all believers. For there is no distinction, <sup>23</sup>as all have sinned and fall short in being any glory to God. <sup>24</sup>We are justified freely by

n) Not all, but some Jews were guilty of such sins—witness the need of temple cleansing.

o) Ezek. 36:20, also of Jews in the Dispersion. p) Doing the will of God.

q) Jew, named for Judah, means praised, and Paul seems to play on the word. r) Ps. 51:4.

s) Quotations from Ps. 5:9; 10:7; 14:1-3; 36:1; 140:3; Prov. 1:16; Isa. 59:7.

t) Due to inability. u) Grace is revealed to Gentiles to whom no Decalogue had been given.

His mercy through the ransom that Christ Jesus provided; <sup>25</sup>whom God put forward as a reconciling sacrifice in His blood through faith. Which was for vindication of His righteousness in forgiving the sins that previously were committed under God's forbearance, <sup>26</sup>and to vindicate His righteousness in our present period, that He is just and that He accepts as just one who has faith in Jesus.

<sup>27</sup>Where then does boasting come in? It is ruled out. Through what sort of law? Of works? No, indeed, but through the law of faith. <sup>28</sup>For we come to the conclusion that a man is justified by faith without works of Law.<sup>v</sup> <sup>29</sup>Or is He God of the Jews only and not of the Gentiles? Indeed, He is the Gentiles' God as well. <sup>30</sup>Agreeing there is but one God, He justifies the circumcised for their belief and the uncircumcised through their faith.

<sup>31</sup>The Law, then, is abrogated through faith? Not at all; instead, we uphold the Law.<sup>w</sup>

**4** WHAT SHALL WE SAY, THEN, THAT Abraham, our human ancestor, experienced? <sup>2</sup>For if Abraham was justified on account of works, then he has something to brag about. But there is no such thing before God; <sup>3</sup>for what does Scripture say?<sup>x</sup> "Abraham believed God and it was accounted to him for righteousness." <sup>4</sup>Now, to a workman wages are not credited as a favor but as an obligation; <sup>5</sup>while to the person who has not worked by Law, but whose faith rests on Him who makes the ungodly righteous, to him faith is accounted for righteousness.<sup>y</sup> <sup>6</sup>Precisely as David mentions the blissfulness of the man without works, to whom God attributes righteousness: <sup>7</sup>"Blessed are they whose iniquities have been forgiven and whose sins have been covered up. <sup>8</sup>Blessed is the man of whose sin the Lord will take no account."

<sup>9</sup>Now, then, does this ascription of bliss apply only to the circumcised, or to the uncircumcised as well? For this is our statement: Faith was accounted to Abraham for righteousness. <sup>10</sup>Then how was it accounted? When he was circumcised, or when he was still uncircumcised? Not after, but before his circumcision, <sup>11</sup>and he received the mark of circumcision as a seal of the righteousness of the faith he had while still uncircumcised; so that he might be the father of all uncircumcised believers and that to them righteousness might be accredited, <sup>12</sup>and also the father of those circumcised who are not merely circumcised, but who walk in the footsteps of the faith our father Abraham had when still uncircumcised.<sup>z</sup>

<sup>13</sup>Mind you, the promise to Abraham or to his offspring to inherit the earth, came through no Law, but through righteousness produced by faith; <sup>14</sup>for if devotees of the Law are the inheritors, then faith is futile and the promise is abrogated. <sup>15</sup>Because the Law eventuates in indignation; but where there is no Law there is no transgression.

<sup>16</sup>For this reason it is a matter of faith, so that the promise may be made sure as a matter of grace to all his descendants; not only to the devotees of the Law, but also to the adherents of Abraham's faith, who is thus father to us all, — <sup>17</sup>as it is written, "I have appointed you a father of many nations."<sup>a</sup> All this in the presence of God in whom he believed, who makes the dead live and calls into existence what has no being. <sup>18</sup>For Abraham kept hoping in faith, when hope was gone, that he would be the father of many nations in agreement with the saying, "So shall your offspring be." <sup>19</sup>And there was no weakening of his faith, when he recognized the impotence of his own body at the age of one hundred, as well as Sarah's inability to bear.

<sup>20</sup>He did not in unbelief hesitate

v) As previously stated, man cannot earn his salvation.

w) The awfulness of God's Law shows clearest in Christ's suffering and death. x) Gen. 15:6.

y) So beautifully do faith and behavior combine when Abraham offers Isaac, that James refers to it as illustrating works.

z) Abraham offered Isaac after circumcision had been observed, but obeyed God's call long before, so that, uncircumcised, he became the father of all believers. a) Gen. 17:5.

about God's promise,<sup>b</sup> but, empowered by faith, he rendered praise to God <sup>21</sup>in the complete conviction that He was able to make good His promise. <sup>22</sup>For this reason it was accredited to him as righteousness.

<sup>23</sup>This, however, was not written for him alone, "It was accredited to him," <sup>24</sup>but for us as well, to whom it will be accredited as believers in Him who raised from the dead our Lord Jesus,<sup>c</sup> <sup>25</sup>who was handed over on account of our misdeeds and was raised for our justification.<sup>d</sup>

**5** SINCE, THEN, WE ARE MADE righteous through faith, let us enjoy peace with God through our Lord Jesus Christ, <sup>2</sup>by whom we also obtain through faith entrance to this grace in which we stand firm, and exult in the hope of God's glory.<sup>e</sup>

<sup>3</sup>Not this alone, but we exult in afflictions as well; for we know that affliction produces patience, <sup>4</sup>and patience eventuates in a tried character, and character begets hope, <sup>5</sup>such hope as does not disappoint; for God's love is poured out into our hearts by means of the Holy Spirit which is given us.<sup>f</sup> <sup>6</sup>For when we were still helpless, Christ at the proper time died for the ungodly.

<sup>7</sup>Ordinarily, one would hardly die for a righteous person; but still, for a benevolent person someone might perhaps bring himself to die. <sup>8</sup>But God proves His own love for us by Christ's dying for us when we were still sinners.

<sup>9</sup>Now then, as we have been made righteous by His blood, how much surer is it that we shall be saved by Him from the indignation! <sup>10</sup>For if as enemies we were reconciled to God through the death of His Son, much more surely shall we, who have been reconciled, be saved by His life. <sup>11</sup>And not merely this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup>It is therefore as follows: Through one man sin entered the world, and death through sin, and so death passed on to all persons in that all sinned. <sup>13</sup>To be sure, sin was in the world earlier than the Law; but, in absence of law, sin is not charged up.<sup>g</sup> <sup>14</sup>Death, however, held rule from Adam to Moses over those who sinned but did not transgress a command in the way Adam had done, — who foreshadowed the Coming One.

<sup>15</sup>With the free gift, however, it is by no means as it is with the fall; for if through the lapsing of one person many die, far more richly did the grace of God and His gift, that comes through the favor of one man Jesus Christ, overflow to the many. <sup>16</sup>Nor is the gift similar in effect to that one person's sin; for the sentence of one man brings condemnation, but divine grace led to justification out of many lapses. <sup>17</sup>For if, due to that one person's fall, death is king through that person, far more surely shall those, who receive the overflowing of grace and the gift of righteousness, reign as kings in the life they enjoy through the One, Jesus Christ.

<sup>18</sup>To conclude then: As the one fall<sup>h</sup> affected all men for their condemnation, so through one righteous act<sup>i</sup> there is for all men a justified life. <sup>19</sup>For as through the disobedience of one man the many were placed in the position of sinners, so through the obedience of the One the many have been placed in the position of righteous ones.

<sup>20</sup>But Law came stealing in to make the trespass more serious; yet, where sin fills up, grace overflows the more, <sup>21</sup>so that as sin reigned in death, so grace might reign through Jesus Christ our Lord with righteousness that issues in eternal life.

**6** WHAT THEN ARE WE TO SAY? Shall we remain in sin to let grace become more plentiful? <sup>2</sup>Not at all! How shall we, who have died to sin,

b) That in Isaac his descendants would be many. c) Whom God offered up for us.

d) His resurrection was God's declaration that, with Christ's atoning work accomplished, believers are judged righteous. e) Experiencing His glorious presence.

f) Grace received in faith issues into Christlike behavior, as the Spirit works in and through us.

g) As Paul stated earlier, some law was felt in the heart, unwritten. h) Adam's transgression.

i) Christ's self-sacrifice opens the door of grace to all.

still live in it? <sup>3</sup>Or do you not realize, that whoever of us have been baptized in union with Christ Jesus, were baptized in union with His death? <sup>4</sup>So we are jointly interred with Him in death<sup>j</sup> through the baptism in order that, just as Christ rose from the dead through the Father's glorious power, so we too shall conduct ourselves in a new way of living. <sup>5</sup>For if we have grown jointly with Him in experiencing a similar death, then the same must be true of our resurrection<sup>k</sup> with Him, <sup>6</sup>aware of this, that our old self has been jointly crucified with Him, so that the sin-controlled body might be devitalized and we no longer be slaves of sin. <sup>7</sup>For a corpse is considered guiltless of sin.<sup>l</sup>

<sup>8</sup>If, then, we have died with Christ, we believe that we shall also live together with Him, <sup>9</sup>well assured that Christ, once risen from the dead, shall not die any more; death holds lordship over Him no longer. <sup>10</sup>The death He died was once for all to sinfulness,<sup>m</sup> but the life He lives, He lives to God. <sup>11</sup>And similarly let us consider ourselves as actually dead to sinfulness, but in Christ Jesus living to God.

<sup>12</sup>Sin, then, must not be king in your mortal body, to have you yield to its passions, <sup>13</sup>neither must you offer the members of your body to serve sin as instruments of wickedness; but rather offer yourselves to God as living persons who rose from the dead, and present the members of your body to God as instruments of righteousness.<sup>n</sup> <sup>14</sup>Sin shall not be your master, for you are not governed by Law, but by grace.<sup>o</sup>

<sup>15</sup>Then what conclusion? Shall we sin because we are not governed by Law, but by grace? Be it far from us! <sup>16</sup>Do you not know that you are committed to obey as servants the one to whom you offer yourselves as obedient servants, whether that be to sin that leads to death, or to obedience that leads to righteousness? <sup>17</sup>But thanks be

to God that, though you were servants of sin, you have become with all your hearts obedient to the standard of teaching to which you were introduced, <sup>18</sup>so that with deliverance from sin you were made bond-servants of righteousness.

<sup>19</sup>I speak in these human terms due to your human weakness. Just as you offered the members of your body in service of impurity in one lawlessness after another, so now offer your members in service of righteousness for holy living. <sup>20</sup>For when you were servants of sin, you were free from righteousness.<sup>p</sup> <sup>21</sup>And what good did you derive from things of which you are now ashamed? Death is their consequence. <sup>22</sup>But now, freed from sin and made servants of God, the good you derive leads to holiness<sup>q</sup> and the consequence is life eternal. <sup>23</sup>For the wages of sin is death; but the gift of God in Christ Jesus our Lord is eternal life.

**7** DO YOU NOT KNOW, BROTHERS, — for I address such as understand the Law — that the Law lords it over a person only during his lifetime? <sup>2</sup>The married woman is by law secured to the husband while he lives, but whenever the husband dies she is freed from the marriage law. <sup>3</sup>While her husband lives, she would be an adulteress in case she married another man, but if the husband dies, she is legally free and is no adulteress at all by joining another man.

<sup>4</sup>In similar way you, my brothers, have been deadened to the Law by means of the body of Christ, so as to belong to Another, to Him who was raised from the dead in order that we might yield God a harvest.<sup>r</sup> <sup>5</sup>For when we lived our mere earthly way, our sinful passions, aroused by the Law, were active in our bodily organs to yield death a harvest. <sup>6</sup>Now, however, we are released from the Law; we have

j) It was also representative. He lived, died, and rose representatively, we in Him.

k) Our first resurrection, see Rev. 20:5. l) A dead body does not sin.

m) We died with Him; therefore we are dead to sin, too, as urged in vs. 11.

n) Restated more popularly ch. 12:1.

o) Right living, not to earn salvation, but out of gratitude for salvation.

p) You had no relationship with righteousness. q) Complete dedication; consecration of self.

r) The fruits of the Spirit, Christian behavior.

been deadened to what once held us in its grip, so that now we serve in the new relationship of the spirit and not in the old relationship of literalness.<sup>a</sup>

<sup>7</sup>What, then, do we conclude? That the Law is sin? Far be it from our thoughts. Nevertheless, were it not for the Law, we would not know sin. For instance, I would not have known about covetousness had not the Law said, "Thou shalt not covet!"<sup>8</sup> But sin made that command a fulcrum that effected in me all sorts of covetousness. For without Law sin is unconscious.<sup>t</sup>

<sup>9</sup>I was once living in absence of a Law; but with the coming of the command, sin took on new life, — which to me meant death.<sup>10</sup> The command, that was aimed to give life, was found to mean death to me<sup>11</sup> because sin, by taking its incentive from the command, cheated me and killed me with it.<sup>u</sup>  
<sup>12</sup>So then, the Law is holy and so is the command holy, just, and good.

<sup>13</sup>Did then what was good in itself become death to me? Not at all. Instead, it was sin that must be shown up as sin, by working fatally for me through something good, so that through the command sin might become immeasurably sinful.

<sup>14</sup>For we know that the Law is spiritual; but I am fleshly, sold under sin's control; <sup>15</sup>for I do not understand what I am working out. I practice not what I want to do but what I hate to do. <sup>16</sup>Now if I do what I do not want to do, I agree that the Law is good. <sup>17</sup>However, I am no longer the one who does the deed, but sin which is at home in me. <sup>18</sup>For I know that within me, that is within my flesh,<sup>v</sup> what is good is not at home; the personal will- ingness is there, but not the accom- plishing of what is commendable. <sup>19</sup>For I fail to do the good I want to do and I practice the bad I do not want to practice.

<sup>20</sup>But if I do what I have no desire to do, then I am no longer doing it myself, but rather sin<sup>w</sup> that makes it- self at home in me. <sup>21</sup>Consequently, I discover the Law by my willingness to do right, while wrong suggestions crowd in. <sup>22</sup>For in my inmost heart I admire God's Law; <sup>23</sup>but in my whole natural make-up I notice another law, battling against the principles which my reason dictates, and making me a prisoner to the law of sin that controls my bodily organs.

<sup>24</sup>Man of toils and troubles that I am, who will rescue me from this body doomed to death? <sup>25</sup>Thanks be to God because of Jesus Christ our Lord! So then, with my heart I serve God's Law, but my human nature is under sin's control.<sup>x</sup>

**8** FOR THIS VERY REASON THERE IS now no condemnation to those who are in Christ Jesus; (and behave in no flesh-governed way but in a spiritual way;) <sup>2</sup>for the life-giving principles of the Spirit have freed you in Christ Jesus from the control of the principles of sin and death. <sup>3</sup>For what the Law was unable to do, weakened as it was through the flesh,<sup>y</sup> that God did by sending His own Son in the likeness of sinful flesh and on account of sin; He condemned sin in human nature <sup>4</sup>so that the Law's rights might be completely met by us, who behave not in a fleshly but in a spiritual way.

<sup>5</sup>For those under control of the flesh are worldly minded, but those under control of the Spirit are spiritually minded, <sup>6</sup>and to be worldly-minded means death, while spiritual-minded- ness means life and peace. <sup>7</sup>Because worldly-mindedness is hostile to God; it is not submissive to God's Law; in fact it cannot be. <sup>8</sup>So, those controlled by the flesh are unable to please God.

<sup>9</sup>You, however, are not controlled by

s) Not by rule but by love we now live.

t) No law, no lawbreaking.

u) "Do and live," says the Law. We cannot do, hence cannot live, except through Christ.

v) Self without influence of the Spirit.

w) Not I the regenerated, but I the sinful, the old, natural self. That we are not a single ego, but many, is now fully recognized in psychology.

x) In the normal person one ego is usually dominant, the innermost self. In the Christian this is the Christ-controlled self.

y) As always in this discussion, weak human nature, on account of which the Law is poorly lived. Hence vs. 4, Christ's obedience.

the flesh, but by the Spirit, if indeed the Spirit of God is at home in you. If, on the other hand, anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup>But if Christ is in you, then the body is dead on account of sin, but the spirit is alive on account of righteousness. <sup>11</sup>If then the Spirit of Him who raised Jesus from the dead, dwells in you, then the Resurrector of Christ Jesus from the dead will through the Spirit that dwells in you make also your mortal bodies live.<sup>a</sup>

<sup>12</sup>It follows then, brothers, that we are obligated, but not to our earthly nature to live under its control; <sup>13</sup>for if you live in a fleshly way, death is in the offing. But if through the Spirit you put to death the practices<sup>a</sup> of the body, then you will live; <sup>14</sup>for as many as are guided by God's Spirit, they are sons of God. <sup>15</sup>Indeed, you received no spirit that would re-enslave you to fear; instead, you received the Spirit of sonship, by which we ejaculate, "Abba! Father!" <sup>16</sup>This Spirit bears witness jointly with our spirits that we are God's children; <sup>17</sup>but if children, then heirs too; in fact, God's heirs jointly with Christ, — presuming we suffer jointly, so that we may also enjoy glory jointly.

<sup>18</sup>For I reason that this temporal suffering is of no account in view of the glory that is to be revealed to us. <sup>19</sup>For the creature's<sup>b</sup> watching with outstretched head is in expectancy of the revealing of the sons of God, <sup>20</sup>inasmuch as creation was brought under the bondage of transitoriness not from choice, but through Him who effected that bondage, and that with hope. <sup>21</sup>Because creation itself shall be liberated from the enslavement to fear into the glorious freedom of God's children.

<sup>22</sup>For we know that the entire creation is to this day sighing and in throes in unison, <sup>23</sup>and not merely so, but we ourselves, who enjoy the Spirit's

fruits that promise yet greater blessings, we, too, do sigh within ourselves as we await that right of sonship that involves our bodily redemption. <sup>24</sup>In this hope are we saved; but hope within sight is not hope, for who hopes for what he sees? <sup>25</sup>But if we hope for what we do not see, then we keep on patiently awaiting it.

<sup>26</sup>In similar way the Spirit joins in to help us in our weakness; for we do not know what and how we ought to pray, but the Spirit Himself intercedes on our behalf with sighs too deep for words.<sup>c</sup> <sup>27</sup>And the Searcher of hearts knows what the Spirit has in mind, for He pleads with God on behalf of saints. <sup>28</sup>But we know that for those who love God, for those called in agreement with His purpose, He cooperates in all things for what is good.

<sup>29</sup>Because those whom He knew beforehand, those He appointed beforehand to share the likeness of His Son, so that He might be the First-born among many brothers. <sup>30</sup>But whom He predestined, those He also called, and whom He called He also made righteous, and whom He made righteous those He also glorified.<sup>d</sup>

<sup>31</sup>Then what conclusion do we draw? If God is for us, then who is against us? <sup>32</sup>Who did not even spare His own Son but gave Him up on behalf of us all, what is to hinder His favoring us with everything along with Him? <sup>33</sup>Who will enter a charge against God's chosen? God is the Acquitter; <sup>34</sup>who is the condemner? Christ Jesus is He who died; what is more, who rose again; who is at God's right hand; who also pleads on our behalf.

<sup>35</sup>Who shall separate us from Christ's love? Affliction? Or distress? Or persecution? Or famine? Or destitution? Or danger? Or sword? <sup>36</sup>Just as it is written,<sup>e</sup> "On Thy account we are being killed all day long; we are con-

z) As a glorified body later, but now as a Spirit-controlled body, a sacred temple.

a) The sensual, sinful practices.

b) As all earthly creatures suffer because of human sin, so redemption, too, has its happy results in nature. c) All true prayer originates from God.

d) Not man's part which may be negative, but God's part in the redemptive plan is here emphasized. His program is to save; His Gospel aims at human response. As 9:6 has it, His message does not fall short. e) Ps. 44:22.

sidered sheep for slaughter." <sup>37</sup>But in all this we are more than conquerors through Him who loves us.

<sup>38</sup>For I am convinced that neither death nor life, neither angels nor mighty ones, neither present nor future affairs, <sup>39</sup>neither powers of the heights nor of the depths, neither anything else created shall be able to separate us from the love of God that is in Christ Jesus our Lord.

**9** IN CHRIST I TELL THE TRUTH, I am not falsifying, as my conscience, fortified by the Holy Spirit, bears me witness, <sup>2</sup>when I say that I harbor in my heart intense grief and unceasing distress; <sup>3</sup>for I could wish myself banished from Christ for the sake of my brothers, my human kinsmen, <sup>4</sup>who are Israelites. Theirs are the sonship, the glorious Presence, <sup>5</sup>the covenants, the giving of the Law, the worship service and the promises. <sup>6</sup>Theirs are the fathers, and from them in human lineage sprang the Christ, He who is God over all, blessed forever. Amen.

<sup>6</sup>Not as implying that God's message fell short; <sup>7</sup>for by no means all who descend from Israel are Israel's; <sup>7</sup>neither are all Abraham's children because they are his offspring, but "Through Isaac your offspring shall be named after you," <sup>8</sup>Which means: Not his physical descendants make up the children of God, but the children of the promise <sup>9</sup>are considered his offspring. <sup>9</sup>For this is the message of the promise, "About this time next year I will come and Sarah will have a son."

<sup>10</sup>But this is not all; there is Rebecca as well. When she had conceived by our father Isaac, her one husband, <sup>11</sup>and before the children were born or had done anything good or bad, even then, in order that the purpose of God's choice might prevail, which

rests not on works but on His calling, <sup>12</sup>it was told her, <sup>1</sup>"The older shall serve the younger." <sup>13</sup>As it is written, "To Jacob I was drawn, but Esau I repudiated."<sup>1</sup>

<sup>14</sup>Then what do we infer? That with God there is injustice? Perish the thought! <sup>15</sup>For He said to Moses, "I will have mercy on whom I will have mercy, and I will take pity on whom I will take pity." <sup>16</sup>So then, it is not a matter of man's willing or running, but of God's mercy. <sup>17</sup>As Scripture says to Pharaoh, <sup>k</sup>"For this very purpose I set you up high, to present in you the evidence of My power, so that My name may be famed over the whole earth." <sup>18</sup>So then, He pities whom He wills and He hardens whom He wills.

<sup>19</sup>Then you will ask me, "Why does He still complain; for who is resisting His will?" <sup>20</sup>O man! who are you, anyway, to talk back to God? The thing that is being moulded does not say to the moulder, "Why do you make me this way," does it? <sup>21</sup>Or does not the potter with the clay have the right to make from the same lump one utensil for noble use and another for ignoble use? <sup>22</sup>Then think of God, minded to show His indignation and to evidence His power, and yet with great patience enduring the agents that deserve wrath and are maturing for destruction, <sup>23</sup>so that He might make known the wealth of His glory to the recipients of mercy, whom previously He prepared for glory, <sup>24</sup>even us whom He has called not only from among the Jews but also from among the Gentiles.

<sup>25</sup>So, too, He says in Hosea, <sup>1</sup>"I will call 'My people' who were not My people, and her who was not loved, <sup>26</sup>'My beloved,' and in the place where it was said to them, 'Not My people!' there they shall be called sons of the living God." <sup>27</sup>Isaiah, too, exclaims re-

f) The Shekina between the cherubim above the mercy covering.

g) Instead it reaches beyond the Jews; who were but the first to receive the good news.

h) Through Isaac as the child of faith; so now for all believers.

i) Gen. 25:23. Obviously God started off Jacob with latent resources superior to those of Esau, and Jacob made use of them. j) Mal. 1:2, 3, said of Hebrews and Edom.

k) Ex. 9:16; while 8:15 states how Pharaoh hardened his heart, 7:13, 14 ascribes the hardening to God. God placed Pharaoh in circumstances brought on by himself that stiffened his resistance. We do well to remember that all strength to do evil is granted of God. No murder could be committed were it not that God furnishes the energy. A strong will may be mighty for or against God. For opposing God's will Pharaoh was being punished even when his stiffening of will occurred. l) Hos. 2:23, 1:10.



garding Israel,<sup>m</sup> "Even though the number of Israel's sons were as the sand of the sea, the remainder shall be saved; <sup>28</sup>(for He will finish the work and round it out in righteousness) for thoroughly and with dispatch the Lord will execute His decree on the earth." <sup>29</sup>As Isaiah further foretold,<sup>n</sup> "Unless the Lord of hosts had left us offspring, we would have become like Sodom and would have looked like Gomorrah."

<sup>30</sup>Then what is our inference? That Gentiles, who did not try to acquire righteousness, got hold of righteousness, that is, of the righteousness that comes through faith, <sup>31</sup>while Israel, pursuing a law for the securing of righteousness, failed to come up to it.<sup>o</sup> <sup>32</sup>And why? Because their principle was not faith, but works; they stumbled over the stone that occasions stumbling, <sup>33</sup>as it is written,<sup>p</sup> "See, I place in Zion a stumbling stone, a tripping rock, and the believer in Him shall not be shamed."

**10** BROTHERS, THE KINDLY INTENT of my heart and my prayer to God for them is for their salvation; <sup>2</sup>for I will say for them, that they have enthusiasm for God, but not with correct understanding. <sup>3</sup>Ignorant of the righteousness that comes from God,<sup>q</sup> and trying to set up their own (righteousness) they have not submitted to the righteousness that is of God. <sup>4</sup>For Christ is to every believer the completion of the Law that brings righteousness.

<sup>5</sup>Moses does indeed describe Law-righteousness: "The man who practices it shall live by it." <sup>6</sup>Faith-righteousness, however, has this to say: "Do not say to yourself, 'Who shall ascend to heaven?' — which means, to bring Christ down; <sup>7</sup>or 'Who will descend into the depth?' which means, to bring up Christ from the grave."<sup>r</sup> <sup>3</sup>But what does it say? It is the message of faith,

which we preach: <sup>9</sup>"If you confess with your lips the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved." <sup>10</sup>For with the heart one believes, so that he is made righteous, and with the mouth confession is made for salvation. <sup>11</sup>For the Scripture says,<sup>s</sup> "Whoever puts his trust in Him shall not be put to shame."

<sup>12</sup>There is then no distinction between Jew and Greek, for they all belong to the same Lord, all-sufficient for all who invoke Him; <sup>13</sup>for "Everyone who calls on the Lord's name shall be saved."<sup>t</sup>

<sup>14</sup>Now then, how shall they invoke Him in whom they have no faith? And how shall they believe in One of whom they have not heard? Again, how shall they listen without a preacher? <sup>15</sup>But how shall they preach unless they are sent? Just as it is written, "How lovely are the feet of those who publish the glad, good news!"<sup>u</sup>

<sup>16</sup>Not all, however, have listened to the Gospel, as Isaiah says, "Lord, who has believed our report?"<sup>v</sup> <sup>17</sup>Faith, then, results from hearing and hearing is through the message of Christ. <sup>18</sup>But I ask, have they not heard? Yes, indeed, "Their voice has gone forth over the whole earth and their words to the end of the world."<sup>w</sup> <sup>19</sup>I ask further, Did not Israel take note? To begin with, Moses says,<sup>x</sup> "I will make you jealous against what is no nation, and I will infuriate you against a senseless nation." <sup>20</sup>Then Isaiah boldly expressed it, "I have been found by those who did not seek Me; I have shown Myself to those who did not ask for Me."<sup>y</sup> <sup>21</sup>But to Israel He says,<sup>z</sup> "All day long I have held out My hands to an unyielding and contradicting people."

**11** I SAY THEN, GOD HAS NOT REPUDIATED His people, has He? No, indeed! In fact, I am myself an Israelite, a descendant of Abraham and

m) Isa. 10:22, 23. As few would return from the exile, so did few Jews accept Christ.

n) Isa. 1:9, to the same effect.

o) Gentile believers were better off than Hebrews who tried to earn salvation by works; for they failed, but Christ did not fail. p) Ps. 118:22; Isa. 8:14. q) Through the grace of Christ.

r) As if we could accomplish our own salvation. s) Isa. 28:16.

t) Joel 2:32, quoted by Peter at Pentecost. u) Isa. 52:7. v) Isa. 53:1. w) Ps. 19:4.

x) Deut. 32:21. y) Isa. 65:1. z) Isa. 65:2.

of Benjamin's tribe. <sup>2</sup>God has not repudiated His people whom beforehand He had in mind. Do you not know what the Scripture says in the Elijah incident, how he complains to God against Israel,<sup>a</sup> <sup>3</sup>"Lord, they have killed Thy prophets; they have razed Thine altars; I alone am left over and they are after my life?"

<sup>4</sup>Nevertheless, what divine response is given him? "I have retained Me 7,000 men who have not bowed the knee to Baal." <sup>5</sup>Just so there is at present a remnant in agreement with His gracious choice. <sup>6</sup>But if by grace, then no longer due to works, otherwise grace would no more mean grace.

<sup>7</sup>Then what follows? Israel has not gained what it was after;<sup>b</sup> but those chosen<sup>c</sup> have secured it, while the rest have grown callous;<sup>d</sup> as it is written,<sup>e</sup> "God has given them a spirit of stupidity,—eyes that do not see and ears that do not hear, to this very day."

<sup>8</sup>David, too, says,<sup>e</sup> "Let their banquets be for snares and for traps, for stumbling blocks and for retribution to them; <sup>10</sup>let their eyes be darkened so they cannot see and forever make them bend their backs."

<sup>11</sup>I further say, their stumbling was not so that they might fall, was it? Not at all! Instead, through their misbehavior salvation has come to the Gentiles to arouse them to jealousy. <sup>12</sup>But if their misdemeanor means the world's enrichment, and their shortage is the Gentiles' gain, then how much more their full number!<sup>f</sup>

<sup>13</sup>But I tell you, Gentiles: for the very reason that I am an apostle to the Gentiles, I take pride in my ministry, <sup>14</sup>trying if possible to rouse my kin to jealousy and save some of them. <sup>15</sup>For if the rejection on their part means the world's reconciliation, what must their acceptance mean but life from the dead? <sup>16</sup>If the first piece of dough is dedicated, so is the whole mass, and

if the root is dedicated, so are the branches.

<sup>17</sup>If some of the branches have been pruned away and you, a wild olive shoot, have been grafted in and are sharing the rich sap of the olive's root, <sup>18</sup>do not you boast against the branches, and if you do boast remember that you are not supporting the root; instead, the root supports you.

<sup>19</sup>You will reply, "The branches have been pruned away so that I may be grafted in." <sup>20</sup>Well said! Through lack of faith they were pruned away and through faith you keep in place. Be not haughty, but feel awe. <sup>21</sup>For if God did not spare the natural branches, neither will He spare you. <sup>22</sup>So think of God's kindness and rigor,—on the one hand pruning applied to those who failed and on the other hand God's kindness to you, provided you keep on in His kindness; else you, too, will be cut away. <sup>23</sup>Besides, they, unless they go on in their unbelief, will be grafted in; for God is able to graft them in again. <sup>24</sup>And if you have been cut from a naturally wild olive tree and were grafted, contrary to nature, into a cultivated olive tree, then how much more readily shall these natural branches be grafted on their own original tree!<sup>g</sup>

<sup>25</sup>So that you might not be self-opinionated, brothers, I want you not to be ignorant of this secret: partial obtuseness has come over Israel until the full number of the Gentiles be entered in, <sup>26</sup>and thus all Israel shall be saved,<sup>h</sup> as it is written, "From Mount Zion a deliverer shall come; He will turn away ungodliness from Jacob, <sup>27</sup>and this is My covenant with them when I have taken away their sins."

<sup>28</sup>So far as the Gospel is concerned, they are enemies for your sakes;<sup>i</sup> but so far as the election is concerned they are beloved because of the fathers; <sup>29</sup>for God's gifts of grace and His call-

a) I Kings 19:10. b) Righteousness, but by their own behavior. c) Righteousness is God's gift. d) Isa. 29:10; Deut. 29:4. In each case retribution for willful disobedience. e) Ps. 69:22. f) The Jews' stubbornness drove Paul repeatedly to the Gentiles, but invariably Paul gave the Jews first chance because they had been favored.

g) As believers the Gentiles became "the children of Abraham."

h) This prophetic utterance inheres in the above suggestion of grafting. The promises of Ps. 14:7; Isa. 59:20 and 27:9 are claimed for Israel; it also asserts world evangelization.

i) Because of Jewish opposition, Gentiles were served sooner.

ing are irrevocable. <sup>30</sup>Just as you were once disobedient to God, but now have received mercy, thanks to their disobedience, <sup>31</sup>so they are now disobedient so that through the mercy you are enjoying they may now receive mercy. <sup>32</sup>For God has confined them all under the power of disobedience, so He might have mercy on them all.

<sup>33</sup>O the depth of the wealth, the wisdom, and the knowledge of God! How inscrutable are His judgments and how untraceable His footsteps!

<sup>34</sup>For who has understood the Lord's mind, or who has become His counselor? <sup>35</sup>Or who has advanced anything to Him and it shall be repaid him? <sup>36</sup>Because from Him, and through Him and to Him are all things. To Him be glory forever! Amen.

**12** I BEG YOU, THEREFORE, BROTHERS, in view of God's mercies, that you present your bodies a living sacrifice, holy and acceptable to God—your worship with understanding. <sup>2</sup>And do not conform to the present world scheme, but be transformed by a complete renewal of mind, so as to sense for yourselves what is the good and acceptable and perfect will of God. <sup>3</sup>For through the grace that is granted me I warn each one among you not to value himself higher than he should, but to think in a humble way as God has measured out to each his portion of faith.

<sup>4</sup>For precisely as in one body we have many members, but not all the members have the same function, <sup>5</sup>so the many of us form one body in Christ, while each is related to all others as a member, <sup>6</sup>but possessed of varied talents according to the grace bestowed on us. If it is prophecy, it is in proportion to the measure of faith that God bestowed. <sup>7</sup>If it is practical service, then in such service: the teacher in his teaching; <sup>8</sup>the admonisher in his admonition; the contributor in his liberality; the leader in his deep in-

terest; the practicer of charity work in genuine cheerfulness.<sup>1</sup>

<sup>9</sup>Let your love be perfectly sincere, clinging to the right with abhorrence of evil; <sup>10</sup>joined together in a brotherhood of mutual love; allowing one another to enjoy preference of honor; <sup>11</sup>never slacking in interest; as the Lord's servants keeping spiritually aglow; <sup>12</sup>joyfully hoping as you endure affliction; persistent in prayer; <sup>13</sup>contributing to the needs of the saints; practicing hospitality.

<sup>14</sup>Bless your persecutors; yes, bless and do not curse. <sup>15</sup>Share the joy of those who are glad and share the grief of those who grieve. <sup>16</sup>Harmonize with others in your thinking; do not aspire to eminence,<sup>k</sup> but willingly adjust yourselves to humble situations; do not become wise in your own conceits.

<sup>17</sup>In no case paying back evil for evil, determine on the noblest ways in dealing with all people. <sup>18</sup>If possible, so far as it depends on you, live at peace with everyone. <sup>19</sup>Do not revenge yourselves, dear friends, but leave room for divine retribution, for it is written, "It is Mine to punish; I will pay them back, the Lord says."

<sup>20</sup>Instead, if your enemy is hungry, feed him; in case he is thirsty, give him drink; for doing so you will pile burning coals on his head.<sup>1</sup> <sup>21</sup>Be not overpowered by evil, but master evil with good.

**13** LET EVERY PERSON RENDER obedience to the governing authorities, for there is no authority except from God and those in charge are divinely constituted, <sup>2</sup>so that the rebel against the authority is resisting God's appointment.<sup>m</sup> But such resisters will draw sentence on themselves.

<sup>3</sup>For magistrates are no dread to the person who does right; but to the wrongdoer. You do not want to fear the authority, do you? Do right, and you will earn its approval; <sup>4</sup>for it is God's agency for your welfare. But if

j) Saved by grace, we take part in kingdom service.

k) There must be no aiming at self-glorification.

l) Due to your well-doing, a burning sense of guilt for the wrong done to you.

m) Despite unworthy rulers such as Nero, the Christian must observe law and order. A particular administration may be so defective it must be changed, but government there must be.

you do wrong, then be alarmed; for it does not carry the sword without reason; it is God's agent to bring deserved punishment on the evildoer. <sup>5</sup>It behooves us, therefore, to be submissive not merely because of punishment, but also for conscience' sake.<sup>n</sup>

<sup>6</sup>For this reason you pay taxes; for they are God's agents that constantly attend to this task. <sup>7</sup>Pay all of them their dues: tax to whom tax is due; toll to whom toll is due; respect to whom respect is due, and honor to whom honor is due. <sup>8</sup>Owe no one anything except that you love one another; for the person who loves his neighbor has fulfilled the Law. <sup>9</sup>Because, "Do not commit adultery; do not kill; do not steal; do not covet," and whatever other commandment there is, it all heads up in one word, and that is, "You shall love your neighbor as yourself." <sup>10</sup>Love works no harm to the neighbor, so love meets all the Law's requirements.

<sup>11</sup>Observe this in consideration of our times, because the hour has struck for us to wake up, for our salvation is now nearer than when we became believers. <sup>12</sup>The night is well advanced and the day approaches; so let us put off the works of darkness and let us put on the armor of the light. <sup>13</sup>Let us behave ourselves gracefully as befits the daytime,—not in carousing and drinking; not in prostitution and debauch; not in quarrel and jealousy. <sup>14</sup>Instead, be enveloped with the Lord Jesus Christ;<sup>o</sup> then you will not care to gratify the cravings of the flesh.

**14** HOWEVER, WELCOME THE weak believer, and do not criticize his views. <sup>2</sup>One person has faith that allows him to eat everything, but a weaker one confines himself to vegetables.<sup>p</sup> <sup>3</sup>The eater should not feel contempt for the abstainer, nor should the abstainer censure the eater; for God has accepted him.<sup>q</sup> <sup>4</sup>Who are you to censure Another's servant? He will stand or fall with his own Master. But

he will stand, for the Lord will enable him to stand.

<sup>5</sup>This person rates one day greater than another day, while that person rates all days alike. Each person should be convinced in his own mind. <sup>6</sup>He who observes the day, observes it with the Lord in view. So he who eats everything, eats with the Lord in mind; for he gives thanks to God. He who limits his eating, too, refrains for the Lord's sake and gives thanks to God.

<sup>7</sup>Because none of us lives to himself and no one dies to himself. <sup>8</sup>For in case we live, we live for the Lord and in case we die, we die as related to the Lord; so whether we live or die, we belong to the Lord.<sup>r</sup> <sup>9</sup>For this purpose Christ died (and rose) and became alive,—to be Lord both of the dead and of the living.

<sup>10</sup>But you, why do you find fault with your brother? Or you, why do you look down on your brother? For we shall all be placed at God's tribunal, <sup>11</sup>as it is written,<sup>s</sup> "As I live, says the Lord, to Me every knee shall bow and every tongue shall render acknowledgment to God." <sup>12</sup>Accordingly, every one of us shall give account of himself to God.

<sup>13</sup>So let us no longer censure one another; but let us rather decide this: Not to place a hindrance or a stumbling block in our brother's way. <sup>14</sup>In union with the Lord Jesus I know and am convinced that nothing is unclean in itself; it becomes unclean to the person who considers it unclean. <sup>15</sup>And yet, if your brother feels pained on account of your eating, then your behavior is no longer controlled by love. You would not by your eating ruin a person for whom Christ died, would you? <sup>16</sup>Do not then allow what is wholesome for you to become cause for reproach; <sup>17</sup>for the kingdom of God does not consist in eating and drinking, but in righteousness and peace and joy in the Holy Spirit. <sup>18</sup>Whoever serves Christ this way affords

<sup>n</sup>) Conscience always serves to relate self and affairs to God.

<sup>o</sup>) Not merely He in us, but we in Him. <sup>p</sup>) Fearing he might eat what was forbidden in Acts 15.

<sup>q</sup>) As a believer in Christ.

<sup>r</sup>) Because as Christians we are related to Christ, we are related to one another. <sup>s</sup>) Isa. 45:23.

pleasure to God and is approved by men.

<sup>19</sup>So then, let us definitely aim for everything that contributes to one another's peace and development. <sup>20</sup>Do not on account of food break down the work of God. While everything is clean, yet it is wrong for a man to eat what means a stumbling block. <sup>21</sup>It is well to eat no meat and to drink no wine, no, to do nothing that would make your brother stumble (or be offended or weakened).<sup>t</sup>

<sup>22</sup>You have faith? Have it personally in the presence of God. Happy the person who has no qualms of conscience in what he allows himself to do. <sup>23</sup>But the person who entertains doubts, and nevertheless eats, stands condemned, because he is not acting from faith, and every act that does not spring from faith is sin.

**15** WE WHO ARE STRONG OUGHT to put on ourselves the weaknesses of those who lack strength.<sup>u</sup> <sup>2</sup>Instead of pleasing ourselves, each of us must please his neighbor for his welfare, to strengthen him. <sup>3</sup>For Christ, too, did not please Himself, but, as it is written,<sup>v</sup> "The abuses of those who abused you fell on Me."

<sup>4</sup>All those writings of long ago were written for our instruction, so that we by means of the steady and comforting power of the Scriptures might cherish hope. <sup>5</sup>And may the God of steadfastness and comfort grant you such mutual understanding in agreement with Christ Jesus <sup>6</sup>that unanimously as with one voice you shall praise the God and Father of our Lord Jesus Christ.

<sup>7</sup>Bid one another welcome, therefore,<sup>w</sup> just as Christ bade you welcome, to the glory of God. <sup>8</sup>For I say: Christ became a minister to the circumcised on behalf of God's truth, to verify the promises that had been made to our fathers, <sup>9</sup>and also that the Gentiles should praise God for His mercy, as it

is written,<sup>x</sup> "For this I will give Thee praise among the Gentiles and sing psalms to Thy name." <sup>10</sup>And again it says, "Be glad, O Gentiles, together with His people," <sup>11</sup>and once more, "Praise the Lord, all you Gentiles, and greatly sing His praises, all you peoples." <sup>12</sup>Isaiah further says, "There shall be a sprout from Jesse, even He who shall stand up to rule the Gentiles; upon Him shall the Gentiles rest their hope."

<sup>13</sup>So may God, the fountain of hope, fill you with all joy and peace in your believing, so that you may enjoy overflowing hope by the power of the Holy Spirit.

<sup>14</sup>So far as my personal relationship to you is concerned, my brothers, I am convinced<sup>y</sup> that you are wonderfully goodhearted, amply furnished with knowledge, and competent to advise one another. <sup>15</sup>But I have undertaken to write you without reserve for the purpose to some degree of reminding you of the grace that God has granted me, <sup>16</sup>that I should be a minister of Christ Jesus to the Gentiles, an active priest of the Gospel of God, whereby the Gentiles may become an acceptable offering, made holy by the Holy Spirit.

<sup>17</sup>In union with Christ Jesus, then, I take pride in some affairs related to God; <sup>18</sup>for I will not venture to speak of anything but what Christ has wrought through me toward persuading Gentiles by word and deed, <sup>19</sup>by the power of signs and wonders, and all by the power of the Holy Spirit, so that out from Jerusalem and all around as far as Illyricum,<sup>z</sup> I have in fullness preached the Gospel of Christ. <sup>20</sup>So I endeavored earnestly to preach only where the name of Christ was not yet known, in order not to build on the foundation of someone else, <sup>21</sup>but as it is written,<sup>a</sup> "Those who have never been told of Him shall see and those who never heard shall understand."

<sup>22</sup>On this account, too, I have been

t) A strong hint to the Christian who indulges in habits of which others do not approve.

u) Put our strength into their lives.

v) Ps. 69:9 applied to Christ and through Him to us Christians. w) Into Christian fellowship.

x) In their order, Ps. 18:49; Deut. 32:43; Ps. 117:1; Isa. 11:10.

y) The bigger the man the better his opinion of others. See Jn. 1:46, 47.

z) On the Adriatic, hence not far from Italy. a) Isa. 52:15.

so frequently prevented from visiting you; <sup>23</sup>but now with no further engagements in these climes and with a longing extending over many years to visit you <sup>24</sup>whenever I might travel to Spain,<sup>b</sup> I do hope to see you with my own eyes on passing through, and to have an escort from you on the way, after first having enjoyed your fellowship for a while.

<sup>26</sup>Right now, though, I am on my way to Jerusalem<sup>c</sup> in a ministry for the saints; <sup>26</sup>for Macedonia and Achaia have decided to make some contribution for the needy among the Jerusalem saints. <sup>27</sup>So they have decided, and they certainly owe it to them; for if the Gentiles shared in their spiritual possessions, then they owe them their service in material things.

<sup>28</sup>This finished, and that donation securely made over to them, I will come by you on the way to Spain. <sup>29</sup>And I know that when I come to you I shall come in the abundant blessing (of the Gospel) of Christ.

<sup>30</sup>But I plead with you, brothers, for the sake of our Lord Jesus Christ and the love of the Spirit, that you agonize with me in your prayers to God on my behalf, <sup>31</sup>in order that I may be rescued from the unbelievers in Judea; also that my ministry to Jerusalem may be well received by the saints, <sup>32</sup>and that I may subsequently come to you with gladness by the will of God—and enjoy a good rest with you.<sup>d</sup> <sup>33</sup>And may the God of peace be with you all. Amen.

**16** MAY I PRESENT TO YOU OUR sister Phoebe,<sup>e</sup> a deaconess of the Cenchreae church, <sup>2</sup>so that you may receive her in Christ's name as saints deserve, and that you may assist her in whatever matter she may need you; for she has been an assistant to many, including myself.

<sup>3</sup>Give my greetings to Priscilla and Aquila, my fellow workers in Christ

Jesus, <sup>4</sup>who risked their own necks to save my life,<sup>f</sup> and to whom not only I but all the churches of the Gentiles feel grateful. <sup>5</sup>And include the church that meets in their house.<sup>g</sup>

My greetings to my dear Epaphroditus, the first convert to Christ in Asia.<sup>h</sup> <sup>6</sup>Greet Mary, who went through much trouble for you. <sup>7</sup>Greet my kinsmen and fellow prisoners Andronicus and Junias; they have a good name among the apostles and were Christians before I was one.

<sup>8</sup>Greetings to Amplias, my dear friend in the Lord. <sup>9</sup>Greet Urbanus, our fellow worker in Christ, and my dear Stachys. <sup>10</sup>Remember me to Apelles, the tried and true in Christ, and to those of Aristobulus' family. <sup>11</sup>Greet my kinsman Herodion. Greet those of Narcissus' household that are in the Lord.

<sup>12</sup>My greetings to those strenuous Christian workers Tryphæna and Tryphosa. Greet that dear Persis,—unwearied worker that she is in the Lord. <sup>13</sup>Greetings to Rufus,<sup>i</sup> the chosen in the Lord, and to his mother, who is mine as well.

<sup>14</sup>My greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints associated with them. <sup>16</sup>Greet one another with a sacred kiss. All the churches of Christ send you their greetings.

<sup>17</sup>But I warn you, brothers, to keep an eye on those who cause splits and obstacles, quite out of harmony with the doctrine you have been taught, and to keep away from them. <sup>18</sup>For people of that type do not serve our Lord Christ, but their own appetites, and by means of ingratiating talk and flattery they deceive the minds of the unsuspecting.

<sup>19</sup>The report of your obedience to Christ has reached everyone and makes me happy about you. But I want you

b) Probably realized after his first Roman imprisonment.

c) Acts 20, 21, constantly warned of awaiting bonds. d) Not much rest for Paul in this life.

e) Named after the Greek moon-goddess. f) At a critical juncture not mentioned elsewhere.

g) Priscilla and Aquila had the meetings in their Corinth and Ephesus homes, I Cor. 16:19; Acts 18:26. h) Probably in Ephesus itself.

i) Son of Simon, who helped Jesus with the Cross? In what motherly fashion the mother must have treated Paul!

to be well versed when it comes to goodness, and innocent when it comes to evil. <sup>20</sup>And the God of peace will shortly crush Satan under your feet.

The grace of our Lord Jesus be with you.

<sup>21</sup>Timothy, my fellow worker, sends you greetings, and so do my kinsmen Lucius, Jason, and Sosipater.

<sup>22</sup>I, Tertius, the writer of this letter, send you my greeting in the Lord. <sup>23</sup>Gaius,<sup>j</sup> who is host to me and to the whole church, greets you. Erastus, the city treasurer, and brother Quartus send you their salutations.

(<sup>24</sup>The grace of our Lord Jesus Christ be with you all. Amen.<sup>k</sup>) <sup>25</sup>Now to Him who is able to strengthen you in agreement with my Gospel, even the proclaiming of Jesus Christ, which involves the revealing of the secret,<sup>m</sup> <sup>26</sup>that after the silence of many centuries has now been disclosed by order of the eternal God and by means of prophetic writings is made known, so that all the Gentiles may be led to obedience of faith,—<sup>27</sup>to the only wise God, through Jesus Christ, to Him be the glory forever and ever. Amen.<sup>n</sup>

j) Baptized personally by Paul, I Cor. 1:14; possibly addressed in 3d John.

k) The 24th verse is found in no ancient manuscript, although altogether suitable for the benediction. Ch. 15:22-26 suggest Corinth as the place and the close of Paul's third missionary journey as the time of this epistle's writing.

m) God's redemptive plan through Christ.

n) Very likely this doxology was written by Paul himself.

# THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

From Ephesus, spring of 57 A.D.

**1** PAUL, CALLED BY THE WILL OF God<sup>a</sup> to be an apostle of Christ Jesus, and brother Sosthenes, <sup>2</sup>to the church of God at Corinth, those made holy in Christ Jesus and called to be saints,<sup>b</sup> together with all who in every place invoke the name of our Lord Jesus Christ, their Lord as well as ours. <sup>3</sup>Grace and peace to you from God our Father and from our Lord Jesus Christ!

<sup>4</sup>Daily do I thank my God for you for the divine grace that has through Christ Jesus been granted you; <sup>5</sup>for in Him you have in every respect been enriched, with full power of expression and with adequate knowledge.<sup>c</sup> <sup>6</sup>In this way our witnessing of Christ has been confirmed in you, <sup>7</sup>so that you are falling behind in no Christian grace, while awaiting the appearing of our Lord Jesus Christ. <sup>8</sup>And He will establish you to the finish, so that no blame may be yours at the day of our Lord Jesus Christ. <sup>9</sup>God is reliable, through whom you were invited into the companionship of our Lord Jesus Christ, His Son.

<sup>10</sup>But in the name of our Lord Jesus Christ I beg of you, brothers, all to speak harmoniously, to eliminate factions among you<sup>d</sup> and to be agreeable mutually in mind and attitude. <sup>11</sup>For the Chloe family reports to me about

you, my brothers, that there are wranglings among you. <sup>12</sup>I mean that each of you either says, "Paul certainly is my leader," or "But Apollos is mine," or "But Cephas is mine," or "But Christ is mine." <sup>13</sup>Is Christ dismembered? Paul was not crucified for you, was he? Or were you baptized in Paul's name?

<sup>14</sup>I am thankful to have baptized none of you except Crispus and Gaius, <sup>15</sup>so that none of you may claim baptism in my name. <sup>16</sup>O yes, I baptized the Stephanas family, too; but I do not remember baptizing anyone else. <sup>17</sup>For Christ sent me out, not to baptize, but to preach the Gospel and that not with verbal eloquence, so that the cross of Christ may not be emptied.

<sup>18</sup>For the message of the cross seems folly to those on their way to destruction, but to us, the saved, it is God's power, <sup>19</sup>as it is written, "I will render useless the wisdom of the learned and set aside the keenness of the sagacious!"<sup>e</sup> <sup>20</sup>What room is there for the philosopher or for the scholar<sup>f</sup> or for the investigator in secular affairs? Has not God shown the folly of worldly wisdom? In this way: <sup>21</sup>Inasmuch as in God's providence the world failed to know God by means of its wisdom, God was pleased to save the believers through the folly of the proclamation.<sup>g</sup> <sup>22</sup>And while Jews request signs and

a) Not ordained with the others during Christ's ministry. b) As he to apostleship.  
c) Paul had "approach." He knew how to get his readers in an appreciative mood.  
d) Factions were the fashion among Greeks of that time. e) Isa. 29:14.  
f) The Greek philosopher or the Jewish scribe.  
g) We can know God only insofar as He reveals Himself.



Greeks search for wisdom, <sup>23</sup>we on our part preach the crucified Christ; an obstacle to the Jews and folly to the Gentiles, <sup>24</sup>but to the called, both Jews and Greeks, Christ, God's power and God's wisdom. <sup>25</sup>Because the folly that has its source in God surpasses human wisdom and the weakness that springs from God surpasses human strength.

<sup>26</sup>Simply consider your own call, brothers; not many of you were wise, humanly speaking, nor many mighty, nor many of nobility; <sup>27</sup>but God has chosen the world's unschooled to shame the learned; and God has chosen the weak in the world to shame the strong. <sup>28</sup>God also has chosen the world's low-born and contemptibles and nobodies in order to annihilate what amounts to something, <sup>29</sup>so that all humanity may be boastless in the presence of God.

<sup>30</sup>But from Him you have your existence in Christ Jesus, who became for us divine wisdom and righteousness and holiness and redemption, <sup>31</sup>so that as has been written, "Let the boaster boast in the Lord."<sup>a</sup>

**2** SO WHEN I CAME TO YOU, BROTHERS, I came with no distinction of eloquence or of wisdom, when I announced to you God's testimony; <sup>2</sup>for I wanted to know nothing in your midst except Jesus Christ and Him crucified. <sup>3</sup>And I was personally before you with a sense of weakness, with fear and considerable trepidation.

<sup>4</sup>My message and my preaching were not clothed in persuasive, learned oratory, but rather in evidence of Spirit and power, <sup>5</sup>so that your faith might not rest on human wisdom but on divine strength.

<sup>6</sup>We do, indeed, express wisdom among the mature, but neither the wisdom of this world nor of the rulers of this world, whose career is over. <sup>7</sup>Instead, we give expression to divine wisdom that is hidden as a mystery,<sup>1</sup> which God before all time designed

for our glory. <sup>8</sup>None of this world's rulers has understood it, for had they understood, they would never have crucified the LORD of glory. <sup>9</sup>But as it is written, "What no eye has seen, what no ear has heard, neither has it come up in the human heart, that has God made ready for those who love Him."<sup>1</sup>

<sup>10</sup>Through the Spirit, however, God has revealed it to us; for the Spirit examines everything, even the deep things of God. <sup>11</sup>For among men who knows a person's thoughts, except the man's own inner spirit? Similarly, no one knows the thoughts of God, except the Spirit of God. <sup>12</sup>And we have received, not the spirit of the world, but the Spirit that comes from God in order that we may realize the graces that have come to us from God.

<sup>13</sup>Of these matters we make mention, not in speeches taught by human wisdom, but in words taught by the Spirit — spiritual language for spiritual things. <sup>14</sup>But the worldly-minded person does not accept things of the divine Spirit; to him they are folly and he cannot understand them, because they are estimated from a spiritual standpoint. <sup>15</sup>The spiritual person, on the other hand, judges the value of everything, while he is properly valued by none.<sup>k</sup> <sup>16</sup>For who has mastered the Lord's mind well enough to instruct Him? But our thoughts are those of Christ.

**3** SO I WAS NOT IN POSITION, BROTHERS, to speak to you as to spiritual persons, but as to worldlings, as to babes in Christ. <sup>2</sup>I gave you milk to drink, not solid food, because you were not yet strong enough. Neither, in fact, are you strong enough now, <sup>3</sup>for you are still of a worldly attitude. Insofar as you entertain jealousy and quarreling, are you not worldly-minded and do you not behave like the unconverted? <sup>4</sup>When one says, "I hold with Paul," and another, "I with Apollos,"

h) Jer. 9:23f. and 1 Sam. 2:3 combined and abbreviated, where bold confidence is united with self-abnegating humility.

i) Not part of a secret ritual as with the Greeks, for the initiated only; but a divine thought revealed for man's salvation, the deep things of vs. 10. j) Isa. 64:4.

k) The worldly mind has no means of estimating the Christian.

are you not unchanged men? <sup>5</sup>Who is Apollos, anyway, and who is Paul, but ministers through whom, as the Lcrd gave each his task, you came to believe? <sup>6</sup>I did the planting; Apollos did the watering; but God caused the growth; <sup>7</sup>so that neither the planter nor the waterer deserves credit, but God the Grower.

<sup>8</sup>The planter and the waterer, however, work as one, while each will receive his own pay in agreement with his particular labor. <sup>9</sup>For we are God's cooperators. You are God's farmland; you are the building God is constructing. <sup>10</sup>Due to the grace of God which has been granted me, I have, as a skilled architect, laid a foundation on which another builds, and let each look out how he does the building! <sup>11</sup>For none is able to lay another foundation than the one already laid, which is Jesus Christ.

<sup>12</sup>In case one builds on this foundation gold, silver, precious stones, wood, hay, stubble,<sup>1</sup> <sup>13</sup>each one's work will come to evidence, for the Day will bring it to light; by fire it shall be revealed. Of whatever quality each one's work may be, the fire will test it. <sup>14</sup>In case one's construction survives, he will receive pay. <sup>15</sup>In case one's work is burned down, he will be the loser; though personally he will be saved, yet only as passing through fire.<sup>m</sup>

<sup>16</sup>Do you not know that you are God's temple and that the Spirit of God dwells in you?<sup>n</sup> <sup>17</sup>If anyone ruins the temple of God, God will ruin him; for the temple of God is holy, and such are you.

<sup>18</sup>Let no one fool himself. If someone among you seems to be wise in a worldly way, let him become foolish in order to grow wise; <sup>19</sup>for the wisdom of this world is folly in God's estimation; as it is written, "He snares the shrewd in their own cunning." <sup>20</sup>And again, "The Lord knows the deliberations of the learned, how futile they are."

<sup>21</sup>Let none, therefore, exult in men, for everything is yours, <sup>22</sup>whether Paul or Apollos, or Cephas, or the universe, or life, or death, or present things or future things, they are all yours, <sup>23</sup>while you are Christ's and Christ is God's.

**4** <sup>1</sup>THEY SHOULD CONSIDER US AS servants of Christ and stewards of God's mysteries. <sup>2</sup>The prime requisite of stewards is fidelity. <sup>3</sup>To me it is of least importance to be judged by you or by any human court; nor do I even judge myself, <sup>4</sup>for I am not cleared because I am unconscious of wrong on my part. The One who judges me is the Lord. <sup>5</sup>So do not you pass premature judgment before the Lord comes, who shall bring to light the things hidden by darkness and shall reveal the inner motives. Then shall each one experience his due approval from God.

<sup>6</sup>These suggestions, brothers, I have for your sakes applied to myself and to Apollos, so that from our experience you may learn this: nothing beyond what is written,<sup>o</sup>—so you may not be arrogantly for one teacher *against* the other. <sup>7</sup>For who has made you distinguished? What have you that you have not received? But if you received it, why do you boast as if it were not received? <sup>8</sup>Are you already filled? Are you already rich? Are you without us on the throne? How I wish you had a kingdom, so we might reign with you!

<sup>9</sup>It seems that God has appointed us apostles last, as designed for death, for we have become an exhibition to the universe, to angels as well as to men. <sup>10</sup>On Christ's account we are fools, but in Christ you are intelligent; we are weaklings, but you are powerful. You enjoy honor, but we are despised.<sup>p</sup>

<sup>11</sup>Up to this very hour we are hungry and thirsty; we are ill-clothed, manhandled and homeless; <sup>12</sup>we toil to exhaustion with our own hands. Being

1) Durable or perishable superstructure, two kinds, but both on Christ, the enduring Foundation.  
m) Both Christ and the apostles are more inclusive than some late Christians. The idea of purgatory, however, does not enter in.

n) As God dwelt in the Holy of Holies.

o) Neither could go beyond revealed truth; they gave what they had received. By this Christian principle how can anyone be proud?

p) Christians who enjoy praise and luxury need self-examination.

slandered, we bless; being persecuted, we patiently endure; <sup>13</sup>being defamed, we bring comfort. To this moment we are considered the scum of the earth, the scrapings of everyone's feet.

<sup>14</sup>I do not write these things to shame you, but to advise you as my dear children. <sup>15</sup>For if you had a myriad of tutors in Christ, you nevertheless have not many fathers; because in Christ Jesus I became your father by means of the Gospel. <sup>16</sup>Hence my suggestion to you is that you imitate me. <sup>17</sup>For this reason I have sent you Timothy, my loved and faithful son in the Lord, who will remind you of my principles of behavior in Christ Jesus, such as I teach everywhere in each church.<sup>q</sup>

<sup>18</sup>Some have grown inflated with pride, as though I were not coming to you. <sup>19</sup>But, the Lord willing, I shall come to you shortly, and then learn, not the words of those conceited persons, but their force; <sup>20</sup>for the kingdom of God is not a matter of words, but of power.

<sup>21</sup>Which do you want? Shall I come to you to punish, or in love and in a spirit of gentleness?

**5** IMMORALITY AMONG YOU IS POPULARLY reported, and that of a kind which does not occur among the Gentiles, — that a man has his father's wife.<sup>r</sup> <sup>2</sup>And you, instead of feeling sorry enough about it to remove the person who committed such a deed, are you still puffed up? <sup>3</sup>As for me, present in spirit although absent in body, I have already, as if present, passed sentence on the one who thus behaved, by the authority of the Lord Jesus, to this effect, that we meet together, you and my spirit<sup>s</sup> <sup>4</sup>with power of our Lord Jesus, <sup>5</sup>to hand over such a one to Satan for the ruin of the flesh<sup>t</sup> in order that the spirit may be saved on the day of the Lord Jesus.

<sup>6</sup>Your boasting is not admirable. Are you not aware that a little yeast leavens

the whole batch? <sup>7</sup>Purge out the old leaven, so you will be a fresh batch. You are in fact unleavened, for our Passover Lamb has been sacrificed (for us), even Christ. <sup>8</sup>Let us therefore celebrate, not with use of old yeast, certainly not with yeast of malice and vice, but with unfermented batches of purity and truth.

<sup>9</sup>I wrote you in that letter,<sup>u</sup> not to associate with the unchaste; <sup>10</sup>not that in a public way you must avoid the unchaste of this world, or the avaricious and grasping, or the idolatrous, for then you must get out of the world altogether. <sup>11</sup>So I write you now, that if a pretended brother is lewd or greedy or idolatrous or abusive or a drinker or a robber, you must not get intimate with him, nor even eat with one of that type.

<sup>12</sup>What business of mine is it to judge outsiders? Do you not have those within the church to judge? <sup>13</sup>But outsiders God will judge. Expel that wicked person from your own company.

**6** WOULD ONE WHO HAS A CASE against someone else go so far as to seek judgment before a pagan court and not before the saints? <sup>2</sup>Are you not aware that the saints will judge the world? And if the world is committed to your judgment, do you not deserve to be judges of minor matters? <sup>3</sup>Do you not know that we shall judge angels, not to mention affairs of this life?<sup>v</sup>

<sup>4</sup>When, however, you do have a court-case of "mine and thine," do you appoint for judges those in the church who have no standing? <sup>5</sup>I say this to shame you: is there really not a single wise person among you who is capable of deciding between brothers, <sup>6</sup>instead of one brother going to law against another brother and that before unbelievers?

<sup>7</sup>It means loss to you at every point when you have lawsuits among yourselves. Why do you not rather suffer

q) Paul's life and teaching were one.

r) Not his mother, but neither his father's widow. Some Corinthian Christians boasted grace as nullifying morality. s) As led by the Spirit of Christ.

t) Discipline by bodily ailment in which, as with Job, Satan may have a hand. Such abandonment becomes the church's function after due admonition. u) A lost epistle?

v) Reigning with Christ suggests judging, Matt. 19:28, Lk. 22:30; see Dan. 7:22. Evil spirits certainly, but apparently also angels proper are concerned, Heb. 1:13, 14; 2:5, 6.

## I CORINTHIANS 6, 7 *Christian's Body God's Temple; Marriage, God-Appointed*

injustice; why not rather be defrauded?<sup>8</sup> Instead, you impose injustice and practice fraud and that on brothers.

<sup>9</sup>Do you not know that dishonest people shall not fall heir to God's kingdom? Be not misled; neither profligates, nor idolaters, nor adulterers, nor partakers in homosexuality, <sup>10</sup>nor thieves, nor the avaricious, nor drunkards, nor slanderers, nor robbers shall inherit God's kingdom. <sup>11</sup>And some of you were just that; but you were washed and you were made holy and you were made righteous by the power of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup>Everything is permitted me, but not everything is beneficial. Although everything is allowed me, I will not be mastered by anything. <sup>13</sup>Food for the stomach and the stomach for food, but God will end both of them. The body is not for lust, but for the Lord, and the Lord for the body, <sup>14</sup>and as God raised up the Lord, so will He resurrect us through His power.

<sup>15</sup>Are you not aware that your bodies are members of Christ? Shall I then take the members of Christ to make them members of a prostitute? No, never! <sup>16</sup>Or do you not know that one who unites with a prostitute is one body with her? For "The two," He says, "shall become one flesh." <sup>17</sup>But he who unites with the Lord is one spirit with Him.

<sup>18</sup>Shun unchastity. All other sin a person commits outside the body, but the unchaste sins against his own body. <sup>19</sup>Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you do not belong to yourselves? <sup>20</sup>For you were bought and paid for; then give God the glory with your body.

**7** TO COME TO THE SUBJECTS OF your correspondence,<sup>x</sup> it is well for a man to let the woman alone; <sup>2</sup>but because of prevailing immorality<sup>y</sup> let every man have his own wife and

every woman her own husband. <sup>3</sup>The husband must render to his wife the obligations that are due her, and similarly the wife to the husband. <sup>4</sup>The wife has no exclusive control over her own body, due to the husband, and just so has the husband no exclusive control over his own body, due to the wife.

<sup>5</sup>Do not deprive each other, except by mutual agreement for a time to devote yourselves unhindered to prayer, and come together again, so that Satan may not tempt you on account of your lack of self-control.

<sup>6</sup>I say this by way of concession; not as a regulation. <sup>7</sup>I wish all men had my own attitude; but each person has his own gift from God, the one in this direction, the other in that.

<sup>8</sup>To the single and the widows I suggest that it is well for them to remain as I am; <sup>9</sup>but if they cannot restrain their passions, let them marry, for it is better to marry than to be consumed by passion.

<sup>10</sup>To the married couples I announce,—not really I but the Lord,—that the wife must not leave her husband, <sup>11</sup>and in case she does separate, she must either stay single or make up with her husband. And a husband must not divorce his wife.

<sup>12</sup>To the rest I would suggest — but not as the Lord's command<sup>z</sup> — if some brother has a wife who is not a believer, but who enjoys living with him, let him not divorce her. <sup>13</sup>So, if the wife has a nonbelieving husband who enjoys living with her, let her not divorce her husband. <sup>14</sup>For the nonbelieving husband is dedicated through his wife, and the nonbelieving wife is dedicated through the brother; else your children would be unholy, but now they are dedicated.

<sup>15</sup>In case the nonbeliever wants to separate, let there be separation; the brother or the sister is under such circumstances not tied down. But God has called you to enjoy peace. <sup>16</sup>For how do you know, O wife, whether

x) Answering their questions and considering statements of theirs.

y) Most ripe in Corinth. Romans 1:21-32, was written from there.

z) Paul does not disclaim inspiration here, but direct command of Christ.

you will save your husband, or how do you know, O husband, whether you will save your wife?

<sup>17</sup>Certainly, as the Lord has assigned to each, as God has given each his calling, so keep on conducting yourselves; and this is my ruling in all the churches. <sup>18</sup>Was a circumcised person called? Let him not efface it. Was an uncircumcised person called? Let him not be circumcised. <sup>19</sup>Circumcision has no value, neither has noncircumcision;<sup>a</sup> but the observance of God's directions does count.

<sup>20</sup>Let each one stay in the vocation in which he received the call. <sup>21</sup>Were you a slave when called? Do not let that worry you; but if you can gain freedom, you should avail yourself of the chance. <sup>22</sup>It comes to this: The slave who is called in unison with the Lord is the Lord's freedman; similarly is the called freeborn a slave of Christ.<sup>b</sup> <sup>23</sup>You were dearly bought; do not become slaves to men. <sup>24</sup>Brothers, let each remain in the presence of God in the vocation to which he was called.

<sup>25</sup>Regarding the virgins I have no divine injunction; but as one who has received mercy from the Lord to be trustworthy, <sup>26</sup>I give my opinion. I consider, then, that in view of the impending distress it is well for a person to remain in his present situation. <sup>27</sup>Are you united to a wife? Do not seek release. Are you unattached to a woman? Do not seek a wife. <sup>28</sup>But in case you marry, you do not sin; nor does the virgin sin if she marries. Such, however, will experience physical trouble, and I would spare you that.

<sup>29</sup>I tell you this, brothers: the time has been shortening. From now on let those who have wives behave as if they had none, <sup>30</sup>and the mourners as if they were not mourning, and the joyful as if they did not rejoice; those who purchase as if they were not possessors, <sup>31</sup>and those who make use of the world as if they had no use for it;<sup>c</sup> because the present world order is

transitory, <sup>32</sup>and I would have you unworried.

The single person is concerned with the Lord's affairs, how to please the Lord; <sup>33</sup>but the married person is concerned with things of the world, how to please the wife; he has divided interests. <sup>34</sup>As for the wife and the virgin, the unmarried woman is interested in the Lord's affairs, to be dedicated in body and spirit; but the married woman is concerned with things of the world, how she may please her husband.

<sup>35</sup>I mention this for your own interest, not to throw a noose over you, but to promote choice behavior and undisturbed devotion to the Lord. <sup>36</sup>If someone thinks he is not acting properly toward his virgin<sup>d</sup> in case she is passing the bloom of youth, and circumstances render it suitable, let him do as he pleases; it is no sin for them to marry. <sup>37</sup>But he whose mind stands firm and who is under no compulsion, who has power over his own will and has determined in his own heart to preserve his virgin as a virgin, is doing right. <sup>38</sup>So then, he who marries his virgin does well, and he who does not marry her does better.

<sup>39</sup>A wife is bound to her husband (by the law) as long as he lives; but in case her husband dies, she is free to marry whom she pleases,—only in a Christian way. <sup>40</sup>It is my judgment, however, that she will enjoy life better by remaining single. And I think that I, too, have God's Spirit.

**8** **RELATIVE TO FOOD THAT HAS BEEN** offered to idols: we presuppose that we all have knowledge. Knowledge puffs up, but love builds up. <sup>2</sup>If anyone fancies he knows anything, he does not yet understand as he should; <sup>3</sup>but if anyone loves God, that person is known to Him.

<sup>4</sup>Relative, then, to the food that has been dedicated to idols, we know that no idol really exists; that there is no

a) Observance or nonobservance of ceremonial regulations are unessentials.

b) Right relationship with God through Christ lifts life.

c) Not these, but the kingdom of God must be the Christian's supreme interest.

d) Either one's daughter, or one's fiancée; probably the latter.

## I CORINTHIANS 8, 9 *Keep the Conscience Clear; Christian Workers' Rights*

God but one. <sup>5</sup>In case there are so-called gods either in heaven or on earth,—such as there are gods many and lords many,<sup>e</sup> — <sup>6</sup>yet for us there exists one God, the Father, from whom all things come and who is our goal; and one Lord, Jesus Christ, through whom all things exist and through whom we are.

<sup>7</sup>This knowledge, however, does not rest with everyone. There are those so accustomed thus far to think in terms of idols, that they eat food as offered to idols,<sup>f</sup> and their conscience, weak as it is, becomes contaminated.

<sup>8</sup>Of course, food does not recommend us to God; we are none the better for eating, nor any the worse for not eating; <sup>9</sup>but make sure that this mastery of yours does not become a hindrance to those who do not stand firm.

<sup>10</sup>For if someone sees you, with your right understanding, reclining at table in an idol temple, will not his conscience, uncertain as it is, be emboldened so that he will eat food offered to idols? <sup>11</sup>In consequence, this weak brother, on whose behalf Christ died, is ruined by your enlightenment. <sup>12</sup>But as you thus sin against your brothers and hurt their weak consciences, you sin against Christ. <sup>13</sup>Therefore, if my eating causes my brother to stumble, I shall eat no meat forever, so that my brother shall not be tripped up.<sup>g</sup>

**9** AM I NOT FREE? AM I NOT AN apostle? Have I not seen our Lord Jesus? Are you not my work in the Lord? <sup>2</sup>If to others I am not an apostle, I certainly am to you; for in the Lord you are my certificate of apostleship. <sup>3</sup>My reply to those who investigate me is this: <sup>4</sup>Do not we have the right to eat and to drink? <sup>5</sup>Do not we have the right to take along a Christian wife with us on our travels as the other apostles do, and the Lord's brothers, and Cephas? <sup>6</sup>Or, are only Barnabas and I not entitled to freedom from manual labor?<sup>h</sup>

<sup>7</sup>Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who herds a flock and does not enjoy its milk? <sup>8</sup>Am I saying this purely from a human standpoint, or does not the Law mention these matters? <sup>9</sup>For in the Law of Moses it is written,<sup>i</sup> "You must not muzzle a threshing ox." Is God thinking in terms of oxen, <sup>10</sup>or does He speak altogether on our behalf? For our sakes it is written, because the plowman ought to plow in hope and the thresher thresh in expectation of his share.

<sup>11</sup>Inasmuch as we have sown spiritual seeds for you, is it remarkable for us to reap material benefits from you? <sup>12</sup>Since others enjoy the right to share with you, is not our title greater? True, we did not avail ourselves of this right; instead, we keep everything in the background so that we may furnish no obstacle to the Gospel of Christ.

<sup>13</sup>Are you not aware that those who conduct the temple service make their living from the temple, and that those who tend the altar share in the altar gifts? <sup>14</sup>In similar way the Lord directed that those who preach the Gospel should live from the Gospel. <sup>15</sup>But I have not availed myself of any of these rights; nor am I writing this to have it so realized on my part. I would rather die than have anyone rob me of this source of honor.

<sup>16</sup>For preaching the Gospel I claim no glory, for the urge is upon me. It is woe<sup>j</sup> to me if I do not preach the Gospel! <sup>17</sup>Doing this willingly is my reward; but if compulsory, it is an office with which I am entrusted. <sup>18</sup>What then is my compensation? This, that in preaching I may offer the Gospel without cost; that I do not exploit my privileges that inhere in the Gospel.

<sup>19</sup>Although I am free from every one, I have enslaved myself to all of them in order to win a larger number. <sup>20</sup>To the Jews I behave as a Jew to win Jews; to those under the Law as

e) Superhuman powers and beings, good and evil.

f) They keep thinking of idols as realities; hence the conscience, wrongly trained, is disturbed.

g) Christians who enjoy the use of tobacco or liquor may well recall Paul's consideration for others.

h) We have all sorts of rights we do not exercise; do likewise. i) Deut. 25:4.

j) "Quai," an exclamation of grief, is here used as a noun, corresponding to calamity; a divine penalty would be due Paul if he failed to preach.

one under the Law,—although I am not under the Law,—to gain those under the Law. <sup>21</sup>To those without Law I am as without Law—although not lawless toward God but committed to Christ's Law—in order to win those without Law. <sup>22</sup>For the weak I have become weak to win the weak. I have become everything to everybody so that by all means I may save some.<sup>k</sup> <sup>23</sup>But I do it all to advance the Gospel, so that I may have a share in it (with you).

<sup>24</sup>Do you not know that those racing in the stadium all run, to be sure, but one receives the prize? So run your race that you may win it. <sup>25</sup>But whoever enters the contest, practices temperance in every detail; he, indeed, to receive a perishable, but we for an imperishable crown.

<sup>26</sup>Accordingly, I run that way, not without a goal; I box that way, not punching the air. <sup>27</sup>But I discipline my body and make it serve me, so that, while heralding to others, I may not myself be disqualified.

**10** LET ME REMIND YOU, BROTHERS, that although our fathers were all under the cloud, and all passed through the sea, <sup>2</sup>and all as companions of Moses were baptized by the cloud and the sea,<sup>1</sup> <sup>3</sup>and all ate the same spiritual food <sup>4</sup>and drank the same spiritual drink—for they drank from the attending spiritual rock, which rock was Christ—<sup>m</sup> <sup>5</sup>nevertheless God was not pleased with the majority of them; for they were struck down in the desert.

<sup>6</sup>These things occurred as examples for us, so that we may not lust after evil as they lusted. <sup>7</sup>Neither be idol-worshipers as some of them were, as it is written, "The people sat down to eat and to drink and got up to dance."<sup>n</sup> <sup>8</sup>Neither should we commit lewdness as some of them committed lewdness, when twenty-three thousand fell in one day.<sup>o</sup> <sup>9</sup>Neither should we become a trial

to the Lord as some of them became a trial, and were destroyed by serpents.<sup>p</sup> <sup>10</sup>Do not grumble, either, as some of them grumbled, and they were put out of the way by the destroyer.<sup>q</sup>

<sup>11</sup>These experiences came to them as a lesson for us and were written as a warning to us, to whom the end of the age is imminent.<sup>r</sup> <sup>12</sup>Therefore let him, who feels sure of standing firm, beware of falling. <sup>13</sup>No temptation beyond human resistance has laid hold on you, and God is reliable, who will not permit you to be tempted beyond your ability, but will at the time of temptation provide a way out, so that you will be able to stand it. <sup>14</sup>For this reason, my dear friends, keep clear from idolatry.

<sup>15</sup>I appeal to your intelligence; judge for yourselves what I suggest. <sup>16</sup>Is not the blessed cup, which we consecrate, a fellowship in the blood of Christ? Is not the bread we break a fellowship in the body of Christ? <sup>17</sup>The many of us are one bread, one body, since we all participate in the one bread.

<sup>18</sup>Observe those physically the people of Israel! Are not those who eat the sacrifice sharers of the altar? <sup>19</sup>What then is my suggestion? That an idol offering amounts to anything, or that the idol itself is anything? <sup>20</sup>No, but that what they sacrifice, they are offering to demons and not to God, and I do not want you to fellowship with demons. <sup>21</sup>You cannot drink the Lord's cup and a demon's cup. You cannot participate in the Lord's table and in a demon's table. <sup>22</sup>Or shall we provoke the Lord to indignation? Are we mightier than He?

<sup>23</sup>Everything is allowed, but not everything is helpful.<sup>s</sup> Everything is allowed, but not everything is constructive. <sup>24</sup>Let none seek his own advantage, but rather that of his neighbor. <sup>25</sup>Eat whatever is sold in the meat market, without asking questions for conscientious scruples, <sup>26</sup>for the earth and its fullness are the Lord's.

k) Waiving personal rights was his daily Christian practice.

l) Abandoning Egypt they committed themselves to God under Moses' leadership.

m) Manna from heaven and water from the rock, prefiguring the bread and wine of our communion. And Christ, the Son of God, was with them, too. n) Ex. 32:6 o) Num. 25:1-9.

p) Num. 21:4-6. q) Num. 16:41. r) Of the Messianic Age.

s) Not everything allowed is helpful.

<sup>27</sup>In case an unbeliever invites you<sup>t</sup> and you wish to go, eat whatever is served you, without making conscientious inquiries; <sup>28</sup>but if someone informs you, "This is idol-offered food," then do not eat it, due to the one who reminded you and due to conscience, —<sup>29</sup>I mean not your own but the other person's conscience; for why should my freedom be arraigned before another person's conscience?<sup>u</sup> <sup>30</sup>When I partake with gratitude, why should I be denounced on account of that for which I give thanks? <sup>31</sup>So, whether you eat or drink or whatever you do, do it all to the glory of God.

<sup>32</sup>So behave that you cause neither the Jews, nor the Greeks, nor the church of God to stumble, <sup>33</sup>just as I myself please everyone in every way, not seeking my own advantage, but that of the many, in order that they may be saved.

**11** IMITATE ME, AS I IMITATE Christ. <sup>2</sup>I commend you for remembering me in everything, and for observing the suggestions I transmitted to you; <sup>3</sup>but I want you to understand that Christ is the head of every man; that the man is the woman's head, and God the head of Christ. <sup>4</sup>Any man who has his head covered while praying or prophesying dishonors his head; <sup>5</sup>but any woman who has her head uncovered while praying or prophesying dishonors her head, for it is the same as if she were shaved. <sup>6</sup>If a woman is not veiled,<sup>v</sup> let her hair be cut; but if it is disgraceful for a woman to have the hair cut or to be shaved, then let her be veiled.

<sup>7</sup>The man should not have his head covered, since he is the image and glory of God; but the woman is the man's glory. <sup>8</sup>For man is not from woman but woman from man; <sup>9</sup>neither was man created for the woman's sake, but woman for the man's sake. <sup>10</sup>The woman, therefore, ought to have a

token of authority on her head, due to the angels.<sup>w</sup> <sup>11</sup>Besides, in the Lord there is no woman without a man, nor a man without a woman, <sup>12</sup>for just as the woman is out of the man, so the man is through the woman, and they all have their origin from God.

<sup>13</sup>Judge for yourselves. Is it becoming for a woman to worship God without head-covering? <sup>14</sup>Does not nature itself teach you that long hair is disgraceful for a man, <sup>15</sup>but glorious for a woman? For the hair is granted her for a covering. <sup>16</sup>In case, however, anyone seems anxious to dispute the matter, we do not observe such a practice,<sup>x</sup> neither do the churches of God.

<sup>17</sup>I must announce this, however, that I do not approve of your coming together not for your good but to your hurt. <sup>18</sup>For in the first place, I hear that as you meet in church session there are factions among you, and to some extent I believe it. <sup>19</sup>Indeed, there have to be dissensions among you, so that the tried and true may be recognized among you.

<sup>20</sup>So when you meet, you do not come to eat the Lord's Supper;<sup>y</sup> <sup>21</sup>for each prepares his own supper personally to eat it, so that this one stays hungry and that one imbibes too freely. <sup>22</sup>Do you not have homes for your eating and drinking? Or have you no respect for the church of God, and would you humiliate those who have nothing? What shall I tell you? Shall I commend you? Of this I do not approve.

<sup>23</sup>For I have received from the Lord<sup>z</sup> what I also delivered to you, that the Lord Jesus, in the night in which He was betrayed, took bread, <sup>24</sup>and when He had given thanks He broke it and said, "(Take, eat) This is my body, broken on your behalf; this do in remembrance of Me." <sup>25</sup>Similarly also (He took) the cup after they had supped, saying, "This cup is the new covenant in My blood. This

t) To dinner.

u) Respect his conscience, but be not equally weak. v) That is, not having her head covered.

w) Ministering angels, Hebr. 1:14.

x) As such a disputer would introduce. The women of Corinth, who would remain pure and well reputed, had to avoid the gazes of men. y) Evidence of their lack of harmony.

z) Their way of observing communion was not from the Lord; Paul's was, however the account had reached him. The deep meaning of it he certainly received through the Spirit.



do, as often as you drink it, in remembrance of Me." <sup>26</sup>For as often as you eat this bread and drink the cup, you shall proclaim the Lord's death till He comes.

<sup>27</sup>Whoever, therefore, eats the bread, or drinks the cup of the Lord in an unworthy manner, is a violator of the Lord's body and blood. <sup>28</sup>But let a person have a self-examination and in that spirit eat of the bread and drink from the cup; <sup>29</sup>for whoever eats and drinks without due appreciation of the body (of Christ), eats and drinks to his own condemnation. <sup>30</sup>For this reason many among you are invalid and sickly, and quite a number have fallen asleep.<sup>a</sup>

<sup>31</sup>If, however, we scrutinized ourselves, then we should not be sentenced. <sup>32</sup>And the judgments from the Lord serve to discipline us, so that we may not be condemned with the world. <sup>33</sup>Accordingly, my brothers, when you come together for the eating, wait for one another. <sup>34</sup>If anyone is hungry, let him eat at home, so that your meeting may not lead to judgment. The rest I will arrange on my arrival.

**12** I DO NOT WANT TO LEAVE YOU in the dark, brothers, about the spiritual endowments. <sup>2</sup>You know how in your days of paganism you were thoughtlessly drawn away after dumb idols. <sup>3</sup>I therefore declare to you that no one who says, "Jesus be cursed!" is speaking by the Spirit of God; neither is any one able to say, "Jesus is Lord,"<sup>b</sup> except in the Holy Spirit.

<sup>4</sup>There are distinctive gifts of grace, but the same Spirit, <sup>5</sup>and there are distinctive ministries, yet the same Lord. <sup>6</sup>There also are varieties of things accomplished, but the same God does all the energizing in them all.

<sup>7</sup>To each is granted the evidence of the Spirit for the common welfare: <sup>8</sup>to one person is given by the Spirit a message of wisdom and to another

the word of understanding it in agreement with the same Spirit; <sup>9</sup>to a third faith is granted by the same Spirit; to yet another the graces of healing by the one Spirit; <sup>10</sup>to another miraculous powers; to this one prophecy, to that one discrimination between spirits, to a third variety of tongues, and to yet another the ability to interpret tongues. <sup>11</sup>All these abilities one and the same Spirit energizes, distributing to each individual exactly as He pleases.<sup>c</sup>

<sup>12</sup>For just as the body is single and has many members, while all the numerous parts of the body compose a single body, so it is with Christ,<sup>d</sup> <sup>13</sup>For by one Spirit we have all been baptized into one body, whether Jews or Greeks, whether slaves or free, and we have all been imbued with one Spirit.

<sup>14</sup>The body consists not of one, but of many members. <sup>15</sup>Should the foot say, "Because I am not a hand, I do not belong to the body," it would nevertheless remain part of the body. <sup>16</sup>Or should the ear say, "Because I am not the eye, I do not belong to the body," it is nevertheless part of the body. <sup>17</sup>If the entire body were eye, where would the hearing come in? Or if all were hearing, what of the smelling? <sup>18</sup>As it is, however, God has placed the members in the body, each particular one of them just as He saw fit.

<sup>19</sup>If they were all one member, where would the body be? <sup>20</sup>So there are many members to form one body. <sup>21</sup>The eye is not in position to say to the hand, "I do not need you"; nor again the head to the feet, "I do not need you." <sup>22</sup>What is more, those seemingly delicate members of the body are indispensable, <sup>23</sup>and on those that are considered ignoble we bestow additional honor. Our poor-looking members, too, receive extra adornment, <sup>24</sup>such as our good-looking members do not require. In fact, God has so constituted the body with the inferior members the more richly endowed, <sup>25</sup>that there

a) As on that first evening in the upper room, so in the churches the love feast preceded the communion service. Each bringing his own and not sharing, there was lack of real fellowship. Some went hungry, some gormandized. The consequences were disastrous.

b) From the heart and thus accepting Him.

c) Every Christian, therefore, has his task in the church. Only a few important endowments are here enumerated.

d) In whom alone the church is one body, united and harmonious in multiplicity.

## I CORINTHIANS 12-14

is no discord in the body but, instead, the members have mutual interests.<sup>9</sup> <sup>26</sup>When one member suffers, all the members share the suffering. When a member is honored, they all share the joy.

<sup>27</sup>But you are Christ's body and members with assigned parts. <sup>28</sup>So has God appointed in the church first apostles, next prophets,<sup>1</sup> third teachers,<sup>2</sup> then miracle workers, then gifts of healing, assisting, administrating, speaking in tongues. <sup>29</sup>Not all are apostles, are they? Not all are prophets, or teachers, or miracle workers,<sup>30</sup> or possessing graces of healing, or speaking in tongues, or being able to interpret,<sup>h</sup> are they? <sup>31</sup>But you aim hard for the choicest graces. And yet, I will show you a course that runs higher.

**13** <sup>1</sup>EVEN THOUGH I SPEAK IN EVERY human and angelic language and have no love,<sup>1</sup> I am as noisy brass or a loud-sounding cymbal. <sup>2</sup>And although I have prophetic gift and see through every secret and through all that may be known, and have sufficient faith for the removal of mountains, but I have no love, I am useless. <sup>3</sup>And though I give all my belongings for nourishment (to the needy) and surrender my body to be burned, but I have no love, I am not in the least benefited.

<sup>4</sup>Love endures long and is kind; love is not jealous; love is not out for display; <sup>5</sup>it is not conceited or unmanly; it is neither self-seeking nor irritable, nor does it take account of a suffered wrong. <sup>6</sup>It takes no pleasure in injustice, but it sides happily with truth. <sup>7</sup>It covers up everything, has unquenchable faith, hopes under all circumstances, endures without limit.

<sup>8</sup>Love never fades out.<sup>1</sup> As for prophesyings, they shall be rendered useless; as for tongues, they shall cease; as for knowledge, it shall lose its mean-

## Faith and Hope, with Love As Greatest

ing. <sup>9</sup>For our knowledge is fragmentary and so is our prophesying. <sup>10</sup>But when the perfect is come then the fragmentary becomes antiquated.

<sup>11</sup>When I was a child I talked as a child; I entertained child interests; I reasoned like a child; but on becoming a man I was through with childish ways. <sup>12</sup>For now we see indistinctly in a mirror;<sup>k</sup> but then face to face. Now we know partly, but then we shall understand as completely as we are understood.

<sup>13</sup>There remain, then,<sup>1</sup> faith, hope, love, these three; but the greatest of these is love.

**14** <sup>1</sup>MAKE LOVE YOUR GREAT QUEST; then aim for spiritual graces, and specially that you may prophesy. <sup>2</sup>For whoever speaks in an (unknown) tongue does not speak to men but to God; no one catches the meaning; he is uttering secret matters in the Spirit; <sup>3</sup>but he who prophesies gives people a constructive, encouraging and comforting message.

<sup>4</sup>He who speaks in an (unknown) tongue improves himself; but he who prophesies builds up the church. <sup>5</sup>I wish you might all speak in tongues; but I would rather have you all prophesy. He who prophesies is more important than he who speaks in tongues, unless he should interpret so that the church may enjoy edification.

<sup>6</sup>If, for instance, I should come to you, brothers, speaking in tongues, what good would I do you, unless I presented to you some revelation or information or prophecy or instruction?<sup>m</sup> <sup>7</sup>Musical instruments, such as a flute or a harp, unless they produce distinct tones, how can listeners understand the playing of flute or harp? <sup>8</sup>In case the trumpet emits an indistinct call, who will get ready for battle? <sup>9</sup>Just so you, unless with your tongue you contribute an intelligent message, how will your

e) An ideal the Corinthian church had not reached, see ch. 6:4.

f) Bringers of divine truth locally or abroad, speaking of present or future situations.

g) Resident workers who could helpfully interpret divine truth. h) Those unknown languages.

i) "Agape," a purely Biblical word for love; prize dearly; "brotherly love" came nearest in classic Greek. j) "Love's flower petals never fall."

k) Most mirrors of that day, made of metal, gave a blurred reflection.

l) When endowments have ceased.

m) The last two restate the first two. Still the criterion for "tongues"—are they constructive?

speech be understood? You will be talking into empty space.

<sup>10</sup>There are who knows how many languages in the world, and none without meaning. <sup>11</sup>If, then, I do not catch the significance of an expression, I will seem a foreigner to the one who addresses me, and so will the one who speaks seem to me a foreigner. <sup>12</sup>And you are in a similar situation. Since you are eager for spiritual gifts, seek to excel for the upbuilding of the church.

<sup>13</sup>The person, therefore, who speaks in an (unknown) tongue, should pray for ability to interpret. <sup>14</sup>For in case I pray in an (unknown) tongue, my spirit prays, but my mind is unproductive.<sup>n</sup> <sup>15</sup>Then what about it? I shall pray with my spirit, but I shall pray also with my understanding. I will sing with my spirit, but I will sing also with my understanding. <sup>16</sup>Else, when you in spirit render thanks, how shall one not gifted with tongues say "Amen" to your thanksgiving, since he does not know what you say? <sup>17</sup>To be sure, you are giving thanks well enough, but the bystander is not edified.

<sup>18</sup>Thanks be to God, I speak in tongues more than all of you; <sup>19</sup>but in a meeting I would rather speak five words intelligently to instruct others than a myriad of words in an (unknown) tongue.

<sup>20</sup>Brothers, you must not be children in your thinking; although infants in wickedness, you should think maturely. <sup>21</sup>It is written in the Law,<sup>o</sup> "I will speak to this people through strange languages and through alien lips, and even so they will not listen to me, says the Lord." <sup>22</sup>So the tongues are for a sign, not for believers but for unbelievers, while the prophecy is not for unbelievers but for believers. <sup>23</sup>Suppose at a meeting of the whole church they should all speak with tongues, and uninitiated or unbelieving persons

came in, would they not say that you are demented? <sup>24</sup>But suppose they all gave testimony, and some unbelieving or uninitiated person came in, he would be convicted by all; he would be called to account by all. <sup>25</sup>The secrets of his heart will be evidenced, and so, falling face down, he will worship God, declaring that in very truth God is among you.

<sup>26</sup>What further, brothers? When you have your meeting, each one contributes his part — a song, a lesson, a revelation, a tongue, an interpretation of it; everything shall be constructive.<sup>p</sup> <sup>27</sup>If someone speaks in an (unknown) tongue, let there be two or at the most three, each in his turn, and let one give an interpretation. <sup>28</sup>But in case there is no interpreter, let them keep still in church; let each speak for himself and for God. <sup>29</sup>So, two or three prophets may speak while the rest pay attention. <sup>30</sup>But when a revelation comes to another, who is sitting by, then let the first one be silent,<sup>q</sup> <sup>31</sup>for it is possible for all to give testimony, each in his turn, so that all may learn and all may receive encouragement. <sup>32</sup>And the spirits of the prophets are in subjection to the prophets; <sup>33</sup>for He is not the God of disorder, but of peace.

<sup>34</sup>As in all the meetings of the saints, the women shall keep silent in the churches, for they are not allowed to talk. Instead, they must, as the Law says,<sup>r</sup> take a secondary place. <sup>35</sup>If they wish to learn something, let them inquire of their own husbands at home; for it is improper for a woman to talk in meeting.<sup>s</sup> <sup>36</sup>Or did God's message get its start from you? Or did it come to you alone?

<sup>37</sup>If anyone considers himself a prophet or inspired, let him understand that what I write you is the Lord's injunction; <sup>38</sup>but if anyone disregards it, he is disregarded. <sup>39</sup>To conclude, my brothers, set your mind to prophesy,

n) The intellect is inactive so that neither self nor any other is enriched with divine truth.  
o) Isa. 28:11, 12. Law standing for the whole Old Testament.

p) Paul provides us here with the main program of the church service, which resembles a prayer meeting more than a morning church service of our day.

q) No one must monopolize the time, but all should have a chance to testify.

r) Law to embrace the Pentateuch—see Gen. 3:16.

s) In Greek cities female publicity suggested loose morals; women as public speakers could not in those days advance Christianity.

## I CORINTHIANS 14, 15 *Christ Rose and Met Disciples; the Dead Shall Rise*

but do not hinder the speaking with tongues. <sup>40</sup>Let everything be done with propriety and in orderly fashion.

**15** I WOULD FURTHER REMIND you, brothers, of the Gospel which I preached to you, which you welcomed, in which you take your stand <sup>2</sup>and by which you are saved, if you keep hold of my Gospel message to you — unless, indeed, you believed baselessly.

<sup>3</sup>First and foremost, then, I transmitted to you what I have received, that Christ died for our sins as the Scriptures foretold; <sup>4</sup>that also He was buried and that He rose on the third day in agreement with the Scriptures; <sup>5</sup>that also He was seen by Cephas, then by the twelve. <sup>6</sup>Later He appeared to more than five hundred brothers simultaneously, of whom the majority are still alive; but some have fallen asleep. <sup>7</sup>Afterward He appeared to James; <sup>8</sup>then to all the apostles <sup>9</sup>and last of all He appeared to me also — as to one whose birth was abortive; <sup>9</sup>for I am the least of the apostles, not deserving the name of apostle, because I persecuted the church of God.

<sup>10</sup>By divine grace, however, I am what I am, and His grace for me was not ineffective. In fact, I have worked harder than any of them, that is, not really I, but the grace of God that is joined with me. <sup>11</sup>So, whether I or they, such is our preaching and such is what you believed."

<sup>12</sup>But if Christ is preached, that He was raised from the dead, how is it that some of you claim there is no resurrection of the dead? <sup>13</sup>If there is no rising of the dead, then Christ has not arisen; <sup>14</sup>but if Christ has not arisen, then our preaching amounts to nothing and your faith is futile. <sup>15</sup>Then we are discovered to be false witnesses of God, because we have testified about God that He resurrected Christ, whom He did not raise in case no dead are actually raised; <sup>16</sup>for if no dead are

raised, then neither is Christ raised up. <sup>17</sup>But if Christ is not raised, then your faith is futile; you are still in your sins, <sup>18</sup>and what is more, those who have fallen asleep in Christ are lost. <sup>19</sup>If we have hope in Christ for this life only, then of all people we are most to be pitied.

<sup>20</sup>The fact is, though, that Christ did rise from the dead, the first fruits of those who fell asleep; <sup>21</sup>for inasmuch as death came through a man, the resurrection from the dead, too, is through a Man. <sup>22</sup>For just as in Adam all die, so in Christ shall all<sup>v</sup> be made to live; <sup>23</sup>each, to be sure, in his turn: Christ first; then His own at His coming. <sup>24</sup>Then the completion,<sup>w</sup> when He hands over the kingdom to God the Father, after annulling every ruler and all government and power. <sup>25</sup>For He must be King until He puts all the enemies under His feet.

<sup>26</sup>The last enemy to be subdued is death; for <sup>27</sup>"He has put everything under His feet." But when it says, "All things are subjected," it is clear that the One who does the subjecting of all to Him is excepted. <sup>28</sup>However, once everything is subjected to Him, then the Son, too, shall subject Himself to the One whom all obey, so that God may be all in all.

<sup>29</sup>Otherwise, if the dead do not rise at all, what are they to do who are baptized for the dead?<sup>x</sup> And why are they baptized for them? <sup>30</sup>Besides, why do we live dangerously every moment? <sup>31</sup>Every day I face death, as surely as I ascribe my glorying in you, brothers, to Christ Jesus our Lord. <sup>32</sup>From a human standpoint, what good is my 'fighting against beasts' in Ephesus? If the dead are not raised, "let us eat and drink, for tomorrow we shall die." <sup>33</sup>Be not misled! Bad associations corrupt good morals. <sup>34</sup>Return to sober-mindedness as you should, and quit sinning. For I say to your shame, some have no sense of divine Presence.

<sup>35</sup>"But," someone will ask, "how are

t) Son of Mary and Joseph, with no faith in Christ until then.

u) Without exception the theme of their preaching is the risen Christ.

v) All believers, called "His own" in the next verse, and not just everybody. Universalism finds no encouragement here. w) Of the number raised in Christ.

x) Such practice, whether right or erroneous, involved faith in immortality.

the dead raised? And with what body do they come?" <sup>36</sup>Simpleton! What you sow does not come to life unless it dies. <sup>37</sup>Nor is what you sow the body that is to be; it is a mere kernel, either of wheat or of some other grain. <sup>38</sup>But God gives it a body as He plans and to each seed its particular body. <sup>39</sup>All flesh is not the same; but one kind is human, another is animal, another is fowl and another fish. <sup>40</sup>There are heavenly bodies and earthly bodies, too; but the beauty of those heavenly is one kind and that of those earthly is another kind. <sup>41</sup>The sun is glorious in one way and the moon in another way; the stars in still a different way. So does one star differ in brilliancy from another.

<sup>42</sup>Such, too, is the resurrection from the dead. It is sown in decomposition; it is raised immortal. <sup>43</sup>It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup>It is sown a natural body; it is raised a spiritual body.<sup>y</sup> There is a spiritual as well as a physical body. <sup>45</sup>So, too, as it is written, "The first man, Adam, became a living soul," the last Adam became a life-giving Spirit,

<sup>46</sup>However, the spiritual was not first, but the physical; then the spiritual. <sup>47</sup>The first man, from the earth, is earth minded; the second Man is (the Lord) from heaven. <sup>48</sup>Those earth-minded are like the one<sup>z</sup> from the earth, and those heaven-minded are like the One from heaven. <sup>49</sup>And just as we have borne the likeness of the earthly one, so let us bear the likeness of the heavenly One.

<sup>50</sup>But I make this statement, brothers, that flesh and blood cannot inherit the kingdom of God, neither does the perishable inherit the imperishable. <sup>51</sup>Take notice; I am telling you a secret. We shall not all fall asleep; but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet call. For the trumpet

shall peal and the dead shall be raised imperishably, and we shall be changed. <sup>53</sup>For this perishable must put on the imperishable and this mortal must put on immortality. <sup>54</sup>And when this perishable has put on the imperishable and this mortal has put on immortality then shall the written word be fulfilled, "Death is swallowed up in victory. <sup>55</sup>Death, where is your victory? Death, where is your sting?"<sup>a</sup>

<sup>56</sup>Death's sting is sin, and sin's power is the Law.<sup>b</sup> <sup>57</sup>But thanks be to God, who gives us the victory through our Lord Jesus Christ!

<sup>58</sup>Consequently, my beloved brothers, be steadfast, immovable, at all times abundantly active in the Lord's service, aware that your labor in the Lord is not futile.

**16** **RELATIVE TO THE COLLECTION**  
for the saints, you should do as I suggested to the churches of Galatia. <sup>2</sup>As each week's first day comes around,<sup>c</sup> let each of you personally set aside in proportion to what he has gained, so there may be no collecting when I arrive.<sup>d</sup> <sup>3</sup>Then when I reach there, I will send those whom you approve with credentials to convey your gift to Jerusalem. <sup>4</sup>And if it is worthwhile for me to go, then they will accompany me.

<sup>5</sup>When I have crossed Macedonia, I shall make you a visit; for I shall pass through Macedonia; <sup>6</sup>but with you I am likely to stay a while, or even spend the winter, so that you may escort me wherever I may go. <sup>7</sup>For this time I do not want to see you merely in passing, but I hope, the Lord permitting, to stay with you for a while. <sup>8</sup>I remain in Ephesus, however, until Pentecost; <sup>9</sup>for a wide door is opening up for service — and many opponents.

<sup>10</sup>When Timothy arrives, see to it that his presence with you is free from embarrassment, for he does the Lord's work, just as I do. <sup>11</sup>So let no one slight him, and whenever he returns to

y) Paul confirms of our resurrection bodies what seems evident regarding Christ's body after the tomb. It was the same, yet not the same; it was glorified as our bodies will be. A transformation had taken place. z) Like Adam. a) Isa. 25:8.

b) Sin gave death its power over man, when he broke the Law.

c) A day of praise for Christ's resurrection and ere long taking the place of the Hebrew Sabbath.

d) For this and the following read Acts 19:21-20:4.

## I CORINTHIANS 16 *Paul Recommends His Helpers; Greetings and Benediction*

me, see him off safely; for I expect him along with the brothers.

<sup>12</sup>As for brother Apollos, I have strongly appealed to him to visit you with the brothers, and find him quite unready to go now; but he will come whenever it is convenient.

<sup>13</sup>Be alert; stand firm in the faith; play the man; be strong! <sup>14</sup>Let all your affairs be in an atmosphere of love.

<sup>15</sup>I appeal to you, brothers: You know the Stephanas family, how it is the first fruits of the Achaia converts,<sup>e</sup> and how they have devoted themselves to the service of the saints. <sup>16</sup>You should yield obedience to their kind, as well as to every fellow worker and earnest toiler. <sup>17</sup>I am happy in the

presence of Stephanas, of Fortunatus and of Achaicus, for they have made up for your absence; <sup>18</sup>they have refreshed my spirit and yours. It is their kind you do well to recognize.

<sup>19</sup>The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house,<sup>f</sup> <sup>20</sup>Salute you most heartily in the Lord. All the brothers send you greetings. Greet one another with a holy kiss.

<sup>21</sup>Here is my greeting in my own, Paul's, handwriting.<sup>g</sup> <sup>22</sup>Whoever does not love the Lord, he shall be accursed.<sup>h</sup> Our Lord will come!

<sup>23</sup>The grace of the Lord Jesus (Christ) be with you! <sup>24</sup>My love to you all in Christ Jesus. (Amen.)

e) There were converts in Athens previous to the work in Corinth, but Achaia is here used in the narrower sense.

f) Aquila and Priscilla, or Prisca, were among the first believers in Corinth. Paul had made his home with them, working at the same craft of tent making. They had moved to Ephesus, from which Paul is writing.

g) As shown also in Galatians, Paul dictated his writings to an able disciple, but liked to add a few words in his own handwriting.

h) "Anathema"—a thing devoted without redemption, as for instance Jericho and all it contained. "Maran Atha," an Aramaic expression. The two strange phrases may mean: We leave such a one to the Lord's judgment; He is coming soon.

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

From Macedonia, probably Philippi,  
Summer of 57 A.D.

**1** PAUL, BY THE WILL OF GOD AN apostle of Christ Jesus, and brother Timothy, to the church of God at Corinth, and to all the saints throughout Achaia: <sup>2</sup>Grace to you and peace from God our Father, and from the Lord Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup>who consoles us in our every trouble, so that we may be able to encourage those in any kind of distress, with the consolation with which we are divinely sustained. <sup>5</sup>For as we experience richly the sufferings of Christ, so we enjoy through Christ an abundance of consolation.<sup>a</sup>

<sup>6</sup>When we are troubled, it is for your comfort and salvation. When we are comforted, it is for the encouragement you experience in the enduring of the same sufferings we endure. <sup>7</sup>And our hope for you is unshaken in view of the fact that you are sharing as well in the sufferings as in the consolation.

<sup>8</sup>So we want you to know, brothers, about the trouble that came to us in Asia, how we were weighed down beyond all possible endurance, so that we really despaired of life. <sup>9</sup>Indeed, we personally passed the sentence of death on ourselves; but it was in order that we might not rely on ourselves but on

God, who raises the dead. <sup>10</sup>He rescued us from so perilous a death and will rescue; we hope in Him, for He will yet further deliver, <sup>11</sup>while you also cooperate by your prayer for us, so that from many Godward-turned faces thanks may be given on our behalf for the blessings that came to us through those many.

<sup>12</sup>The reason for our exultation is the witness of our conscience that we have behaved in the world generally, but specially toward you, with devout motives and godly sincerity; not with worldly wisdom but by divine grace. <sup>13</sup>For the meaning of what we write you is not different from what you read and understand perfectly, <sup>14</sup>just as you have partly understood us, to the effect that we are your reason for pride, as well as that you are ours in the day of our Lord Jesus.

<sup>15</sup>It was with this assurance that I planned to visit you first, so that you might enjoy a double blessing, <sup>16</sup>visiting you on the way to Macedonia<sup>b</sup> and again on the trip from Macedonia to you, and to be escorted from you to Judea. <sup>17</sup>Since I intended this did I act with fickleness; or did I plan in a worldly way what I had in mind, so that on my part "Yes, yes!" equals "No, no"? <sup>18</sup>As God is trustworthy, our word to you is not "yes, no"; <sup>19</sup>because Christ Jesus, the Son of God, whom we preached to you, myself and Silvanus

a) Not persecution from outsiders, but wranglings within the Corinthian church and neglect of the apostle's advice have troubled him. They have also helped him to appreciate God's tenderness more, vs. 3, 4.

b) From Ephesus across the water to Corinth and on to Thessalonica, Berea, and so on.

and Timothy,<sup>c</sup> was not "yes and no," but with Him it is "Yes."<sup>20</sup>In Him all the promises of God are Yes. For this reason we also say through Him "Amen" to God for His glory through us.<sup>21</sup>But He, who makes us steadfast with you in joint fellowship with Christ and has anointed us, is God,<sup>22</sup>who also stamped His seal on us and gave us in our hearts the Spirit's security deposit.<sup>d</sup>

<sup>23</sup>I call upon God as my soul's witness, that to spare you I have delayed my coming to Corinth.<sup>24</sup>Not that we lord it over your faith; but rather that we work with you for your happiness, for by faith you stand firm.<sup>e</sup>

**2** I HAVE MADE UP MY MIND NOT TO make you another distressing visit,<sup>2</sup>for if I grieve you, who may provide me enjoyment except those whom I grieve? <sup>3</sup>I put this matter in writing, so that, when I come, I may not be grieved by those who should make me happy; for I feel confident that my happiness is shared by every one of you.<sup>4</sup>For in deep distress and with a heart of anguish, yes, with many tears I wrote you, not in order to grieve you, but in order that you might feel the love I so richly bear you.

<sup>5</sup>If someone<sup>f</sup> has caused grief, he has not simply grieved me, but to some extent at least, not to exaggerate, all of you.<sup>6</sup>For such a one this censure by the majority suffices; <sup>7</sup>so, instead of further rebuke, you should forgive and comfort him, else he may be overwhelmed by despair.<sup>8</sup>I therefore beg of you to reinstate him in your affection.<sup>9</sup>For this purpose I wrote, to know your attitude, whether you were altogether agreeable.<sup>10</sup>But whom you forgive, him I too forgive, and what I do forgive is so forgiven for your sakes in the presence of Christ,<sup>11</sup>lest Satan should overreach us; for we are not ignorant of his schemings.<sup>g</sup>

<sup>12</sup>Arriving at Troas for the Gospel of Christ, although there was a door

opened for me in the Lord,<sup>13</sup>yet I enjoyed no peace of mind because I did not meet my brother Titus; so I left them to go out into Macedonia.<sup>14</sup>But thanks be to God, who invariably leads us on triumphantly in Christ<sup>h</sup> and who evidences through us in every place the fragrance that results from knowing Him.<sup>15</sup>For to God we are Christ's fragrance, for those who are being saved and for these who are perishing; <sup>16</sup>to these a fatal odor that brings death,<sup>i</sup> but to those a vital scent that brings life.

<sup>17</sup>And who is qualified for it? Are not we? For we do not, like so many,<sup>j</sup> peddle an adulterated message of God, but from the purest motives we speak in Christ from the divine source in God's presence.

**3** ARE WE STARTING OUT AGAIN TO recommend ourselves? Or do we, like some people, stand in need of recommending letters to you or from you? <sup>2</sup>You are our epistle, written in our hearts, acknowledged and read by everyone; <sup>3</sup>rendering it obvious that you are Christ's epistle delivered by us, written not with ink but with the Spirit of the living God; not on tablets of stone but on human tablets of the heart.<sup>k</sup>

<sup>4</sup>In God's presence I have such confidence through Christ, <sup>5</sup>not because we possess self-sufficiency to form personal judgments; but because our sufficiency is God-given.<sup>6</sup>And He has qualified us to be ministers of a new covenant, not of written law, but of a spiritual nature; for the letter kills, but the Spirit makes alive.<sup>7</sup>Yet if the ministry of death, engraved in letters of stone, was inaugurated with such splendor that the sons of Israel were not able to gaze steadily at the face of Moses, due to his facial brilliance which after all faded away, <sup>8</sup>how much more glorious must be the ministry of the Spirit? <sup>9</sup>If there is glory in the administration that announces doom, how infinitely

c) Three agreeing witnesses. d) Like a money deposit as pledge for full payment later.

e) Independent of men, including Paul, because in Christ.

f) They know whom he means; he prefers to mention no name. See I Cor. 5:1.

g) A Christian's despair spells victory for Satan. Remember Pilgrim's Progress.

h) Conquering and to conquer. i) In the triumphal parade are captives who may forfeit their lives. j) Troublers in the Corinthian church. k) Jer. 31:33.



more glory must there be in the administration that fosters righteousness! <sup>10</sup>In view of the surpassing glory what was glorious by itself retains no glory at all.<sup>1</sup> <sup>11</sup>If what passed away had its splendor, how much more that which abides in glory!

<sup>12</sup>Possessed of such hope we speak quite unreservedly; <sup>13</sup>not in the way of Moses, who put a veil on his face to keep the sons of Israel from gazing at the finishing of something that faded. <sup>14</sup>In fact, their minds were dulled. To this very day, when the Old Testament is being read, that same veil remains, not lifted because only by Christ is it removed. <sup>15</sup>Yes, until now, whenever Moses is being read, a veil lies on their hearts; <sup>16</sup>but whenever one turns to the Lord, the veil is removed. <sup>17</sup>For the Lord<sup>m</sup> is the Spirit and where the Spirit of the Lord is there is liberty.

<sup>18</sup>But we all, as with unveiled face we see the Lord's glory mirrored, are changed into the same likeness<sup>n</sup> from one degree of glory to another, derived as it is from the Lord's Spirit.

**4** ENGAGED, THEREFORE, IN THIS service under divine mercy such as we have experienced, we are not despondent, <sup>2</sup>but we do eliminate underhanded ways of which one should be ashamed. We do not behave cunningly, nor do we falsify the word of God;<sup>o</sup> but by clear announcement of the truth we commend ourselves in divine presence to every human conscience. <sup>3</sup>If our Gospel has been obscured, it has been obscured in case of those perishing, <sup>4</sup>in whom the god of this world<sup>p</sup> has blinded their unbelieving minds, to prevent the illumination of the Gospel of the glorious Christ, who is the likeness of God, from penetrating.

<sup>5</sup>For we have not heralded ourselves but Christ Jesus as Lord, and ourselves your servants for Jesus; <sup>6</sup>because God who said, "Out of darkness light shall

shine," He has made it shine in our hearts so as to show forth the knowledge of glory divine in the face of Christ.

<sup>7</sup>This treasure, however, we possess within utensils of mere clay — an evidence that the unparalleled power is of God and not from us. <sup>8</sup>We are hedged in from every side, but we live no cramped lives; we suffer embarrassments but we do not despair; <sup>9</sup>we are persecuted but not deserted; struck down but not destroyed; <sup>10</sup>all the while bearing about in the body the deathmarks<sup>q</sup> of Jesus, so that by our bodies the life of Jesus may also be shown. <sup>11</sup>In the midst of life we are constantly handed over to death for Jesus' sake, so that the life of Jesus may yet be evidenced through our mortal flesh. <sup>12</sup>Accordingly, death is active in us, but life in you.

<sup>13</sup>We have, nevertheless, that same spirit of faith that was recorded, "I have believed; therefore have I spoken."<sup>r</sup> We, too, believe and therefore we speak, <sup>14</sup>assured that He, who raised up the Lord Jesus, will raise us up with Jesus and will have us stand with you before Him. <sup>15</sup>For all this is taking place in your interest in order that the grace, multiplying with the thanksgiving of the many, may abound for the glory of God.

<sup>16</sup>For this reason we are not discouraged; but even though our outer nature suffers decay, our inner self is renewed day after day. <sup>17</sup>For this slight, momentary trouble is producing for us an everlasting weight of glory that exceeds all calculations, <sup>18</sup>granted we do not fasten our eyes on the visible but on the unseen; for the visible things are transitory, but the unseen things are everlasting.<sup>s</sup>

**5** FOR WE KNOW THAT, IF OUR earthly tent dwelling should be dismantled, we have a God-given dwelling, a house in heaven not made by hands, that will last forever. <sup>2</sup>So it is

1) It loses out in the comparison. m) Paul does not forget divine Unity in Triunity.

n) The likeness of Christ, growing within and shown in life.

o) As contrasted with the opponents at Corinth who committed those wrongs. p) Satan.

q) The evidences in his body of hurts, hardships, and privations he endured for Christ's sake, shown, however, in his life, arisen with Christ. r) Ps. 116:9-11.

s) Things now seen or now not seen; the latter will be seen hereafter.

that in this dwelling we sigh with longing to be clothed with our dwelling from heaven, <sup>3</sup>since with such covering we shall not be found coverless. <sup>4</sup>For we sigh deeply while in this tent, not because we want to be stripped of it, but rather to be invested with the other covering, so that the mortal may be absorbed by the real life.<sup>t</sup>

<sup>5</sup>For this experience God, who granted us the pledge of the Spirit, has prepared us; <sup>6</sup>so we always keep confident, knowing well enough that being at home in the body means being absent from the Lord; <sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>But we have courage, and we prefer to be absent from the body and at home with the LORD. <sup>9</sup>So we make it our heartfelt aim to be pleasing to Him, whether absent or present; <sup>10</sup>for we must all be shown as we are before the tribunal of Christ, so that each may be requited for what he practiced while in the body, whether good or bad.

<sup>11</sup>Knowing therefore what it means to revere the Lord,<sup>u</sup> we seek to win people over. Our motives are clear to God and I hope they are made clear as well to your consciences. <sup>12</sup>This is no repeated recommending of ourselves to you, but it is providing you with an incentive to feel proud of us, so you may reply to those who on the surface are proud of us but not at heart.<sup>v</sup> <sup>13</sup>If we are beside ourselves, it concerns God. If we are thoughtful, it concerns you. <sup>14</sup>For the love of Christ impels us and brings us to this conclusion: <sup>15</sup>One died for all; so they all died, and He died for all so that all who live may no longer live for themselves, but for Him who died and rose for them.

<sup>16</sup>Consequently, from now on we think of no one in terms of his purely human nature. Even if we had thought of Christ that way, we now no longer know Him in terms of flesh.<sup>w</sup> <sup>17</sup>Accordingly, if any one is in Christ, he is a new creation. The old is gone.

Look! the new has come. <sup>18</sup>But all things come from God, who has reconciled us with Himself through Christ and has given us the ministry of reconciliation;<sup>x</sup> <sup>19</sup>which is: God was in Christ reconciling the world to Himself, not counting up their sins against them, and committing to us the message of reconciliation.

<sup>20</sup>On behalf of Christ, then, we are ambassadors, God as it were making the appeal through us: We beg of you for Christ's sake, be reconciled with God. <sup>21</sup>Him, who knew no sin, He made sin on our behalf, so that we in Him might be made God's righteousness.

**6** AS FELLOW WORKERS, HOWEVER, we further appeal to you not to accept the grace of God without using it; <sup>2</sup>for He says,<sup>y</sup> "At a welcome time I have heard you and on a day of salvation I have helped you." Observe that now is a specially welcome time; that now is the day of salvation — <sup>3</sup>and we put no obstacle whatever in anyone's way, so that our ministry may not be discredited. <sup>4</sup>Rather, we prove ourselves in every respect as assistants of God — by great endurance in afflictions, distresses and hardships; <sup>5</sup>in lashes, imprisonments and mobbings; in toils, sleepless nights and starvings; <sup>6</sup>through innocence, knowledge, and endurance of wrongs; through kindness by the Holy Spirit in unpretended love; <sup>7</sup>with a message of truth by the power of God; by means of the weapons of righteousness for attack and defense; <sup>8</sup>through honor and shame; through blame and praise; considered impostors when we are honest, <sup>9</sup>and unknown<sup>z</sup> when we are well known; thought of as dying when, you see, we are alive, and as disciplined but not done to death; <sup>10</sup>as deceived and yet always joyful; as indigent but making many wealthy; as having nothing and yet in possession of everything.

t) All this at death, though Paul hopes he may not die, but be transformed to meet Christ at His coming. u) Sensing awe in view of the Great Judge.

v) Not ranking Paul as a full-fledged apostle, because not with Christ in Palestine.

w) Having known Christ on earth is not important compared with knowing Him now. See Jn. 20:29.

x) "Kataallage," exchange of money into equivalent value; adjustment of a difference; restoration to favor. y) Isa. 49:8. z) Not recognized as apostle.

*Generous to the Needy; Let Grief Lead to Repentance* II CORINTHIANS 6-8

<sup>11</sup>Corinthians, we address you frankly with wide-open hearts. <sup>12</sup>You are not hedged in by us; but you are cramped in your own affections. <sup>13</sup>So, a fair return, as children say, you also open wide your hearts.

<sup>14</sup>Be not yoked up unequally with unbelievers;<sup>a</sup> for what common ground is there between righteousness and lawlessness or what association between light and darkness? <sup>15</sup>Or what harmony between Christ and Belial,<sup>b</sup> or what partnership between a believer and an unbeliever? <sup>16</sup>What agreement has God's temple with idols? For we are a temple of the living God, as God has said,<sup>c</sup> "I will dwell in them and walk around among them, and I will be their God and they shall be My people." <sup>17</sup>For that reason,<sup>d</sup> "Come out from their midst and be separate, says the Lord, and do not touch anything unclean. <sup>18</sup>Then I will receive you and I will be a Father to you, and to Me you shall be sons and daughters. The Lord Omnipotent speaks."

**7** IN POSSESSION OF THESE PROMISES, beloved, let us cleanse ourselves from every defilement of flesh and spirit,<sup>e</sup> and complete our dedication by reverence of God.

<sup>2</sup>Allow us room! We have wronged no one; we have ruined no one; we have exploited no one. <sup>3</sup>I am not censuring you, for, as I previously said, you are in our hearts so as to die and to live with you. <sup>4</sup>My confidence in you is strong; my pride in you is great; I am satisfied with comfort; in all our trouble I am overjoyed.

<sup>5</sup>For as we reached Macedonia, our flesh<sup>f</sup> enjoyed no respite at all, but there was trouble at every turn, wranglings outside of me and fears within me. <sup>6</sup>But God, the Encourager of the downhearted, did console us by the arrival of Titus,<sup>g</sup> and not merely by his arrival, but by the encouragement he received from you, for he related how

you are longing for us, your sorrow, your zeal for me, all of which turned out for my greater joy.

<sup>8</sup>If I have grieved you with my letter, I do not regret it, and in case I did regret it — for I observe how that particular letter did, though only momentarily, give you grief — <sup>9</sup>I am glad of it now, not because you were grieved but because your grief led to repentance. For your grief was related to God, so that you were not in the least damaged by us. <sup>10</sup>For the sorrow that relates the sorrower to God works out a repentance that leads to salvation such as is never regretted, while the world's sorrow<sup>h</sup> issues into death.

<sup>11</sup>For notice how serious this God-related grief has made you; how apologetic; how provoked; how alarmed; how longing for me; how zealous; how ready to vindicate me.<sup>i</sup> In every way you have proved yourselves cleared in the matter. <sup>12</sup>So, whatever I have written you was not on account of the offender or of the one offended, but for the sake of letting your care for us be made known among you in divine presence. <sup>13</sup>On this account we have been comforted.

Added to our own consolation, there was the enjoyment of Titus' happiness, because his spirit was soothed by all of you, <sup>14</sup>and I was not ashamed of my boasting about you; but just as everything we told you was true, so our boasting to Titus proved true. <sup>15</sup>His feelings go out to you the more as he remembers how you all heeded him, as with reverence and trembling you received him.<sup>j</sup> <sup>16</sup>I am glad I can have full confidence in you.

**8** LET US TELL YOU FURTHER, brothers, of the divine grace that has been granted the Macedonian churches;<sup>k</sup> <sup>2</sup>how, under ordeal of terrible affliction, their superb happiness, combined with their deep poverty, has overflowed into a wealth of their gener-

a) Too different to pull together. b) A Jewish name for Satan. c) Lev. 26:12.

d) Isa. 52:11, both very freely quoted. e) From things defiling self.

f) His own body in this instance.

g) Who had visited the Corinth church and had reported conditions to Paul.

h) Bitterness for having shown up so poorly. i) They had been a genuinely Christian sorrow.

j) Titus had gone there with no optimistic feelings, but had been happily surprised.

k) Philippi, Berea, Thessalonica, and so on.

osity; <sup>3</sup>how up to their ability — yes, and I bear them testimony, beyond their ability — they voluntarily have given, <sup>4</sup>most urgently begging of us the favor of taking part in this service to the saints. <sup>5</sup>They did not merely what we hoped for, but they gave themselves first to the Lord and so, in keeping with the will of God, also to us.<sup>1</sup>

<sup>6</sup>This has enabled us to call upon Titus to complete this gracious arrangement among you, since he started it. <sup>7</sup>But just as you are ahead in everything, in faith, in expression, in knowledge, in diligence of every sort, and in your love for us, so be foremost in this gracious giving, too.

<sup>8</sup>I am not issuing an order, but I would test the genuineness of your love by the readiness of others.<sup>m</sup> <sup>9</sup>For you know the grace of our Lord Jesus Christ, how, when He was rich, He became poor for your sakes, so that you by His poverty might grow rich.<sup>n</sup> <sup>10</sup>Let me advise you in this matter; it is to your interest since you were a year ago not only the first to act but also to volunteer the initiative. <sup>11</sup>Now then, complete the enterprise, so that the readiness to will may be equalled by the task accomplished to the measure of your means. <sup>12</sup>For if there is present a willing mind, the gift is appreciated in proportion to what one possesses, not to what one does not possess.

<sup>13</sup>In order to afford relief to others, you need not get yourselves into trouble; <sup>14</sup>rather share fairly. Let your abundance at this time make up for their shortage, so that their surplus may go toward your lack, and thus conditions become equalized, <sup>15</sup>as it is written, "The one who got much had no superfluity and the one who got little did not come short."<sup>o</sup>

<sup>16</sup>Thanks be to God who planted in the heart of Titus the same devotion for you, <sup>17</sup>for he welcomed my appeal

and is so deeply interested in you that he went off to you by his own volition. <sup>18</sup>But we are sending the brother along with him,<sup>p</sup> whose commendable ways in the Gospel ministry are known through all the churches. <sup>19</sup>Besides, as appointee of the churches he travels with us in this ministry of grace for the Lord's own glory and for expediting our work. <sup>20</sup>We take this precaution, so that no one may find fault with us in our handling of this liberal collection; <sup>21</sup>for we intend to do the fair thing not only before the Lord but also before men.

<sup>22</sup>Along with them we are sending our brother<sup>q</sup> whose zeal we have frequently put to the test on various occasions and whose devotion is now at its best because he has so much confidence in you. <sup>23</sup>As for Titus, he is my associate and your fellow worker; as for our brothers, they are messengers of the churches, an honor to Christ. <sup>24</sup>Afford them proof, then, of your love and of our boastings about you, such as will be evidenced before the churches.

**9** IT IS SUPERFLUOUS FOR ME TO write you further about this ministering to the saints, <sup>2</sup>for I know of your willingness, and I boast about you to the Macedonians, because Achaia<sup>r</sup> held itself in readiness from a year back — and your zeal has stirred up a goodly number. <sup>3</sup>I am sending these brothers, so that our pride in you may not in this instance be an empty boast, but that you may be as fully ready as I told them. <sup>4</sup>Else, if any Macedonians should come with me and find you unprepared, we would feel humiliated — not to say you — because of our feeling so sure. <sup>5</sup>I consider it therefore necessary to request these brothers to visit you in advance and to have your promised blessing all made up, so it will be ready to hand, a real thank offering and not something extorted from you.<sup>s</sup>

l) "The gift without the giver is bare."

m) Take a cue from them and if possible do still better.

n) Christ gave the supreme and ever unsurpassed example.

o) Of the gathering of manna, Ex. 16:18. p) Luke? Or Epaphroditus? Both at Philippi.

q) Titus?

r) Which means Corinthians specially. Of them Paul had spoken highly to those of Philippi, Berea, and Thessalonica. s) Church financiers might well study Paul's telling ways.

<sup>6</sup>Observe this: He who sows sparingly will also reap sparingly, while he who sows liberally will reap also liberally. <sup>7</sup>Let each one give as in his heart he had planned, neither grudgingly nor by compulsion; for God loves a hilarious giver. <sup>8</sup>And God is able to pour out on you richly every possible grace, so that you will always and under all circumstances have plenty for your own need, and to spare for every good enterprise, <sup>9</sup>as it is written, "He has scattered abroad; he has given to the poor; his fairness never, never fails."<sup>t</sup>

<sup>10</sup>But He who provides seed to the sower shall also furnish food to eat and shall multiply your sown seed, and He will cause the fruits of your fair dealings to grow. <sup>11</sup>You will be enriched in every respect for all kinds of generosity, and your liberality, as it is worked out through us, will evoke thanksgiving to God.<sup>12</sup>Because the service this fund renders not only supplies amply the wants of the saints, but it also abounds in its causing many thanksgivings to God. <sup>13</sup>Due to your standing the test of this ministering, they are praising God for your loyalty to the Gospel of Christ which you confess, and for the liberality of your contribution for them and for all. <sup>14</sup>And they feel a yearning for you in their worship, because of the unusual measure of divine grace that has come upon you. <sup>15</sup>Thanks be to God for His unspeakable Gift!<sup>u</sup>

**10** I, PAUL, APPEAL TO YOU PERSONALLY on the basis of Christ's gentleness and considerateness — I who am so meek when face to face with you and so bold toward you from a distance — <sup>2</sup>I beg of you not to force such boldness on me when I am with you as I intend to assume toward those few who entertain the notion that we behave in fleshly ways. <sup>3</sup>For while we spend our life in a body of flesh, we do not war with carnal weapons. <sup>4</sup>For the

weapons of our warfare are not physical, but they are powerful with God's help for the tearing down of fortresses, <sup>5</sup>inasmuch as we tear down calculations and every height that is raised against the knowledge of God. And every mental perception we lead into subjection to Christ. <sup>6</sup>We are prepared also to administer justice upon all disobedience, when your obedience is fully shown.<sup>v</sup>

<sup>7</sup>Take a look at what you are facing. If someone is personally confident of his belonging to Christ, let him ponder this over in his mind, that we are Christ's as well as he. <sup>8</sup>Even if we do boast excessively about our authorization, which the Lord granted us for your establishment and not for your ruin, we shall not be put to shame; <sup>9</sup>neither would I appear as wanting to terrify you with my letters. <sup>10</sup>For, "His letters," they say, "are weighty and forceful, but his physical presence is insignificant and his speech is contemptible."<sup>w</sup>

<sup>11</sup>Let such people consider this, that what we are through the message of epistles when absent, that same are we in action when present. <sup>12</sup>For we do not venture to count ourselves in with, or to compare ourselves with some who commend their own qualities. However, when they make themselves their standard of measurement and judge their own value from personal comparisons, then they do not behave wisely. <sup>13</sup>On our part, we shall not boast extravagantly, but rather stay within the limit of the sphere which God has allotted to us, the boundary of which stretches far enough to include you.<sup>x</sup>

<sup>14</sup>We are not stretching so as to strain ourselves, when we reach out to you, for we were the first to reach you with the Gospel of Christ. <sup>15</sup>Neither are we unduly boasting about fields in which others are serving; but we entertain the hope that your growing faith shall enlarge our sphere of influence so greatly with your help, <sup>16</sup>that we may

t) Ps. 112:9, regarding the godly, benevolent person.

u) Christ Himself, whose grace is activating the Corinthians.

v) Paul wants their cooperation in administering discipline.

w) A taunt that Paul's brief visit to Corinth had not accomplished much. It proves no bodily or oratorical inferiority. x) As minister to the Gentiles.

evangelize those beyond you, rather than brag over labor that has been accomplished in another's field. <sup>17</sup>The person who boasts, though, should boast in the Lord; <sup>18</sup>for not he who commends himself, but whom the Lord commends, stands approved.

**11** PLEASE, PUT UP WITH A BIT OF foolishness of mine. Yes, you will have to tolerate me; <sup>2</sup>for I am zealous for you with a divine eagerness, because I gave you in marriage to one Husband — to present a pure virgin to Christ. <sup>3</sup>Only, I am afraid that, just as the serpent beguiled Eve with his cunning, so your ideals may be corruptively influenced away from the simplicity that tends Christward. <sup>4</sup>In fact, if someone comes along and preaches another Jesus, whom we have not preached, or if you receive a different spirit from what you once received, or a gospel different from what you previously welcomed, you tolerate it right well.<sup>y</sup>

<sup>5</sup>Nevertheless I consider myself not inferior to the most eminent "apostles."<sup>z</sup> <sup>6</sup>Even if I lack skill in rhetoric, I certainly do not lack in knowledge, which we have in every way made perfectly clear to you all. <sup>7</sup>Or have I erred by humbling myself so that you might be exalted, when I preached to you the Gospel of God without compensation? <sup>8</sup>Other churches I have despoiled, taking pay from them toward the service I rendered you, <sup>9</sup>and when I was with you and ran short of funds, I imposed on none of you, for the brothers that came from Macedonia made up my needs. Thus I kept myself invariably from being hard on you, and so I plan to keep myself.

<sup>10</sup>As sure as Christ's truth is in me, this boast of mine shall not be stopped in the Achaia districts. <sup>11</sup>And why? Because I do not love you? God knows I do. <sup>12</sup>What I do, however, I shall do to eliminate the opportunity from those

who want it to boast how they are recognized as equal with us.<sup>a</sup> <sup>13</sup>For they are sham apostles; deceptive workers, wearing the masks of Christ's apostles; <sup>14</sup>and no wonder, for Satan himself masquerades as an angel of light. <sup>15</sup>So it is nothing extraordinary if his servants masquerade as servants of righteousness — whose destiny will be in agreement with their actions.

<sup>16</sup>Once more I tell you, let no one consider me a fool; but if you do, then tolerate me as a fool, so that I too may do a bit of boasting. <sup>17</sup>What I say, I do not speak from the Lord, but in a foolish mood from this standpoint of boastfulness. <sup>18</sup>Since many boast in a worldly way, I too will boast; <sup>19</sup>for you, being so wise, will gladly tolerate fools. <sup>20</sup>You stand for it when someone enslaves you or imposes on you or exploits you or snubs you or slaps you in the face. <sup>21</sup>To my shame I admit that we were too lacking in force along those lines.

<sup>22</sup>But in whatever line someone may boast — I talk foolishly — I will match him: Hebrews they are? So am I. Israelites they are? So am I. Abraham's offspring they? So am I. <sup>23</sup>Ministers of Christ they are? Out of my wits I say it, I am more so, with measureless toils and imprisonments; with excessive floggings and facing death so frequently. <sup>24</sup>Five times I received from the Jews forty lashes minus one; <sup>25</sup>thrice I was cudged; once I was stoned; three times I was shipwrecked;<sup>b</sup> for a night and a day I have been adrift at sea. <sup>26</sup>In my many travels I have been in dangers of rivers and of robbers, of Jews and Gentiles, of city, desert, and sea; in dangers among sham brothers; <sup>27</sup>in wearying work and hardship through many a sleepless night; in hunger, thirst, and many fastings; in cold and lack of clothing.

<sup>28</sup>Besides these experiences from the outside, there is for my daily attention the care of all the churches.<sup>c</sup> <sup>29</sup>Who is

y) Although not as clearly as in Galatians, Paul seems to refer to Judaizers, Christians who insisted on circumcision and all the subjections it involved.

z) Not of the twelve, but self-styled emissaries. See vs. 13.

a) The Corinthians who allowed Paul to earn his own living, while preaching and teaching there, are providing a living for these sham apostles. b) By no means all reported in "Acts."

c) Paul was a sympathetic pastor.

weak without my being weak? Who is offended without my suffering grief?

<sup>30</sup>If there must be boasting, I will boast of matters that show my weakness.<sup>d</sup>

<sup>31</sup>The God and Father of the Lord Jesus (Christ), who is to be praised forever, knows that I am not falsifying.

<sup>32</sup>In Damascus the governor under king Aretas had the city of the Damascenes guarded to arrest me, <sup>33</sup>and through a window I was let down in a basket over the wall and escaped from his grip.

**12** THERE HAS TO BE BOASTING, AL- though nothing is gained by it; so I will advance to visions and revelations from the Lord. <sup>2</sup>I know a man in Christ who fourteen years ago<sup>e</sup>—whether in the body or out of the body I do not know, God knows—was personally caught up as far as the third heaven. <sup>3</sup>I also know of the same man—whether in the body or away from the body I do not know, God knows—<sup>4</sup>how he was caught up into Paradise and heard ineffable sayings which no human being is allowed to repeat.<sup>f</sup>

<sup>5</sup>Of such an instance I will boast, but not about myself—unless it be about my weakness. <sup>6</sup>Should I wish to boast, however, I would not be acting the fool, for I would be telling the truth. But I will refrain, so that no one may ascribe to me more than he observes in me or hears from me, including the superb fact of the revelations.

<sup>7</sup>So, in order that I might not swell with pride, there was given me a thorn in the flesh, a satanic messenger to maltreat me, so that I might not be too elated. <sup>8</sup>Thrice I invoked the Lord about this, to have it removed from me, <sup>9</sup>and He told me, "My grace is sufficient for you, for My strength comes to perfection where there is weakness." So I am happy to take pride rather in my weaknesses, so that the power of Christ may abide upon me. <sup>10</sup>I delight, therefore, in weaknesses,

in insults, in needy circumstances, in persecutions and dire calamities, all on account of Christ. For when I am weak, then I am strong.

<sup>11</sup>I have become a fool; you forced me to it, for I ought to be recognized by you. In fact, though I am nobody, I am not in the least inferior to the super-apostles.<sup>g</sup> <sup>12</sup>The tokens of my apostolate were realized in your midst by patience of every sort in the working of signs and miracles and acts of power. <sup>13</sup>In what respect, then, did you get the worse of the other churches, except that I was not personally a burden to you? Pardon me this unfairness.

<sup>14</sup>Notice how I am ready for my third visit to you,<sup>h</sup> and I shall be no incumbrance to you, for I am not after your possessions but after you. For the children should not accumulate wealth for their parents, but the parents for their children. <sup>15</sup>So, I will gladly spend and be spent on behalf of your souls. If I love you excessively, am I loved the less?

<sup>16</sup>But let that be! I have not burdened you. But being crafty I took you in by cunning?<sup>i</sup> <sup>17</sup>I have not exploited you through anyone I sent you, have I? <sup>18</sup>I summoned Titus and sent along the brother. Did Titus exploit you? Have we not behaved in the same spirit and walked in the same tracks?

<sup>19</sup>You have been supposing all the while that we are apologizing to you? We are speaking in the presence of God as Christ's representatives, and it is all done, dear friends, for your upbuilding; <sup>20</sup>for I am afraid that, perhaps, when I arrive I may not find you in the condition I should like to find you; neither may you find me as you might desire.

There may be strife, jealousy, ugly temper, sectarianism, slander, gossiping, conceit, disharmony. <sup>21</sup>So we fear lest on my return my God may humble me before you, and I may be saddened over many who have continued

d) Not Paul's brilliant maneuvering, but God's help rescued him.

e) Paul was at the time still in Tarsus or recently in Antioch.

f) An unspeakably Spirit-moved experience, that left behind the sense of immediate divine Presence.

g) Pretenders.

h) It looks as if during his Ephesian ministry Paul had made a hurried trip to Corinth, due to opposition there.

i) He feels sure that others will remark this about him.

## II CORINTHIANS 12, 13 *Paul Plans a Third Visit; Suggests Self-Examination*

in their former sins and have not come to rue the impurity, the unchastity and the sensuality they have practiced.

**13** **THIS IS MY THIRD VISIT TO YOU.** "In the mouth of two or three witnesses every statement shall be confirmed." <sup>2</sup>I said, while previously there on my second visit, and I say it before my arrival while still absent, to those who kept on in their old sins and to all the rest, that when I come once more I shall not spare, <sup>3</sup>since you are looking for proof of Christ's speaking through me, who is not feeble toward you but mighty in you. <sup>4</sup>For while He was crucified out of weakness, yet He lives through divine power, and we, too, are weak as joined in Him,<sup>1</sup> but we shall live with Him through the power of God that flows into you.

<sup>5</sup>Test yourselves, whether you are in the faith; give yourselves an examination. Or do you not recognize of yourselves that Christ Jesus is within you—unless you are counterfeits? <sup>6</sup>But I hope you will acknowledge that we are not counterfeits.

<sup>7</sup>But we make supplication to God that you may practice no wrong; and our purpose is not that our integrity shall be shown, but that you may behave well, even though we be classed as counterfeits. <sup>8</sup>For we have no ability against the truth; but only on behalf of the truth. <sup>9</sup>We are happy to be weak when you are strong. And this is the object of our prayer—your all-rounded completeness.

<sup>10</sup>For this reason I write this in my absence, so that, when present, I need not be severe in the exercise of the authority which the Lord has granted me for constructive and not for destructive purposes.

<sup>11</sup>To sum it all up, brothers, be joyful; be adjusted; receive admonition; agree in your thinking; preserve peace; and the God of love and peace will be with you.

<sup>12</sup>Greet one another with a holy kiss.<sup>k</sup> All the saints salute you.

<sup>13</sup>The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (Amen.)<sup>1</sup>

j) In the same vein as "crucified with Him," and "risen with Him," so one in His weakness and humility.

k) Christians made use of the kiss, that already meant respect and esteem, for the expression of brotherly love. See I Pet. 5:14.

l) Now known and used as "The Apostolic Benediction" and allowed to be used in most denominations by ordained ministers only, usually as a blessing at the close of service.



# THE EPISTLE OF PAUL TO THE GALATIANS

From Ephesus, 55-56 A.D.

**1** PAUL, AN APOSTLE, SENT NEITHER from men nor by a man,<sup>a</sup> but by Jesus Christ and God the Father who raised Him from the dead,—<sup>2</sup>and all the brothers here with me, to the churches of Galatia: <sup>3</sup>Grace to you and peace from God our Father and from the LORD Jesus Christ, <sup>4</sup>who gave Himself on account of our sins, to rescue us out of this present evil world in agreement with the will of God our Father, <sup>5</sup>to whom be glory forever and ever. Amen.

<sup>6</sup>I am amazed that you are so readily moved away from Him, who called you by the grace of Christ, to another gospel, <sup>7</sup>which really is not another; except that some are bewildering you and are minded to distort the Gospel of Christ. <sup>8</sup>But even if we or an angel from heaven should preach (to you) a gospel that differs from what we have preached to you—a curse on it! <sup>9</sup>As we said before and repeat right now, if anyone evangelizes you with a gospel that varies from what you have received—a curse on it!

<sup>10</sup>Am I here to gain men's favor, or God's? Or do I seek to please men? If I were still a men-pleaser, I would be no servant of Christ. <sup>11</sup>For I declare to you, brothers, that the Gospel, that is preached by me, is no human affair; <sup>12</sup>for neither did I receive it from a

human being nor was I taught it, except through revelation of Jesus Christ.

<sup>13</sup>You heard of my previous career in Judaism, how extravagantly I persecuted the church of God and devastated it; <sup>14</sup>how in devotion to Judaism I went further than many of my age among my people, so fanatically zealous was I for the traditions of my ancestors. <sup>15</sup>But when it pleased Him, who from my birth had set me apart and had called me through His grace, <sup>16</sup>to reveal His Son in me, so that I might preach Him to the Gentiles, I did not speedily communicate with flesh and blood,<sup>b</sup> <sup>17</sup>neither did I go up to Jerusalem to those who were apostles before I was, but I went away into Arabia and came back to Damascus. <sup>18</sup>Then after three years I went up to Jerusalem to get acquainted with Cephas<sup>c</sup> and stayed in his company for fifteen days; <sup>19</sup>but I saw no other apostle except James,<sup>d</sup> the brother of the LORD. <sup>20</sup>And what I am writing to you, observe in the presence of God that I am not falsifying.

<sup>21</sup>Afterward I went into the regions of Syria and of Cilicia; <sup>22</sup>but I remained personally unknown to the Christian churches of Judea. <sup>23</sup>They only got it from hearsay, "Our erstwhile persecutor now preaches the faith he once laid waste."<sup>e</sup> <sup>24</sup>And on my account they glorified God.

a) Paul plunges at once into a chief reason for his writing—his apostleship has been denied to weaken the force of his teaching. b) Revelation came direct. c) Peter.

d) Half brother of Jesus and president of the Jerusalem church.

e) Paul, then, did active Christian work in and around Tarsus before Antioch's call.

**2** LATER, WHEN FOURTEEN YEARS had gone by, I went up once more to Jerusalem along with Barnabas and taking Titus with us. <sup>2</sup>But I went up in response to a revelation and laid before them the Gospel I preach among the Gentiles, particularly before the leaders, so I might not be running my course uselessly or have run that way.

<sup>3</sup>But Titus, who was with me, while a Greek, was not at all obliged to be circumcised <sup>4</sup>to gratify the false brothers that got in underhandedly, who stole in to spy on our freedom which we enjoyed in Christ Jesus, and who planned to enslave us.<sup>f</sup> <sup>5</sup>Not for a moment did we yield in submission to them, so that the truth of the Gospel might continue for you.

<sup>6</sup>But from those who enjoyed reputation—whatever they then amounted to makes no difference to me; God does not regard human appearance—nothing additional was contributed to me by those of reputation. <sup>7</sup>On the contrary, when they observed that I was entrusted with the Gospel for the uncircumcised, as Peter was for the circumcised—<sup>8</sup>for He who actuated Peter for the apostolate of the circumcised did also actuate me for the Gentiles—<sup>9</sup>so, acknowledging the grace that had been given me, James<sup>g</sup> and Cephas and John, who were considered as pillars, gave me and Barnabas the right hand of fellowship; we to serve the Gentiles and they the circumcised. <sup>10</sup>Only, we must remember the needy, which I was personally eager to do.

<sup>11</sup>But when Cephas came to Antioch I opposed him to his face, because he deserved blame; <sup>12</sup>for until some arrived from James, he ate with the Gentile converts, but when they came, he withdrew and separated himself for fear of the circumcision party. <sup>13</sup>So the rest of the Jews played the hypocrite along with him, with the result that even Barnabas was carried away by their hypocrisy. <sup>14</sup>But when I saw that they were not walking straight

in line with the truth of the Gospel, I said to Peter in everyone's presence, "If you, who are a Jew, live gentile fashion and not in a Jewish way,<sup>h</sup> how can you impose Judaizing on the Gentiles?" <sup>15</sup>We are naturally Jews and not sinners of the Gentiles; <sup>16</sup>but since we know that a person is not made righteous due to works of the Law but only through faith in Christ Jesus, we have believed in Christ Jesus in order that we might be made righteous by faith in Christ and not through works of the Law, for by works of the Law no flesh shall be justified.

<sup>17</sup>If then, seeking to be justified in Christ, we also are found to be sinners, is Christ a minister of sin?<sup>i</sup> Not at all! <sup>18</sup>Indeed, when I reconstruct the very things I have torn down, then I exhibit myself as a transgressor. <sup>19</sup>For through the Law I am dead to the Law in order that I may live to God; <sup>20</sup>I am crucified jointly with Christ; I no longer live as I, but Christ lives within me. So, the life I now live in the flesh I live by the faith of the Son of God, who has loved me and gave Himself up for me. <sup>21</sup>I do not slight the grace of God; if righteousness were through Law, then Christ died to no purpose.

**3** O THOUGHTLESS GALATIANS, WHO has bewitched you before whose eyes Jesus Christ was so graphically presented as crucified? <sup>2</sup>I want to learn from you only this: did you receive the Spirit from works of Law or from faith in the message? <sup>3</sup>Are you that foolish, that you would now complete with the flesh after beginning with the Spirit? <sup>4</sup>Have you experienced so much for nothing? If even for nothing!<sup>j</sup>

<sup>5</sup>Is then He, who endued you with the Spirit and effects wonder-working power among you, doing so due to your works of Law or due to your faith in the message? <sup>6</sup>Just as Abraham had faith in God and it was accredited to him for righteousness. <sup>7</sup>You notice,

f) Those trouble-making Judaizers who could see no Christianity without Jewish Law.

g) Half brother of Jesus. James, the apostle, had been beheaded, Acts 12:2.

h) As when visiting Cornelius.

i) If salvation is gained through the Law, then Christ did not help us out. See vs. 21.

j) No religious experience leaves us neutral; it either helps or hurts.

therefore, that those who are sons of Abraham are such from faith. <sup>8</sup>But in anticipation that God justifies the Gentiles through faith, the Scripture foretold the Gospel to Abraham in the promise, "In you shall all the nations be blessed,"<sup>k</sup> so that they are blessed through faith with the believing Abraham.

<sup>10</sup>Those who depend on Law performance live under a curse, for it is written, "Cursed is every one who does not abide by all that is written in the book of the Law so as to perform it."<sup>l</sup> <sup>11</sup>But that no one is made righteous in God's presence through the Law is evident, for, "Out of faith the just shall live."<sup>m</sup> <sup>12</sup>The Law, however, does not rest on faith, but, "He who does these things shall live by them."<sup>n</sup>

<sup>13</sup>Christ has bought us free from the curse of the Law inasmuch as He became a curse for us, for it is written, "Cursed is every one who is hanging on a beam," <sup>14</sup>in order that in Christ Jesus the blessing of Abraham might be realized for the nations and that we through faith might receive the promise of the Spirit.

<sup>15</sup>Speaking in terms of human relationships, brothers, no one sets aside or adds to a person's last will that has been ratified. <sup>16</sup>But the promises were spoken to Abraham and to his offspring. It does not say, "And to the offsprings," in the plural, but in the singular, "And to your offspring," which is Christ. <sup>17</sup>This is the point: the Law, that came 430 years later, cannot invalidate a covenant that has been ratified by God, so as to annul the promise. <sup>18</sup>If the inheritance is due to Law, then it is no longer due to promise; but God showed His grace to Abraham through a promise.<sup>p</sup>

<sup>19</sup>Where, then, does the Law come in? It was superimposed to show up sins in their true light, until the Offspring should come concerning whom the promise was made. It was ordained

through angels by means of a go-between. <sup>20</sup>But there is no call for an intermediary in case of one, and God is One.

<sup>21</sup>Is then the Law contrary to the promises of God? Not at all! If the Law had been given as a power to produce life, then righteousness would in very truth have been due to the Law; <sup>22</sup>but the Scripture has everything completely imprisoned under sin,<sup>q</sup> so that the promise might be given the believers through faith in Jesus Christ.

<sup>23</sup>Before the faith came, we were guarded by the Law, awaiting in custody the faith that was yet to be revealed; <sup>24</sup>so that the Law served as our tutor<sup>r</sup> Christward, in order that we might be justified by faith. <sup>25</sup>But with the arrival of faith we are no longer under a tutor; <sup>26</sup>for through your faith in Christ Jesus you are all sons of God. <sup>27</sup>As many of you as have been baptized into Christ have clothed yourselves with Christ. <sup>28</sup>No Jew or Greek there; no slave or freeman; no male or female, because you are all one in Christ Jesus. <sup>29</sup>But if you are Christ's, then you are an offspring of Abraham; you are heirs in agreement with the promise.

**4** NOW I AFFIRM THAT SO LONG AS the heir is a minor,<sup>s</sup> he nowise differs from a servant although everything belongs to him; <sup>2</sup>but he is under guardians and trustees until the time that was prearranged by his father. <sup>3</sup>So is our situation. While we were minors, we were subservient to the world's elementary teachings; <sup>4</sup>but when the time was completed, God sent forth His Son, born of a woman, <sup>5</sup>born subject to Law in order to buy free those under Law, and that we might receive the sonship adoption. <sup>6</sup>And because you are sons, God has sent forth the Spirit of His Son into our hearts, calling out, "Abba! Father!" <sup>7</sup>You are, therefore, a slave no longer,<sup>t</sup> but a

k) Gen. 12:3; 18:18; 22:18. l) Deut. 27:26. m) Hab. 2:4. n) Lev. 18:5. o) Deut. 21:23.

p) Abraham's faith is emphasized because every man certainly did not live under Mosaic Law.

q) The Law may drive seeking souls to Christ, the Savior from sin.

r) "Paidagogos," boy's leader, tutor.

s) Jews under the old covenant and Gentiles under sin were like minors.

t) Jews under Law and Gentiles under sin were like slaves. Through Christ we become sons and heirs.

son, and if a son, then by act of God an heir as well.

<sup>8</sup>Previously, however, when you did not know God, you were enslaved to gods that essentially are not gods. <sup>9</sup>But now, when you know God, or better yet, are known by God, how is it you turn back again to those weak and beggarly rudiments to which you want to be enslaved all over again? <sup>10</sup>You observe days and months, festivals and annuals. <sup>11</sup>You make me fear that perhaps I wasted my efforts on you.

<sup>12</sup>I beg of you, brothers, become like me, for I became as you are. You have in no respect wronged me. <sup>13</sup>But you know how that first time I evangelized you on account of physical infirmity,<sup>u</sup> <sup>14</sup>and though my physical condition was for you a trial, you neither scorned nor spurned me, but you welcomed me like an angel of God, like Christ Jesus.

<sup>15</sup>What has become of that blessed enjoyment? For I bear you witness that, if possible, you would have plucked out your eyes to give them to me.<sup>v</sup> <sup>16</sup>Did I become your enemy because I am sincere with you? <sup>17</sup>They busy themselves about you to no good purpose; instead, they want to isolate you from us so that you may be infatuated with them.<sup>w</sup>

<sup>18</sup>But it is well to be zealously sought after always for a good cause and not merely when I am present with you.<sup>x</sup> <sup>19</sup>My children, over whom I once more suffer birthpains until Christ is formed within you, <sup>20</sup>I wish I might be present with you right now and try a new way of speaking, for I am perplexed about you.

<sup>21</sup>Tell me, you who want to be subjected by the Law, do you not listen to the Law? <sup>22</sup>For it is written that Abraham had two sons, one by the servant girl and one by the freewoman; <sup>23</sup>but while the one by the servant girl was born in a fleshly way, the one by the freewoman came on account of the promise. <sup>24</sup>All of which is allegorical,<sup>y</sup> indicating two covenants, one from Mount Sinai that generates slavery and

is Hagar—Mount Sinai in Arabia. <sup>25</sup>It corresponds to the present Jerusalem; for it and her children are in servitude.

<sup>26</sup>But Jerusalem above is free, which is our mother, for it is written,<sup>z</sup> <sup>27</sup>"Be cheerful, sterile woman who does not bear; break out with shouting, you who have no birthpangs, because more numerous are the children of the single woman than of the one who has a husband." <sup>28</sup>And you, brothers, are like Isaac, children of the promise. <sup>29</sup>But just as then the one born in a fleshly way persecuted the one born in a Spirit-working way, so, too, at present. <sup>30</sup>What does the Scripture say, though?<sup>a</sup> "Expel the servant girl and her son, for the son of the servant girl shall not inherit jointly with the son of the freewoman." <sup>31</sup>We, therefore, brothers, are not children of the servant girl, but of the freewoman.

**5** FOR THIS FREEDOM CHRIST HAS liberated us. Stand firm, then, and be not held fast again by a yoke of servitude.

<sup>2</sup>Take note what I, Paul, tell you: if you are circumcised,<sup>b</sup> Christ does not benefit you in the least. <sup>3</sup>Once more I assure every person who gets circumcised, that he ought to practice the entire Law. All you, who aim at justification by Law, <sup>4</sup>are dissevered from Christ; you have fallen away from grace. <sup>5</sup>But by the Spirit we earnestly anticipate the righteousness for which by faith we hope; <sup>6</sup>because in Christ Jesus neither circumcision nor the want of it has validity, but faith activated through love.

<sup>7</sup>You were coming along splendidly; who got in your way, so that you do not follow the truth? <sup>8</sup>That decoy note is not from the One who called you. <sup>9</sup>A bit of yeast raises the whole lump of dough.<sup>c</sup> <sup>10</sup>I put confidence in you in Christ that you will not be otherwise minded; but that troubler of yours, whoever he be, will have to bear the punishment.

<sup>11</sup>As for me, brothers, if I still

u) Obviously Paul had reached them on his first or second missionary journey in poor physical condition, and they had treated him well. v) Did he have eye trouble? w) Judaizers steal in. x) Am I out of mind when out of sight? Must I go again through all the pains of winning you? y) Paul uses the situation for an allegory of Law and Gospel. z) Isa. 54:1. a) Gen. 21:10, 12. b) To gain legal credit. c) Get rid of that disturber, or his influence will corrupt you.

preach circumcision, why am I still persecuted?<sup>d</sup> Surely, then, the offensiveness of the cross has been made meaningless. <sup>12</sup>I wish those who are unsettling you would also become eunuchs.

<sup>13</sup>You have been called to enjoy liberty, brothers; only, do not let the liberty be an incentive for the flesh; instead, serve one another by way of love. <sup>14</sup>Because the entire Law is summed up in this one statement, "Love your neighbor as yourself." <sup>15</sup>If, however, you tear at and consume one another, look out or you will be destroyed by each other.

<sup>16</sup>It comes to this: behave in a spiritual way; then you will not carry out your fleshly cravings. <sup>17</sup>For the longings of the flesh are contrary to the Spirit, and those of the Spirit are contrary to the flesh; they are in opposition to each other, so that you will not do just what you like. <sup>18</sup>But if you are guided by the Spirit then you are not under the Law.

<sup>19</sup>Now the works of the flesh are in evidence, such as adultery, unchastity, impurity, lewdness, <sup>20</sup>idolatry, magic, animosities, hatred, jealousy, bad temper, dissensions, a factional spirit, heresies, <sup>21</sup>envy, drunkenness, carousings and everything of the kind, of which I warn you as I did previously, that those who practice such things shall not inherit the kingdom of God.

<sup>22</sup>But the Spirit's fruition is love, joy, peace, an even temper, kindness, goodness, fidelity, <sup>23</sup>gentleness, self-control. There is no law against these.

<sup>24</sup>Now, those who belong to Christ have crucified the flesh with its passions and desires.<sup>e</sup> <sup>25</sup>If we live by the Spirit, let us also be directed by the Spirit; <sup>26</sup>let us not become vain-glorious so as to compete with each other and to envy one another.

spiritual persons should set him straight in a humble spirit, looking at yourself, so you may not as well be tempted.

<sup>2</sup>Carry one another's weight and thus fulfil the law of Christ; <sup>3</sup>for if anyone thinks he is somebody important and yet is of no account, he is beguiling his own mind. <sup>4</sup>Let each one put his own work to the proof, then he will enjoy his personal satisfaction and not boast to another. <sup>5</sup>For each person has his own load to carry.<sup>f</sup>

<sup>6</sup>The person who enjoys instruction should share all good things with him who teaches the lesson.<sup>h</sup> <sup>7</sup>Make no blunder; God will not be mocked. What a person sows that he will harvest as well. <sup>8</sup>The one who sows for his own flesh, shall harvest ruin from his flesh; while the one who sows for the Spirit, shall harvest eternal life from the Spirit. <sup>9</sup>Let us do what is right without tiring of it, for at its proper time we shall reap if we do not weaken. <sup>10</sup>So then, as opportunity offers, let us practice what is beneficial for everyone, but supremely toward the members of the family of faith.

<sup>11</sup>Notice what large letters I write you in my own hand.<sup>i</sup>

<sup>12</sup>Those who want to make a pleasing appearance in worldly fashion, are the very ones who would force circumcision on you, for the simple reason that so they may escape persecution on account of the cross of Christ. <sup>13</sup>For those who are circumcised do not themselves observe the Law; but they want to have you circumcised, so they may boast of your physical experience. <sup>14</sup>But for me, perish the thought that I should boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. <sup>15</sup>For neither circumcision nor the lack of it is important, but a new creation counts, <sup>16</sup>and those who behave by this rule, peace and mercy be upon them, even on the Israel of God!

**6** BROTHERS, IN CASE A PERSON is caught<sup>f</sup> in any misconduct, you

d) Enemies had accused Paul of talking one way and acting another way, because Timothy had been circumcised after conversion. e) This is real, spiritual circumcision.

f) Possibly, caught off his guard. In either case we must in Christian sympathy carry one another's burden. g) Let us be generous with others and strict with ourselves.

h) There must be intimate communion between teachers and taught. i) From there on.

## GALATIANS 6

*Marked As Bought by Christ*

<sup>17</sup>From now on let no one make  
trouble for me, for I bear in my body  
the landmarks of Jesus' ownership.<sup>1</sup>

<sup>18</sup>The grace of our Lord Jesus  
Christ be with your spirit, brothers!  
Amen.

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j) The defense of the cross for which Paul suffered and through which he won forever over the disturbing Judaizers who had come from Jerusalem to counteract his labors, set him apart in dedication to Christ. He feels that what God said to His people, "He who touches you touches the apple of His eye," Zech. 2:8, applies to himself and to all who faithfully serve the Lord.

# THE EPISTLE OF PAUL TO THE EPHESIANS

From Rome, 61 or early 62 A.D.

**1** PAUL, AN APOSTLE OF CHRIST Jesus by the will of God, to the saints that live in Ephesus, the faithful in Christ Jesus: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ!

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly spheres<sup>a</sup> through Christ, <sup>4</sup>even as He has chosen us in Him before the world was founded, to be holy and blameless in His presence. <sup>5</sup>In love He predestined us in Jesus Christ for His sonship, in agreement with the kind intent of His will, <sup>6</sup>for the praise of His glorious mercy with which He has graced us in union with the Beloved. <sup>7</sup>In Him and through His blood we enjoy redemption, the forgiveness of our trespasses to the measure of the wealth of His grace, <sup>8</sup>which He poured out on us with the gift of greatest wisdom and insight, <sup>9</sup>making known to us the secret of His purpose, <sup>10</sup>in keeping with His kind intent as He personally planned for the arrangement by which the times should reach their maturity, and everything in heaven and on earth should come to a head in Christ.

<sup>11</sup>In Him we, too, were made His heritage, as foreordained according to His purpose, who works out everything in agreement with the design of His

own will, <sup>12</sup>so that we, foremost to put our hope in Christ, might bring praise to His glory. <sup>13</sup>In Him you also, after listening to the message of the truth, the Gospel of our salvation, have as believers in Him been stamp marked with the promised Holy Spirit, <sup>14</sup>who is the pledge-deposit of our legacy for the releasing of our deed of purchase,<sup>b</sup> and all to the praise of His glory.

<sup>15</sup>For this reason I, too, on hearing about your faith in the Lord Jesus and your love for all the saints, <sup>16</sup>never fail in giving thanks for you as I mention you in my prayers, <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, might grant you a spirit of wisdom and of revelation for an understanding of Himself, <sup>18</sup>granting you illumined eyes of the heart, so you may know the nature of the hope for which you are called; <sup>19</sup>what a wealth of glory is the inheritance He grants among the saints, and how overwhelmingly great is His power for us believers. It is like the working of His mighty strength, <sup>20</sup>which He exerted when He raised Christ from the dead and seated Him in heaven at His right hand, <sup>21</sup>high above all government and authority, power and lordship<sup>c</sup> and every name that is named, not only in this, but also in the future world.

<sup>22</sup>God has placed everything under His feet and has given Him as head over everything for the church, <sup>23</sup>which

a) In the heavenlies, the spiritual atmosphere of life with Christ; so vs. 20; 2:6; 3:10; 6:12, and nowhere else in that form.

b) Paul here uses consistently legal terms employed relative to a last will and testament.

c) No classifying of spiritual orders, but a mention of the whole seen and unseen realm.

## EPHESIANS 1-3

is His body, the completeness of Him who fills the universe at all points.<sup>d</sup>

**2** YOU, TOO, WERE DEAD IN YOUR trespasses and sins, <sup>2</sup>in which once you conducted yourselves in line with the ways of this world system, controlled by the prince of the aerial powers, the spirit of the one now working in the sons of disobedience.<sup>e</sup> <sup>3</sup>Among them we all once walked, as we indulged our fleshly desires and carried out the inclinations of the lower nature and lower thoughts, and by nature we were objects of God's indignation, as were all the rest.

<sup>4</sup>But God is so rich in mercy that, on account of His great love with which He loved us, <sup>5</sup>He made us who were dead in trespasses, alive in unison with Christ. — By grace you have been saved. <sup>6</sup>And in Christ Jesus He caused us to rise, and He seated us with Him in the heavenly spheres, <sup>7</sup>so that He might show the immeasurable wealth of His grace, which through the future ages His goodness brings to us through Christ Jesus.

<sup>8</sup>For by grace you have been saved through faith, and that not of yourselves; it is God's gift. <sup>9</sup>It is not from works, so that no one may boast; <sup>10</sup>for we are His formation, created as we are in Christ Jesus for good works, which God previously prepared for us to enjoy life in them.

<sup>11</sup>Keep in mind, therefore, that once you were physically Gentiles and were called uncircumcision by the so-called circumcision that is made with human hands in the flesh; <sup>12</sup>that in those days you were away from Christ, aliens without the right of Israel's citizenship, and strangers to the covenants of promise; living in the world without hope and without God. <sup>13</sup>But now in Christ Jesus you, who were once far away, have been brought near by the blood of Christ; <sup>14</sup>for He is our peace. Breaking down the partition wall that

## *God's Marvelous Revelation in Christ*

separated,<sup>f</sup> He united the two sections. <sup>15</sup>By His own human nature He ended the feud and demolished the Law of commandments with regulations, so that in Himself He might create the two into one new person and thus make peace <sup>16</sup>and through the cross reconcile them both in one body to God, killing the feud by the cross.

<sup>17</sup>As He came, He preached peace to you far away and peace to those near; <sup>18</sup>because through Him we both have in one Spirit entrance to the Father. <sup>19</sup>So, you are no longer strangers and immigrants, but you are fellow citizens of the saints and members of God's household; <sup>20</sup>you are constructed on the foundation of the apostles and prophets of which the extreme cornerstone is Christ Jesus. <sup>21</sup>The whole building, harmoniously framed together in Him, rises into a temple that is holy in the Lord, <sup>22</sup>in whom you also are built up together for a dwelling of God in the Spirit.

**3** THANKS TO THIS I, PAUL, AM THE prisoner of Christ Jesus on behalf of you Gentiles. <sup>2</sup>You surely heard how the administration of divine grace to you was granted me;<sup>g</sup> <sup>3</sup>how by revelation the secret was made known to me, as briefly I wrote you before.<sup>h</sup> <sup>4</sup>A perusal of it will enable you to understand my insight into the mystery of Christ, <sup>5</sup>which was not made known to the sons of men in other generations as now it is revealed by the Spirit to His holy apostles and prophets: <sup>6</sup>that the Gentiles are in Christ Jesus through the Gospel joint inheritors, share the same body, and are participants of the promise in Christ Jesus through the Gospel, <sup>7</sup>of which I was made a minister by virtue of the gift of divine grace, that was granted me in agreement with the working of His power. <sup>8</sup>On me, the least of all saints, was this grace bestowed to preach to the Gentiles the fathomless wealth of Christ, <sup>9</sup>and to

d) The redeemed complete the being of the Redeemer as His body.

e) See I Sam. 2:12, sons of Belial; so here, those who disobey like Satan, contrasted to followers of Christ.

f) Jews and Gentiles, actually separated on the temple premises by a wall. Paul had been accused of smuggling Trophimus of Ephesus across it, Acts 21:29. g) As apostle to the Gentiles.

h) The saints admitted to all Gospel privileges, Col. 4:3, but that letter to the Ephesians is apparently lost. Or the Colossian letter may be meant.



bring to light what arrangement was contained in the mystery, that had through the ages been hidden with God, the Creator of all.

<sup>10</sup>Consequently, the many-sided wisdom of God may now be made known<sup>1</sup> through the church to the rulers and the authorities in the heavenly spheres<sup>1</sup> <sup>11</sup>and this in accord with the eternal purpose which He carried out through Christ Jesus, our Lord, <sup>12</sup>in whom by faith in Him we enjoy the confidence of unreserved approach.

<sup>13</sup>I pray, therefore, that I may not lose courage in these afflictions of mine for your sakes, and which serve to your honor. <sup>14</sup>Thanks to this, I bow my knees<sup>k</sup> before the Father, <sup>15</sup>from whom every family in heaven and on earth takes its name,<sup>1</sup> <sup>16</sup>that He may grant you, in keeping with the wealth of His glory, to be empowered with strength in the inner self by His Spirit; <sup>17</sup>that through faith the Christ may dwell in your hearts; that you may be rooted and grounded in love, <sup>18</sup>so that you may have power to understand fully with all the saints what is the breadth, the length, the depth, and the height, <sup>19</sup>in fact to know the all-knowledge-surpassing love of Christ; so you may be filled up to the whole fulness of God.

<sup>20</sup>Now to Him, who is able with the power that works within us, to do everything immeasurably far beyond what we pray or think of, <sup>21</sup>to Him be glory in the church and in Christ Jesus through all generations for ever and ever. Amen.

**4** SO I EXHORT YOU, PRISONER AS I am in the Lord, to conduct yourselves worthy of the calling you have received; <sup>2</sup>with unalloyed humility and gentleness in a loving way patiently to bear with one another, <sup>3</sup>making every effort to preserve the unity of the Spirit by the binding power of peace:

<sup>4</sup>one body and one Spirit, just as you received your calling, too, with one hope; <sup>5</sup>one Lord, one faith, one baptism; <sup>6</sup>one God and Father of all, who governs all and pervades all and is in us all.

<sup>7</sup>But to each individual of us the grace is granted and measured by the gift of Christ; <sup>8</sup>so it says,<sup>m</sup> "As He ascended on high, He led the captured away in captivity; He gave gifts to men." <sup>9</sup>But what does "He ascended" mean, except that He also went down into the nethermost parts of the earth? <sup>10</sup>The One who descended is the very One who ascended far above all the heavens to fill the universe.

<sup>11</sup>So has He given some to be apostles but others to be prophets; some to be evangelists but others to be pastors and teachers,<sup>n</sup> <sup>12</sup>to make the saints fit<sup>o</sup> for the task of ministering toward the building up of the body of Christ, <sup>13</sup>until we all may arrive at the unity of faith and that understanding of the Son of God that brings completeness of personality, tending toward the measure of the stature of the fulness of Christ. <sup>14</sup>As a result, we should no longer be babes, swung back and forth and carried around with every changing whiff of teaching that springs from human cunning and ingenuity for devising error; <sup>15</sup>but, lovingly attached to truth, we should grow up in every way toward Him who is the Head — Christ, <sup>16</sup>out of whom the entire body is harmoniously fitted together and closely united by every contributing ligament, with proportionate power for each single part to effect the development of the body for its upbuilding in love.

<sup>17</sup>So I tell you this and enter my testimony in the Lord: you must no longer behave like the Gentiles, whose lives are spent in the uselessness of their ways of thinking. <sup>18</sup>Their understanding is in the dark. Because of

i) As shown Heb. 1:1.

j) Curious cherubim were typified above the mercy seat in the Holy of Holies, intimating their lack of acquaintance with God's redemptive plan. k) Ordinarily the Hebrew stood to pray.

l) Now follow the subjects of his earnest prayer.

m) Ps. 68:18. A martial song to God who saves from slavery.

n) Pastors or shepherds are here identified with teachers.

o) Adjusting as a medical term is implied, as when muscles or bones were dislocated.

their complete inner ignorance and the obstinacy<sup>p</sup> of their hearts, they have grown estranged from the life divine. <sup>19</sup>Troubled by no compunctions, they are the sort that have abandoned themselves to sensuality, so as to practice with eagerness all kinds of impurity.

<sup>20</sup>But this is not the way you have come to know Christ,<sup>q</sup> <sup>21</sup>if, indeed, you have listened to Him and have been taught by Him according to the truth in Jesus:<sup>r</sup> <sup>22</sup>that you are to rid yourself of the old nature with your previous habits, ruined as it is by deceitful lusts; <sup>23</sup>that you be renewed in your mental attitude, <sup>24</sup>and that you put on the new nature that is created in God's likeness in genuine righteousness and holiness.

<sup>25</sup>So, laying all falsehood aside, speak truth each person to his neighbor, for we are one another's members. <sup>26</sup>When angry commit no sin; do not remain angry until sundown; <sup>27</sup>neither allow room for the devil. <sup>28</sup>The thief must steal no more, but rather toil to earn a living with his own hands, so he may have something to give the person in need.

<sup>29</sup>Let no foul speech whatever come out of your mouth, but only what serves well to improve the occasion, so as to add a blessing to the listeners. <sup>30</sup>And never grieve God's Holy Spirit by whom you have been marked<sup>s</sup> against the day of redemption. <sup>31</sup>Get rid of every sore of bitterness among you — bad temper, anger, noisiness, abusive language and everything base. <sup>32</sup>Be kind toward one another, tender-hearted, mutually forgiving, even as God has in Christ forgiven you.

**5** **BE THEREFORE IMITATORS OF** God<sup>t</sup> as His loved children, <sup>2</sup>and live in loving ways, as Christ too loved us and surrendered Himself for us, an offering and sacrifice to God to yield a fragrant odor.

<sup>3</sup>Unchastity, however, and every

kind of impurity or greed should not so much as be mentioned among you; such is the proper way for saints. <sup>4</sup>Nor should there be indecency and foolish talking or low jesting; they do not come up to the mark. Instead, let there rather be thanksgiving. <sup>5</sup>For be sure of this, that none guilty of unchastity or of impurity or of greed — which is idolatry<sup>u</sup> — enjoys inheritance in the kingdom of the Christ and God.

<sup>6</sup>Let no one lead you astray with meaningless words;<sup>v</sup> — for on account of such things the indignation of God comes on the sons of disobedience; <sup>7</sup>so be not you their companions. <sup>8</sup>For once you were darkness but now in Christ you are light; live as children of light — <sup>9</sup>for the Light's fruition<sup>w</sup> consists in all goodness, righteousness and truth, <sup>10</sup>demonstrating what is pleasing to the Lord.

<sup>11</sup>Do not participate in the fruitless doings of the darkness; but rather expose them; <sup>12</sup>for while it is a disgrace even to mention the things they do in secret, <sup>13</sup>yet everything that is exposed by the light is made visible and where everything is made visible there is light. <sup>14</sup>So it says,<sup>x</sup> "Wake up, sleeper, and rise from the dead, and Christ shall shine upon you."

<sup>15</sup>See to it, therefore, that you conduct yourselves ever so carefully; not as foolish but as wise people <sup>16</sup>who make the best possible use of their time, because these are evil days. <sup>17</sup>Be not thoughtless, then, but gain insight in the Lord's will. <sup>18</sup>And do not get drunk on wine, which brings incorrigibility; but be filled by the Spirit <sup>19</sup>as you converse among yourselves in psalms and hymns and spiritual songs, heartily singing and making your music to the Lord, <sup>20</sup>and at all times giving thanks for everything to God the Father in the name of our Lord Jesus Christ.<sup>y</sup>

<sup>21</sup>Be submissive to one another out of reverence for Christ — <sup>22</sup>the wives

p) As skin hardens until it is callous. q) Have learned not merely His teachings but Himself.

r) And this we learn—what follows. s) As items purchased and to be delivered are marked.

t) See Matt. 5:48; but Christ is at once suggested as the One to follow.

u) Because possession is sought rather than God. v) Words void of truth.

w) Equivalent to Spirit, as Source of light.

x) Apparently from an early Christian hymn, based on Isa. 60:1.

y) Because to Him we owe everything.

to their own husbands as related to the Lord. <sup>23</sup>For a husband is head of his wife as Christ also is Head of the church;<sup>z</sup> He is the body's Savior. <sup>24</sup>But as the church is submissive to Christ, so the wives must in every respect be to their husbands.

<sup>25</sup>You husbands, love your wives, even as Christ loved the church and gave Himself for her, <sup>26</sup>in order that by cleansing her according to the word of promise in the baptismal water, He may sanctify her,<sup>a</sup> <sup>27</sup>so He may present the church to Himself gloriously, having no spot or wrinkle or any of such flaws, but holy and blameless.

<sup>28</sup>In similar way the husbands ought to love their own wives as their own bodies;<sup>b</sup> one who loves his own wife loves himself. <sup>29</sup>For no one ever hated his own flesh, but he nourishes and carefully protects it, just as Christ treats the church, <sup>30</sup>for we are members of His body. <sup>31</sup>"On this account a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh."

<sup>32</sup>There is a great, hidden meaning to this, but I am talking relative to Christ and the church. <sup>33</sup>Nevertheless, let each and every one of you love his own wife as much as himself, so that the wife may revere her husband.

**6** YOU CHILDREN, BE OBEDIENT TO your parents as the Lord's representatives,<sup>c</sup> for this is right: <sup>2</sup>"Honor your father and mother"—which is the first command with a promise—<sup>3</sup>"that it may be well with you and that you may enjoy great length of life on the earth."

<sup>4</sup>And you fathers, do not arouse your children's anger, but bring them up in the instruction and admonition of the Lord.

<sup>5</sup>You servants, render obedience to your earthly masters, with reverence and awe, with such unmixed motives

as you feel toward Christ. <sup>6</sup>Be no eye-servants as men-pleasers, but as servants of Christ carry out wholeheartedly the will of God, <sup>7</sup>rendering service with goodwill as to the Lord and not to men, <sup>8</sup>well aware that whatever good each one may do, whether a slave or a freeman, he will be recompensed by the Lord.<sup>d</sup>

<sup>9</sup>And you masters, treat your servants in the same way: dispense with threatening, as you keep in mind that their Master and yours is in heaven, and with Him there is no partiality.

<sup>10</sup>In conclusion: acquire power in the Lord and in the strength of His might. <sup>11</sup>Put on the complete armor that God supplies, so you will be able to stand<sup>e</sup> against the devil's intrigues. <sup>12</sup>For our wrestling is<sup>f</sup> not against flesh-and-blood opponents, but against the rulers, the authorities, the cosmic power of this present darkness; against the spiritual forces of evil in the supernatural sphere. <sup>13</sup>Take up, therefore, the whole armor of God so that you may be able to stand when you have done all the fighting.

<sup>14</sup>So stand your ground, with the belt of truth tightened around your waist, the breastplate of righteousness around the body, <sup>15</sup>the readiness of the Gospel of peace bound under your feet; <sup>16</sup>above all taking up the shield of faith, with which you will be able to extinguish all the fire-dipped darts of the evil one. <sup>17</sup>And take hold of the helmet of salvation and the sword of the Spirit—which is the word of God—<sup>18</sup>praying in the Spirit on every occasion by way of ceaseless prayer and entreaty,<sup>g</sup> and constantly attentive to this: to pray with all perseverance and appeal for all the saints; <sup>19</sup>also for me, that, when I open my lips, the message may be given me so as to announce fearlessly the secret truth of the Gospel <sup>20</sup>for which I am an ambassador in handcuffs. Pray that I may present this Gospel freely as it is my duty to speak.

z) Husband and wife relationships date from Old Testament times as spiritual symbol of God and Israel. a) The bride of Paul's day underwent a ceremonial bath before marriage.

b) As one's soul cares for one's body. c) Only by divine authority may parents require obedience.

d) Divine lordship is over master and servant. e) Hold your ground.

f) Our wrestling is of a spiritual nature.

g) Bunyan freely draws on this passage when picturing Christian fighting Apollyon.

## EPHESIANS 6

*Peace, Love, Faith — by Grace*

<sup>21</sup>In order that you may know my affairs, how I am doing, Tychicus,<sup>h</sup> the loved brother and faithful minister in the Lord, will give you all the information. <sup>22</sup>I have sent him to you for this very purpose, to let you know all about us, and that he may strengthen your hearts.

<sup>23</sup>Peace to the brothers, and love joined with faith, from God the Father and the Lord Jesus Christ.<sup>i</sup> <sup>24</sup>Grace will be with all who have a never diminishing love for our Lord Jesus Christ. (Amen.)

h) Acts 20:4; Col. 4:7; Tit. 3:12; 2 Tim. 4:12.

i) God is in Christ the Source of Christian faith and love.

# THE EPISTLE OF PAUL TO THE PHILIPPIANS

From Rome, 63 A.D.<sup>a</sup>

**1** PAUL AND TIMOTHY, SERVANTS of Christ Jesus, to all the saints in Christ Jesus that live at Philippi, with the overseers and deacons:<sup>b</sup> <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>Every time I think of you I thank my God. <sup>4</sup>Every time I pray I make my petition for all of you, with joyfulness <sup>5</sup>for your fellowship in furthering the Gospel from the first day to this moment. <sup>6</sup>Of this I am convinced, that He who has begun a good work in you will bring it to completion until the day of Christ Jesus.<sup>c</sup>

<sup>7</sup>It is quite appropriate for me to have you all in mind this way, because I have you in my heart, as all of you share with me in divine grace, whether it be in my imprisonment or in the defense and confirmation of the Gospel. <sup>8</sup>For God is my witness how I yearn for you all with the deep-felt affection of Christ Jesus.

<sup>9</sup>And this is my prayer, that your love may grow ever richer and richer in knowledge and keen discernment <sup>10</sup>so as to distinguish differences, that you may be unsullied and blameless in relation to anyone's stumbling, as you face the day of Christ; <sup>11</sup>abounding in such fruits of righteousness as come through Jesus Christ to the glory and praise of God.

<sup>12</sup>I want you to understand, broth-

ers, that my experiences have turned out *for* rather than *against* the advance of the Gospel, <sup>13</sup>so that throughout the imperial guard<sup>d</sup> and everywhere else my shackles have become known in union with Christ. <sup>14</sup>So the majority of the brothers in the Lord have been encouraged by my bonds to dare tell the divine message far more fearlessly.

<sup>15</sup>Some, to be sure, are preaching Christ out of jealousy and rivalry, but others out of goodwill. <sup>16</sup>These, indeed, out of love, in view of the fact that I lie here for the defense of the Gospel; <sup>17</sup>but others preach Christ out of party spirit, from no pure motives;<sup>e</sup> they intend to add distress to my bonds.

<sup>18</sup>Well, what of it? Anyhow, in any event, whether from mixed or from pure motives, Christ is preached and I am glad of that; yes, and I shall be glad; <sup>19</sup>for I know that this will turn out for my safety<sup>f</sup> through your prayer and the supplying that comes from the Spirit of Jesus Christ. <sup>20</sup>For I eagerly desire and have hope not to be put to shame at all,<sup>g</sup> but that with perfect boldness as always heretofore so now the honor of Christ may be enhanced in my body, either through living or through dying. <sup>21</sup>For on my part to live is Christ and to die is gain.

<sup>22</sup>If, however, my being alive physically means for me fruitful service, then I cannot tell which to choose. <sup>23</sup>So

a) Near end of first Roman imprisonment. b) The church at Philippi is well organized.

c) The day of His return. d) Ten thousand picked men, of whom some took turns guarding Paul.

e) There is something in it for them. f) For my release from prison.

g) He would be ashamed if he failed speaking for Christ.

## PHILIPPIANS 1, 2 *Follow the Humbled, Suffering and Victorious Redeemer*

I feel the pressure from both sides: I have a yearning to take my leave and to be with Christ, for that is by far the better part, <sup>24</sup>but on your account it is more necessary that I remain in the body. <sup>25</sup>And since I am confident of this, I know that I shall stay and keep near you all to promote your advancement and your enjoyment of the faith, <sup>26</sup>so that my being present with you again may serve to enhance your exultation in Christ in unison with me.

<sup>27</sup>Be sure to conduct yourselves as citizens of Christ<sup>h</sup> that are worthy of the Gospel, so that, whether I come and see you, or whether in my absence I hear about your interests, I may know that you are standing firm in one spirit and one mind, as you are joined in conflict for the faith of the Gospel, <sup>28</sup>not for a moment intimidated by the antagonists. For them this augurs destruction, but for you deliverance and that from God. <sup>29</sup>For you have been privileged on behalf of Christ not only to believe in Him, but also to suffer for Him; <sup>30</sup>so you are experiencing the same conflict you have seen me wage and of which now you learn regarding me.

**2** IF, THEREFORE, IN RELATIONSHIP with Christ there is any encouragement,<sup>1</sup> if there is any persuasive appeal of love, if there is any fellowship in the Spirit, if any deep-felt affections and sympathies,<sup>j</sup> <sup>2</sup>then make my joy complete by your mutual identity of purpose, your common object of love, your fellowship of feeling and your harmonious thinking. <sup>3</sup>You will not act from factional motives or out of vanity, but with humble-mindedness each will regard the other superior to himself; <sup>4</sup>neither will each be looking out only for his own interests, but also for those of others.

<sup>5</sup>Let this mind be in you, which was also in Christ Jesus, <sup>6</sup>who, though existing in the form<sup>k</sup> of God, did not consider His equality with God some-

thing to cling to, <sup>7</sup>but emptied Himself<sup>l</sup> as He took on the form of a servant and became like human beings. <sup>8</sup>So, recognized in looks as a human being, He humbled Himself and lived obediently to the extreme of death; yes, death by the cross.

<sup>9</sup>God, therefore, has lifted Him high and has graced Him with a name that surpasses every name,<sup>m</sup> <sup>10</sup>so that in the name of Jesus every knee should bend, of those in heaven, of those on earth, and of those under the earth, <sup>11</sup>and that every tongue should confess to the glory of God the Father that Jesus Christ is Lord.

<sup>12</sup>Consequently, my beloved, just as you have always followed up my suggestions, not merely when I was with you but even better now that I am absent from you, with reverence and trepidation cultivate your own salvation, <sup>13</sup>for God is the Energizer within you, so as to will and to work for His delight.

<sup>14</sup>Do it all without grumbling and objections, <sup>15</sup>so you may become blameless and innocent, God's faultless children in the midst of a crooked and distorted generation among whom you shine like stars in the universe, <sup>16</sup>so attached to the word of life as to be my pride on the day of Christ, because I shall neither have run nor labored in vain. <sup>17</sup>In fact, even if my lifeblood must be poured out for a sacrifice to nurture your faith, I am glad of it and am glad together with you all. <sup>18</sup>Equally so will you be glad and share happiness with me.

<sup>19</sup>But, trusting in the Lord Jesus, I hope to send you Timothy shortly, so that I too may be cheered by news from you; <sup>20</sup>for I have no one else as near of my own attitude with such a genuine interest in your affairs. <sup>21</sup>They are all looking out for their own interests, not for those of Christ Jesus. <sup>22</sup>But you know his sterling worth, how as a son with his father he has served with me for the Gospel. <sup>23</sup>So I hope to send

h) The Philippians were citizens of the Roman empire.

i) "Paraclesis," a calling near: imploration; exhortation; but, like "Paraclete," the name for the Holy Spirit, always involving strengthening, consoling. j) These "ifs" have the force of "since."

k) As a sword in its scabbard, both of the same form, so the Son existed in the Godhead.

l) Of divine powers that might overcrowd His perfect humanity as described in vss. 7 and 8.

m) He received what He had surrendered, only more glorious.

him, whenever I am through attending to these personal matters of mine. <sup>24</sup>But I have confidence in the Lord that soon I too shall come.

<sup>25</sup>I have considered it necessary to send you my brother, fellow worker and fellow soldier Epaphroditus, whom you sent to minister to my wants, <sup>26</sup>inasmuch as he is yearning for you all and feels distressed, because you heard that he was ill. <sup>27</sup>And he was ill, indeed, to the verge of death; but God took pity on him, and not only on him but on me as well, so that I might not experience one grief after another. <sup>28</sup>I have dispatched him, therefore, the more quickly, so that you may be glad to see him again and I may feel more relieved. <sup>29</sup>So, welcome him most warmly in the Lord, and appreciate highly those of his type, <sup>30</sup>for on account of the work of Christ he came to the brink of death and endangered<sup>n</sup> his life, to make up for the service you could not render me.

**3** FURTHERMORE, MY BROTHERS, BE glad in the Lord. To repeat in my writing<sup>o</sup> is not irksome to me and for you it is reassuring: <sup>2</sup>Look out for those dogs, for those wicked workers, for the mutilation<sup>p</sup> faction; beware, beware! <sup>3</sup>For we, who worship by God's Spirit, and pride ourselves in Christ Jesus, and do not confide in the flesh, we are the truly circumcised.

<sup>4</sup>I have, however, some basis for confidence in the flesh. If anyone else imagines he may trust in the flesh, I am ahead of him: <sup>5</sup>Circumcised on the eighth day, a native Israelite of the tribe of Benjamin, a Hebrew of Hebrews, as to the Law a Pharisee, <sup>6</sup>as to zeal a persecutor of the church, as to legal righteousness without blame.

<sup>7</sup>But everything, that was gain for me, I have considered loss for Christ's sake. <sup>8</sup>And, what is more, I regard everything as waste in comparison to the superb value of knowing Christ Jesus my Lord. For His sake I have

given up all things and consider them rubbish, in order to gain Christ <sup>9</sup>and to be found in Him, not having my own righteousness, based on the Law, but through faith in Christ, the righteousness that comes from God, based on the faith <sup>10</sup>that knows Him and the power of His resurrection and the sharing of His sufferings becoming like Him in His death, <sup>11</sup>so that I might possibly achieve that resurrection from the dead.

<sup>12</sup>Not that I have already gotten hold<sup>q</sup> or already have reached perfection, but I am pressing onward in hopes of laying hold, because I have been laid hold on by Christ Jesus. <sup>13</sup>Brothers, I do not infer that I myself have laid hold; but one thing I do: forgetting what is behind and reaching out for what lies before, <sup>14</sup>I push on to the goal<sup>r</sup> for the prize of God's heavenly call in Christ Jesus.

<sup>15</sup>Let those then, who are mature,<sup>s</sup> have this in mind, and if your views differ in any respect, God will make this clear also to you. <sup>16</sup>However, where we have arrived, let us keep moving in the same direction (let us mind the same thing).

<sup>17</sup>Join with me as followers, brothers, and observe those who behave as you have it exemplified in us. <sup>18</sup>For many are living, of whom I have often told you and I say it now with tears, who are enemies of the cross of Christ, <sup>19</sup>whose ending is destruction, whose god is their stomach, whose boast is in their shame, whose interests are centered on earthly matters. <sup>20</sup>For our commonwealth has its capitol in heaven,<sup>t</sup> from which also we expect the Lord Jesus Christ as Deliverer; <sup>21</sup>who will change the fashion of our humiliated body so as to resemble His glorious body in the exercise of the power that enables Him to subject everything to Himself.

**4** NOW THEN, MY BROTHERS, BE-loved and longed for, my joy and

n) "Gambled with," as Paul saw soldiers gamble. o) He seems to have written them before.

p) Those insisting that Gentile converts should be circumcised and observe Jewish regulations.

q) Of all the Christian qualities previously mentioned.

r) The mark on which he steadily keeps his eye. s) Advanced in Christian graces.

t) As the Philippians had it in Rome.

my crown, in this way stand firm in the Lord, dear friends. <sup>2</sup>I appeal to Euodia and I appeal to Syntyche to be agreeable in the Lord. <sup>3</sup>Yes, and I beg of you also, my genuine yokefellow, to lend those women a hand; for they struggled side by side with me in the Gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

<sup>4</sup>Be glad in the Lord always; again I say, Be glad! <sup>5</sup>Be known by all the people for your considerateness; the Lord is near. <sup>6</sup>Entertain no worry, but under all circumstances let your petitions be made known before God by prayer and pleading along with thanksgiving.<sup>u</sup> <sup>7</sup>So shall the peace of God, that surpasses all understanding, keep guard over your hearts and your thoughts in Christ Jesus.

<sup>8</sup>Furthermore, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is kindly spoken, whatever is lofty and whatever is praiseworthy, put your mind on these. <sup>9</sup>And what you have learned and mastered and heard and seen in me, that put into practice. And the God of peace be with you.

<sup>10</sup>I was uncommonly happy in the Lord because of late your thoughtfulness<sup>v</sup> toward me came to life again, a matter in which you were interested, but you lacked opportunity. <sup>11</sup>Not that I mention this in view of privation, for I have learned to make ends meet in

whatever situation I am. <sup>12</sup>I know how to live simply and I know how to relish plenty; I am acquainted with all of it in every way, to be filled up and to be hungry, to enjoy abundance and to suffer privation. <sup>13</sup>I have strength for everything through Him who empowers me.

<sup>14</sup>At the same time you did well by sharing as companions with me in my trouble. <sup>15</sup>And you Philippians know, too, how in the early preaching of the Gospel, when we took our departure from Macedonia, not a single church except yourselves went into partnership with me as to expenses and receipts; <sup>16</sup>for even when I was in Thessalonica you more than once sent me something to meet my needs. <sup>17</sup>Not that I am after the gift, but I am after the fruition that is multiplying to your credit.<sup>w</sup>

<sup>18</sup>Now that I have received from Epaphroditus what you sent, a fragrant perfume, an acceptable offering that pleases God, I have enough and to spare; I am amply supplied. <sup>19</sup>But my God shall fully supply all your needs according to His abundant wealth so glorious in Christ Jesus. <sup>20</sup>And to God our Father be glory for ever and ever. Amen.

<sup>21</sup>Greet every saint in Christ Jesus. The brothers who are with me send you greetings. <sup>22</sup>All the saints salute you, especially those of Caesar's court.

<sup>23</sup>The grace of the Lord Jesus Christ be with your spirit. (Amen.)

u) The prayer of faith contains gratitude. See Christ's prayers, Matt. 11:25; Jn. 11:41.

v) In supporting him and his work. Paul's parents were not poor and at times he seems to have had personal resources available; but usually he was forced to make a living by working with his hands. This became impossible in prison.

w) Both here and in vs. 15, Paul employs mercantile terms; their giving opens a credit sheet for them and a debit sheet for him. What riches in Christ the prisoner enjoyed!



# THE EPISTLE OF PAUL TO THE COLOSSIANS

From Rome, early 62 A.D.

**1** PAUL, AN APOSTLE OF CHRIST Jesus by the will of God, and brother Timothy <sup>2</sup>to the consecrated and believing brothers in Christ at Colossae: Grace to you and peace from God our Father (and the Lord Jesus Christ).

<sup>3</sup>We constantly give thanks to God, the Father of our Lord Jesus Christ, as we are praying for you; <sup>4</sup>for we have heard of your faith in Christ Jesus and the love you cherish for all the saints,<sup>a</sup> <sup>5</sup>because of the hope that has its deposit for you in heaven. You first heard of this hope in the message of Gospel truth that reached you, <sup>6</sup>as it has come also to the whole world, with fruitful results and still spreading, as is the case among you ever since you learned of and tasted in truth the grace of God.

<sup>7</sup>So you learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ for you, <sup>8</sup>and he has pointed out to us the love you cherish through the Spirit. <sup>9</sup>We have, therefore, from the day we heard it, never neglected praying and petitioning for you, that you might be so filled with all spiritual wisdom and insight as to understand His will clearly, <sup>10</sup>and to live in a way worthy of the Lord and to His entire satisfaction, by producing results in all sorts of good work, and by growing in the knowledge of God. <sup>11</sup>We pray that you be invigorated with

complete power in accordance with His glorious strength, for the cheerful exercise of unlimited patience and perseverance, <sup>12</sup>with thanksgivings to the Father, who has qualified you for your share in the inheritance<sup>b</sup> of the saints in the Light.

<sup>13</sup>He has rescued us from the control of the darkness, and has transferred us into the kingdom of the Son of His love, <sup>14</sup>in whom we have redemption (through His blood), the forgiveness of sins; <sup>15</sup>who is the likeness of the invisible God, the first-born before all creation. <sup>16</sup>For by Him<sup>c</sup> all things were created in heaven and on earth, the visible and the invisible, whether thrones or lordships or rulers or authorities, they are all created by Him and for Him, <sup>17</sup>and He is Himself before all, and in Him all things are framed together.<sup>d</sup>

<sup>18</sup>He also is the Head of His body, the church; He is its beginning, the first-born from the dead, so that in every respect He might have first place. <sup>19</sup>For the Father was pleased to have all the fullness dwell in Him, <sup>20</sup>and through Him to reconcile all things to Himself, those on earth as well as those in heaven, as through Him He<sup>e</sup> made peace by means of the blood of His cross.

<sup>21</sup>You, too, who once were estranged and of hostile attitude with your evil

a) Epaphras, the leader in their church, probably identical with Epaphroditus of Phil. 2:25-30, had visited Paul in Rome; see vs. 7. b) As the Hebrews had once inherited the Promised Land. c) The Son of God.

d) As John suggests, "All things were made by Him." The Father brought forth the visible, Gen. 1:1 and Heb. 11:3; the Son gave form and beauty to this formless mass; the Holy Spirit imparts and sustains life. e) Through the Son the Father made peace.

COLOSSIANS 1, 2 *Folly of Worldly Wisdom; Our All-Sufficient, Risen Christ*

activities, <sup>22</sup>He has now reconciled in His human body through His death, to introduce you into His presence holy, blameless and unaccused—<sup>23</sup>presuming you remain grounded and settled in the faith and are not moved away from the hope inspired by the Gospel to which you listened, which has been preached to every creature under heaven<sup>f</sup> and of which I, Paul, became a minister.

<sup>24</sup>I am now glad amid my sufferings for you, and am making up in my own physique on behalf of His body, which is the church, what I am still lacking of Christ's afflictions. <sup>25</sup>I have become a minister of the church by divine appointment that was given me, to preach fully to you the word of God, <sup>26</sup>the secret that was hidden from the ages and the generations but which now has been revealed to His saints, <sup>27</sup>to whom God has chosen to make known what is the wealth of this glorious mystery for the Gentiles, which is, Christ in you, the Hope of glory.

<sup>28</sup>Him we proclaim, while warning every person and instructing every individual in the whole range of wisdom, so that we may present every person complete in Christ. <sup>29</sup>And for this I toil, wrestling with the energy with which so powerfully He energizes me.

**2** FOR I WANT YOU TO KNOW IN what struggle<sup>g</sup> I engage for you and for the Laodicean brothers, and for those who have not met me personally, <sup>2</sup>so that their hearts may be cheered. We want you welded together in love and moving on to all the riches that the full assurance of insight brings with a knowledge of Christ, the mystery of God,<sup>h</sup> <sup>3</sup>in whom all the treasures of wisdom and knowledge lie hidden.

<sup>4</sup>I mention this, so that no one may confuse your thinking by specious argument; <sup>5</sup>for while I am physically absent, I am nevertheless with you in

spirit, as I observe with enjoyment your well-ordered condition and the firmness of your faith in Christ.

<sup>6</sup>So, as you did accept Christ Jesus as Lord, live in union with Him, <sup>7</sup>rooted and built up in Him and confirmed in the faith, just as you have been taught. And be overflowing with the giving of thanks.

<sup>8</sup>Beware of anyone carrying you captive through philosophy and empty deceitfulness along lines of human tradition and the world's elementary principles,<sup>i</sup> and not according to Christ. <sup>9</sup>For in Him all the fulness of the Godhead dwells bodily,<sup>j</sup> <sup>10</sup>and in Him, who is the head of all principedom and authority, you are enjoying fulness of life. <sup>11</sup>In Him, too, you were circumcised, not with a physical circumcision, in which there is a stripping off from the physical body, but with Christ's circumcision, <sup>12</sup>when you were buried with Him in your baptism, and thereby raised to life with Him through the faith wrought of God, who raised Him from the dead.

<sup>13</sup>And you, who were dead in your trespasses and your fleshly lack of circumcision, you He made to live jointly with Himself, as He forgave us all our trespasses, <sup>14</sup>canceled our red ledger of regulations that was standing against us and took it out of the way, when He nailed it to the cross <sup>15</sup>and, disarming the princes and authorities,<sup>k</sup> He publicly exposed them to disgrace as He personally triumphed over them.

<sup>16</sup>Allow no one, therefore, to be your judge in regard to eating and drinking or the observance of a festival or a new moon or a Sabbath. <sup>17</sup>These are shadows of things to follow, but the body<sup>l</sup> is Christ. <sup>18</sup>Let no one defraud you of salvation's victory prize, no one who indulges in assumed humility and the cult of angel-worship;<sup>m</sup> who brags of visions and, though empty, is inflated by his worldly mind, <sup>19</sup>instead of keeping hold on that Head from which the

f) To every conceivable rank and condition of men.

g) In prayer and in writing this. Paul had written Laodicea, see ch. 4:16. Thus far that letter has not reached us. h) The most marvelous revelation of God's plan for man is Christ—see 1:27.

i) False teachers used high-sounding phrases, but they understood only life's A B C.

j) The incarnation continues; this is the present tense. k) Those of demonic type.

l) That casts the shadow; the real thing.

m) So falsely humble, they would approach God only through angel-intermediaries.

whole body, gathering vigor and held together by ligaments and sinews, grows with God's increase.

<sup>20</sup>If with Christ you have become dead to the elementary principles of the world, why allow regulations to be imposed on you as if you were living under world-control: <sup>21</sup>Don't touch this! Don't taste that! Don't handle the other! <sup>22</sup>All these are destined to be ruined by wear; they are governed by human injunctions and instructions, <sup>23</sup>such as have, to be sure, a suggestion of wisdom by self-imposed worship and self-humiliation and unsparing severity of the body, but are of no value in combating fleshly indulgence.<sup>n</sup>

**3** IF, THEN, YOU HAVE BEEN RAISED with Christ,<sup>o</sup> seek for things above, where Christ is seated at God's right hand. <sup>2</sup>Apply your mind to things above, not to things on earth; <sup>3</sup>for you have died, and your life is with Christ hidden in God. <sup>4</sup>When Christ, who is our life, shall make His appearance, then we, too, shall be made to appear in glory with Him.

<sup>5</sup>Deadened, therefore, your organs<sup>p</sup> that tend earthward—unchastity, impurity, passion, evil desire, and greediness, which is idolatry. <sup>6</sup>On account of them God's indignation comes on the sons of disobedience. <sup>7</sup>And at one time you were addicted to them, when your life was spent in such ways. <sup>8</sup>But now you must also put all these things away: anger, bad temper, malice, slander, shameful language. <sup>9</sup>Do not lie to one another. Having stripped off the old nature with its practices, <sup>10</sup>and having put on the new self<sup>q</sup> that is being renewed to have knowledge in the likeness of Him who created it, <sup>11</sup>you are where there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian,<sup>r</sup> slave and freeborn; but Christ is all and in all.

<sup>12</sup>Therefore, as God's chosen, set

apart and enjoying His love, clothe yourselves with tenderness of heart, kindness, humble-mindedness, gentleness, patient endurance. <sup>13</sup>Bear with one another and forgive each other in case one feels a grievance against another. Just as Christ has forgiven you, so do you. <sup>14</sup>But cap it all with love, which is the perfect bond of union. <sup>15</sup>And let the peace of Christ, for which you were called in one body, be umpire in your hearts. Also become<sup>a</sup> thankful.

<sup>16</sup>Let the enriching message of Christ have ample room in your lives as you instruct and admonish one another in a wealth of wisdom with psalms and hymns and spiritual songs, that are sung with a lovely feeling toward God in your hearts. <sup>17</sup>And whatever you may do by word or deed, do it all in the name of the Lord Jesus,<sup>t</sup> through whom you are offering thanks to God the Father.

<sup>18</sup>Wives, be submissive to your husbands, as in the Lord it is becoming. <sup>19</sup>Husbands, love your wives and be not harsh toward them. <sup>20</sup>Children, be obedient to your parents in every respect, for so it greatly pleases the Lord. <sup>21</sup>Fathers, do not irritate your children, so they may not lose heart.

<sup>22</sup>Servants, obey your secular masters in every way, not as men-pleasers when working under their eyes, but out of reverence for the Lord with un-mixed motives.<sup>u</sup> <sup>23</sup>Whatever you may do, work wholesouledly as for the Lord and not for men, <sup>24</sup>for you know that from the Lord you will receive the inheritance as your remuneration; you are working for your Master Christ. <sup>25</sup>So the <sup>v</sup>wrongdoer will get what is coming to him for his wrongdoing; there will be no partiality.

**4** YOU MASTERS, AFFORD YOUR SERVANTS justice and fairness, well aware that you have a Master in heaven.

n) They merely afforded human satisfaction. o) Christ died and rose representing us.

p) See Matt. 5:29; Mk. 9:43-47, if eye, hand or foot offends.

q) Terms of dressing, enduement as being "clothed with," see vs. 12. r) Most savage of all.

s) Gratitude is a Christian virtue slowly acquired.

t) The more Christ means to us, the more thankful we are.

u) A Christian slave serves loyally, because in Christ he enjoys freedom.

v) The abusive master, therefore ch. 4:1.

<sup>2</sup>Keep up strongly in prayer; attend to it diligently with the offering of thanks, <sup>3</sup>praying as well for us, that God may open for us a door to tell the message of the hidden truth of Christ on account of which I am in shackles, <sup>4</sup>so that I may make this clearly known as I am bound to tell it.

<sup>5</sup>Conduct yourselves wisely toward the outsiders, using your time to the best possible advantage. <sup>6</sup>Let your speech always be gracious and so well reasoned out that you will know how to reply to each individual.

<sup>7</sup>Tychicus, our beloved brother, faithful minister and fellow servant in the Lord, will tell you all about my affairs. <sup>8</sup>I have sent him to you for this very purpose, to let you know our circumstances, and to cheer your hearts. <sup>9</sup>As he is accompanied by Onesimus, our faithful and beloved brother who is one of your own, they will acquaint you with everything that is going on here.

<sup>10</sup>Aristarchus,<sup>w</sup> my fellow prisoner, sends you greeting; so does Mark, the nephew of Barnabas, about whom you received instructions—if he comes to you, welcome him. <sup>11</sup>Also Jesus who is called Justus. These are the only ones

of the circumcision who serve as co-workers for the kingdom of God; they have become a comfort to me.

<sup>12</sup>Epaphras,<sup>x</sup> one of your own, a servant of Christ Jesus, wants to be remembered to you. He is always wrestling for you in his prayers, that you may stand firm, mature, and thoroughly convinced in all that concerns the will of God. <sup>13</sup>For I bear him witness how deeply concerned he is about you and the brothers at Laodicea and Hierapolis.

<sup>14</sup>Luke, the beloved physician, sends greetings, and so does Demas. <sup>15</sup>Extend our greetings to the brothers in Laodicea; also to Nympha and the church that meets at her home.

<sup>16</sup>When this epistle has been read in your presence, so arrange that it may also be read by the Laodicean church, while you read the epistle from Laodicea.<sup>y</sup> <sup>17</sup>And say to Archippus: Attend to the ministry which you have received in the Lord, so as to do it full credit.

<sup>18</sup>My greeting in my own, Paul's, handwriting. Remember my bonds. Grace be with you! (Amen.)

w) A native of Thessalonica, Acts 20:4; with Paul at Ephesus, Acts 19:29; went with him to Jerusalem; with him also on the voyage to Rome, Acts 27:2. Still with Paul in Rome when Philemon was written, vs. 24.

x) Epaphras is mentioned in Philemon, vs. 23, as Paul's fellow prisoner in Rome; possibly identical with Epaphroditus, whom the Philippians despatched with a present for Paul in Rome. There he fell dangerously ill. On recovery, Paul sent him back, Phil. 2:25-30; 4:18.

y) Such interchange grew customary and has greatly served to save for us the Epistles we have in the New Testament.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

From Corinth, late 51 A.D.

**1** PAUL<sup>a</sup> AND SILVANUS<sup>b</sup> AND TIMOTHY, to the church of the Thessalonians in God the Father and the Lord Jesus Christ.<sup>c</sup> Grace to you and peace.

<sup>2</sup>We offer thanks to God always for all of you as we make mention of you in our prayers <sup>3</sup>and without intermission recall your active faith, your labor prompted by love and your enduring hope, that rests on our Lord Jesus Christ in the presence of our God and Father.

<sup>4</sup>Brothers, beloved of God, we know His choice of you; <sup>5</sup>for our good tidings did not merely reach you in talk, but also in power and in the Holy Spirit and with sound conviction, as you well know in what way we conducted ourselves among you for your service. <sup>6</sup>You also became followers of ours and of the Lord, when with joy, derived from the Holy Spirit, you welcomed the message under great affliction,<sup>d</sup> <sup>7</sup>so that you became an example to all the believers in Macedonia and Achaia. <sup>8</sup>For not only did the Lord's message go out from you over Macedonia and Achaia, but the fact of your faith in God has been broadcast everywhere, so that we do not need to talk about it.

<sup>9</sup>For they voluntarily tell about us, what remarkable introduction we had to you and how you turned to God from idols, to serve the living and true

God <sup>10</sup>and to await His Son from heaven, whom He raised from the dead—Jesus who redeemed us from the coming retribution.<sup>e</sup>

**2** FOR YOU ARE YOURSELVES AWARE, brothers, how our entrance among you was not futile; <sup>2</sup>but after the sufferings and maltreatments we experienced, as you know, at Philippi, we took great courage by the help of our God to tell you amid severe struggle the Gospel of God. <sup>3</sup>For our appeal springs neither from delusion, nor from impure motives, nor from deceit, <sup>4</sup>but precisely as we have been divinely approved to be entrusted with the Gospel so we tell it, not to ingratiate ourselves with men, but to please God, who tests our hearts. <sup>5</sup>For we never indulged in flattery, as you well know, neither were we under some pretext after money—to which God is witness—<sup>6</sup>neither did we seek plaudations from men, either from you or from others, though as Christ's apostles we were in position to claim authority. <sup>7</sup>Instead, we were mild-mannered in your circle, like a nursing mother tenderly fostering her own children. <sup>8</sup>So strongly drawn to you, we were joyfully willing not only to impart to you the Gospel of God but our own lives as well, because you had become dear to us.

<sup>9</sup>You will recollect, brothers, our hard and troubled labor as we worked night

a) Paul saw no reason for asserting his claim to apostleship, for it was not disputed.

b) Silas, with whom he had visited Thessalonica as well as with Timothy.

c) A union of God and the Christian in Christ, binding believers into a church. d) Acts 17:5-9.

e) Awaiting the unrepentant.

and day,<sup>f</sup> so we might be no burden to any of you while we heralded to you God's Gospel. <sup>10</sup>You are witnesses, and so is God, how pure, fair, and irreproachable was our behavior toward you believers. <sup>11</sup>You know how we, like a father toward his own children, <sup>12</sup>appealed to each of you and cheered you on and charged you to deport yourselves in a way worthy of the God who is calling<sup>g</sup> you into His own kingdom and glory.

<sup>13</sup>As for us, we too constantly thank God because, when you took hold of the divine message from us, you did not accept it as a human message but, as it truly was, a message from God, which also is effective in you who believe. <sup>14</sup>For you, brothers, have become followers in Christ Jesus of the churches of God that are in Judea;<sup>h</sup> because you, too, have suffered so at the hands of your own countrymen, just as they suffered from the Jews, <sup>15</sup>who put to death the Lord Jesus as well as the prophets, and persecuted us. They are displeasing to God and opponents of all people; <sup>16</sup>for they forbid us to tell the message of salvation to the Gentiles, so that they constantly fill up the measure of their sins. But divine indignation has at last overtaken them.<sup>i</sup>

<sup>17</sup>We, however, brothers, when we were deprived of you for a little while so far as presence goes but not in heart, we made the more intense efforts with great longing to see you personally. <sup>18</sup>So we wanted to come to you, I Paul indeed more than once, but Satan interfered with us.<sup>j</sup> <sup>19</sup>For who except you is our hope or happiness or prided crown in the presence of our LORD Jesus at His coming? <sup>20</sup>For you are our glory and joy.

**3** SO, WHEN WE COULD NOT STAND IT any longer, we thought it best to be left alone at Athens, <sup>2</sup>and we sent

Timothy, our brother and God's minister in the Gospel of Christ, to confirm you in and to give you advice on matters of your faith,<sup>k</sup> <sup>3</sup>so that none may be disturbed by these distresses. For you know yourselves that for this we were appointed; <sup>4</sup>for when we were with you, we told you in advance, "We are going to have trouble," exactly as you know it happened.

<sup>5</sup>And for this reason, when I could no longer stand it, I sent to make sure about your faith, whether perhaps the tempter<sup>l</sup> might have tempted you, and the work should be useless. <sup>6</sup>Now, however, since Timothy has returned to us from you and has brought us the good message of your faith and love and how you retain us constantly in loving remembrance, how you are yearning to see us, just as we are to see you, <sup>7</sup>we have reason, brothers, to feel encouraged about you on account of your faith, spite of all our straits and troubles. <sup>8</sup>Because now we enjoy living, so far as you stand firm in the Lord.

<sup>9</sup>How can we ever repay God<sup>m</sup> with enough thanksgiving for you in view of all the happiness we are enjoying because of you in the presence of our God! <sup>10</sup>Night and day we keep praying so earnestly to see you personally and to adjust what needs advancement in your faith.

<sup>11</sup>May our God and Father Himself and our LORD Jesus<sup>n</sup> prepare our way to you! <sup>12</sup>May the Lord make your love for one another and for everyone abundant and running over, just as ours for you, <sup>13</sup>so that your hearts may be made so steadfast you will be spotlessly holy before God our Father at the coming of our Lord Jesus with all His holy ones. Amen.

**4** TO GO ON THEN, BROTHERS, WE beg of you and strongly advise you in the name of the Lord Jesus to continue advancing in the ideal you caught

f) Making their own living which was, according to Luke 10:7, not Christ's program.

g) In building His church, He continues calling those to be redeemed.

h) Judaizers, if in the making, were not yet effective opponents.

i) Not the destruction of Jerusalem, for this is Paul's earliest epistle.

j) Apparently by working in the minds of opposers.

k) Silas had not reached Paul at Athens but Timothy joined him there, only to be sent back to Thessalonica. Acts does not mention this. l) Satan.

m) In the true Christian's mind God is always first.

n) Practical identification this early of Father and Son.

from us, how to behave in a way that pleases God, and as you are behaving—to keep on doing still better. <sup>2</sup>For you are aware what instructions we gave you by authority of the Lord Jesus.

<sup>3</sup>This is God's will—your growing holy:<sup>o</sup> to keep yourselves away from lewdness, <sup>4</sup>to have each of you learn how to win his own wife in purity and honor, <sup>5</sup>not in lustful passion like the Gentiles who have no knowledge of God. <sup>6</sup>In business let no one overreach and take advantage of his brother, for the Lord is a punisher in all such cases, as previously we told and solemnly charged you. <sup>7</sup>Because God has not called us to an impure but to a holy life; consequently, <sup>8</sup>the slighter of it does not slight man but God, who has given us the Holy Spirit.

<sup>9</sup>It is not necessary to write you about brotherly love, for you have been personally taught of God to love one another, <sup>10</sup>and you are actually practicing it toward all the brothers throughout Macedonia. <sup>11</sup>But we appeal to you, brothers, to keep advancing in it and to cherish ambition for a peaceful way of living; to mind your own affairs, and to work with your hands as we recommended to you, <sup>12</sup>so that your behavior toward the outsiders will be honorable and you need not depend on anyone.

<sup>13</sup>But we do not want to keep you in ignorance, brothers, about those who have fallen asleep, so you may not grieve as others do, who have no hope. <sup>14</sup>For if we believe that Jesus died and arose—well, in similar way God shall bring with Him those who have fallen asleep through Jesus.<sup>p</sup> <sup>15</sup>We tell you this on the Lord's own saying: We, the living who remain at the coming of the Lord, shall not at all take precedence over those asleep. <sup>16</sup>For with a shout, with the voice of an archangel and the trumpet of God, the Lord shall personally descend from heaven and those who died in Christ shall rise first. <sup>17</sup>Afterward we, the living who still

survive, shall be caught up along with them in the clouds to meet the Lord in the air. And so we shall forever be with the Lord. <sup>18</sup>So then encourage one another with these words.

**5** <sup>RELATIVE TO PERIODS AND DATES,</sup> brothers, you need no correspondence,<sup>q</sup> <sup>2</sup>for you are yourselves keenly aware how the day of the Lord shall come as a thief in the night. <sup>3</sup>When they shall say, "Peace and safety," then destruction unforeseen is on them like the birthpangs of a pregnant woman, and there will be no escape.

<sup>4</sup>You, however, brothers, are not in the dark, so that the day would surprise you like a thief; <sup>5</sup>for you are all sons of light and sons of the day; we belong neither to night nor to darkness. <sup>6</sup>Accordingly then let us not be asleep like the rest; but let us be on our guard and composed. <sup>7</sup>For the sleepers sleep at night and the drunkards are drunk at night. <sup>8</sup>But as we are day-folk, let us be sober, outfitted with<sup>r</sup> faith and love for our coat of mail, and the hope of salvation for a helmet.

<sup>9</sup>For God has not destined us for indignation, but for the obtaining of salvation through our Lord Jesus Christ, <sup>10</sup>who experienced death for us so that we, whether awake or asleep, might live together with Him. <sup>11</sup>Encourage one another, therefore, and build up one the other, as in fact you are doing.

<sup>12</sup>We beg of you, brothers, to recognize the workers among you, both your leaders in the Lord and your advisers. <sup>13</sup>Because of their work, hold them lovingly in highest regard. Enjoy peace among yourselves.

<sup>14</sup>But we appeal to you, brothers: warn the disorderly; cheer up the fainthearted; give your support to the weak; exercise patience toward everyone. <sup>15</sup>See to it that no one pays back evil for evil; instead, you will always try to be helpful to one another and to all people.

<sup>16</sup>Always be cheerful. <sup>17</sup>Pray un-

o) We have here a Scriptural idea of sanctification, vs. 3-12.

p) Very plainly enlarged on in the next three verses. Jesus either spoke the succeeding words or their equivalent.

q) That He comes is all-important, but *when* He will come lies with God. It is ours to be forever expectant.

r) Faith, hope, and love are associated in Paul's thinking as the Christian's defense armor.

## I THESSALONIANS 5

ceasingly.<sup>s</sup> <sup>18</sup>Under all circumstances give thanks, for such is God's will for you in Christ Jesus.

<sup>19</sup>Do not extinguish the Spirit's fire;

<sup>20</sup>do not despise prophetic utterance,

<sup>21</sup>but test it all and retain what is good.

<sup>22</sup>Keep away from evil in every form.

<sup>23</sup>And may the God of peace Himself make you holy through and through. May your spirit be without a flaw and your soul and body<sup>t</sup> main-

## *Be Thankful; Be Spirit Filled*

tained blameless for the coming of our Lord Jesus Christ. <sup>24</sup>He who calls you is reliable and He will accomplish it.

<sup>25</sup>Brothers, do pray for us! <sup>26</sup>Greet all the brothers with a sacred kiss.

<sup>27</sup>I solemnly charge you in the Lord's name to have this epistle read to all the brothers.

<sup>28</sup>The grace of our Lord Jesus Christ be with you. (Amen.)

<sup>s</sup>) Perseveringly, Lk. 18:1-8; 11:5-8.

<sup>t</sup>) With Paul the human spirit is the unseen self related to God, while the soul is thought of as related to the visible world. Not seldom soul may mean spirit, but not in its highest functions. At times the soul is so involved with the passions, that antagonism against the spirit is felt.



## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

From Corinth, early 52 A.D.

**1** PAUL AND SILVANUS AND TIMOTHY<sup>a</sup> to the church of the Thessalonians in God our Father<sup>b</sup> and the Lord Jesus Christ: <sup>2</sup>Grace to you and peace from God the Father and the Lord Jesus Christ.

<sup>3</sup>We are always bound<sup>c</sup> to give God thanks for you, brothers, as is befitting, because your faith is growing so splendidly and your mutual love is increasing with each and every one of you, <sup>4</sup>so that we ourselves mention you with pride among the churches of God<sup>d</sup> for your endurance and faith amid all the persecutions and distresses under which you are holding up. <sup>5</sup>They are evidence of God's fair verdict to this effect, that you will be made worthy of the kingdom of God on account of which you are suffering, <sup>6</sup>inasmuch as God considers it just to repay with distress those who distress you, <sup>7</sup>and to give relief to you who are troubled along with us, when the Lord Jesus shall be revealed from heaven with His mighty angels in a blaze of fire.<sup>e</sup>

<sup>8</sup>He shall mete out retribution on those who ignore God and who pay no attention to the Gospel of our Lord Jesus. <sup>9</sup>They will pay the penalty of everlasting ruin away from the presence of the Lord and from His glorious power,<sup>f</sup> <sup>10</sup>whenever He comes to have His glory shown in His saints

and to be admired in all the believers, on that day—because our witnessing among you was believed.

<sup>11</sup>For this purpose we constantly pray for you, that our God may render you worthy of His call, and by His power may fulfill every desire for goodness and every faith-inspired effort. <sup>12</sup>Then shall the name of our Lord Jesus be glorified in you and you in Him to the measure of the grace of our God and of the Lord Jesus Christ.

**2** BUT WE BEG OF YOU, BROTHERS, relative to the coming of our Lord Jesus Christ and our meeting together with Him, <sup>2</sup>not to allow your minds to be readily unsettled or disturbed, either by a spirit or by a message or by a letter allegedly from us, as if the day of the Lord had arrived. <sup>3</sup>Let no one in any way deceive you; for the apostasy is to come first, and the man of sin is to be revealed, the son of doom, the adversary, <sup>4</sup>so proudly insolent toward everything called God or worshiped, as to seat himself in the temple of God with the acclaim that he himself is God.

<sup>5</sup>Do you not recollect how I told you this when I was still with you? <sup>6</sup>So you know now what impedes his being revealed at this time; <sup>7</sup>for the hidden principle of lawlessness is already at work; only, the one who impeded until

a) Silas and Timothy are still with him at Corinth. "We" is employed throughout the epistle.

b) Our sonship is through Christ in the Holy Spirit, Rom. 8:14, 15. c) As one in debt.

d) Paul must have organized churches outside of Corinth. See 2 Cor. 1:1.

e) See Matt. 24:31; 25:31. f) Separation from God means hell, Matt. 27:46.

now must first be gotten out of the way.<sup>8</sup> <sup>8</sup>Then shall the lawless one<sup>a</sup> be revealed, whom the Lord Jesus will remove with the breath of His mouth, and bring to an end by the breaking forth of His coming.

<sup>9</sup>The coming of the lawless one is according to Satan's working, with great power and signs and miracles, all of them false, <sup>10</sup>and with limitless deceit of wickedness for those who, because they did not welcome the love of truth for their salvation, are going to destruction. <sup>11</sup>And for this reason God visits them with a delusion that operates on them to believe the falsehood, <sup>12</sup>so that all who have not believed the truth but have taken pleasure in wickedness may receive judgment.

<sup>13</sup>But we are always bound to offer thanks to God for you, brothers, loved by the Lord as you are, because from the beginning God chose you for salvation by the Spirit's sanctifying work and by faith in the truth. <sup>14</sup>He called you for this purpose by means of our Gospel preaching, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup>So then, brothers, stand firm and hold on to the instructions you learned of us, whether orally or by letter.

<sup>16</sup>And may our Lord Jesus Christ Himself and God our Father, who has loved us and has graciously given us eternal comfort and well-founded hope, <sup>17</sup>encourage your hearts and strengthen you in every good work and word.

**3** FURTHERMORE, BROTHERS, DO pray for us, that the word of the Lord may run its course and be glorified as it was among you, <sup>2</sup>and that we may be rescued from those unbalanced and malicious people;<sup>1</sup> for faith is not everyone's portion. <sup>3</sup>But the Lord is faithful, who will make you steadfast and will guard you from the evil one. <sup>4</sup>So, through the Lord we have confi-

dence in you, that you practice and will practice what we suggested. <sup>5</sup>And may the Lord direct your hearts into the love of God<sup>1</sup> and into the patience of Christ.<sup>k</sup>

<sup>6</sup>But we charge you, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother who, instead of observing the instruction you received from us, is walking out of step. <sup>7</sup>For you know yourselves how you should follow us, because we did not live neglectful of duty among you, <sup>8</sup>neither did we eat anyone's food without pay; instead, we did hard and heavy work night and day, so as not to impose on any of you. <sup>9</sup>Not that we did not have the right to it, but to furnish you ourselves as an example which you should follow.

<sup>10</sup>For while we were with you, we gave you this charge, "If anyone does not want to work, then he should not eat either."<sup>1</sup> <sup>11</sup>We are hearing, however, that some of you live neglectful of your duty, not busily working but busy in other folks' affairs. <sup>12</sup>Such persons we direct and charge in the Lord Jesus Christ that, doing their work quietly, they eat their own food.

<sup>13</sup>As for you, brothers, do the lovely thing without weakening. <sup>14</sup>But in case someone does not follow up our message in this epistle, note him; do not get mixed up with him, so he may grow ashamed. <sup>15</sup>And do not consider him an enemy, but warn him as a brother.

<sup>16</sup>And may the Lord of peace Himself grant you peace at all times under all circumstances. The Lord be with you all.<sup>m</sup>

<sup>17</sup>The greeting in my own, Paul's handwriting; which is a sign in every epistle. It is the way I write.<sup>n</sup>

<sup>18</sup>The grace of our Lord Jesus Christ be with all of you. (Amen.)

g) This seems to refer to the Roman empire, incarnated in the Emperor, who probably was just referred to as the "man of sin." Rome, after all, checked the Jews of the earlier period of the church from doing their worst. Like Antichrist, this picture repeats till Christ's coming.

h) Elsewhere Antichrist, who appears in various ways until the end.

i) Opposing Jews, such as had driven Paul and his companions from Thessalonica, Acts 17:5-9.

j) Divine love fostered in our hearts. k) Patiently awaiting Christ's return. Who knows when?

l) Expecting Christ's immediate return, some seem to have quit working for a living.

m) Not simply after His return but now, as promised, Matt. 28:20.

n) His handwriting guarantees genuineness. Ch. 2:2 suggests possible forgery.

# THE FIRST EPISTLE OF PAUL TO TIMOTHY

To Ephesus; from Macedonia, late 63 A.D.

**1** PAUL, AN APOSTLE OF CHRIST Jesus by order of God our Savior and Christ Jesus our Hope, <sup>2</sup>to Timothy,<sup>a</sup> my genuine child in faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord!

<sup>3</sup>As I asked you when on my way to Macedonia, do stay in Ephesus so that you may warn certain people<sup>b</sup> not to teach erroneously, <sup>4</sup>neither to pay attention to invented stories and interminable genealogies such as furnish disputes rather than acceptance by faith of God's administration. <sup>5</sup>The purpose of our instruction, however, is love that rises out of a pure heart, a clear conscience, and undisguised faith. <sup>6</sup>Swerving away from this, some are turned off into empty talk, <sup>7</sup>wanting to be law teachers without understanding what they say or about what they are making their strong assertions.

<sup>8</sup>But we know that the Law is admirable if one makes lawful use of it, <sup>9</sup>keeping this in mind that a law is not laid down for an honest person but for the lawless and the refractory; for the ungodly and sinful; for the impious and profane; for patricides and matricides; for homicides; <sup>10</sup>for the unchaste; for sexual perverts, kidnapers, falsifiers, perjurers and whatever else is contrary to the wholesome teaching

<sup>11</sup>according to the glorious Gospel of the blessed God with which I have been entrusted.

<sup>12</sup>I feel grateful to Christ Jesus our Lord who strengthened me; for He deemed me worthy and appointed me for service, <sup>13</sup>me who was formerly a slanderer, a persecutor and an oppressor. But I found mercy, for in unbelief I acted ignorantly,<sup>c</sup> <sup>14</sup>and the grace of our Lord has grown the mightier with faith and love that rest in Christ Jesus.

<sup>15</sup>Reliable is the message and deserving of wholehearted acceptance that Christ Jesus came into the world to save sinners, of whom I am foremost. <sup>16</sup>But I found mercy, so that to me, foremost, Jesus Christ might display His unlimited patience, to be an example to all who shall put their trust in Him for life eternal. <sup>17</sup>Now to the King of the ages, immortal, invisible, the only God be honor and glory forever and ever. Amen.

<sup>18</sup>I charge you with these instructions, Timothy my son, in agreement with the previous prophecies that bear on yourself,<sup>d</sup> so that you may with their aid put up a splendid fight, <sup>19</sup>possessed of faith and a clear conscience. For some have thrown these qualities overboard and have shipwrecked their faith; <sup>20</sup>for instance, Hymenaeus<sup>e</sup> and Alexander,<sup>f</sup> whom I have surrendered

a) While still young, Timothy had been converted at Lystra under Paul's ministry. With him on the second journey, and the third; in Rome. In charge of the Ephesus church; imprisoned and freed, Heb. 13:23. Greatly wanted by Paul during his second imprisonment; deeply sympathetic with his older friend. This letter between the two imprisonments.

b) Heretical Jews inside the church, speculating on angelic orders and claiming divine revelation on trivial subjects—Jewish "Knowers" or Gnostics.

c) With faith came mercy; there had been no purposed opposition to the Spirit.

d) The teachings of which relate to your life. e) 2 Tim. 2:17. f) The smith of 2 Tim. 4:14?

## I TIMOTHY 1-4

to Satan, so they may be disciplined not to speak profanely.

**2** FIRST OF ALL, THEN, I URGE THAT petitions, prayers, intercessions and thanksgivings be made for all people, <sup>2</sup>for kings and all who hold high positions, that with all reverence and dignity we may lead a quiet and undisturbed life.<sup>3</sup> <sup>3</sup>Such praying is wholesome and is welcome in the presence of God our Savior, <sup>4</sup>who wants all persons to be saved and to come to an understanding of the truth. <sup>5</sup>For there is one God, and one go-between of God and of men, the man Christ Jesus, <sup>6</sup>who gave Himself a ransom for all, which was to be attested in due time. <sup>7</sup>For this I was appointed a herald and apostle—I am telling the truth; I do not falsify—a teacher of the Gentiles in faith and in truth.

<sup>8</sup>So it is my desire that men everywhere shall pray, as without anger and disputing they lift up dedicated hands. <sup>9</sup>In similar spirit the women shall dress themselves modestly and prudently in becoming attire, not adorned with braided hair and gold or pearls or expensive clothes, <sup>10</sup>but, as is appropriate for women who profess religion, with good works.

<sup>11</sup>A woman shall quietly learn with complete submission. <sup>12</sup>I do not allow a woman to teach, neither to domineer over a man; instead, she is to keep still. <sup>13</sup>For Adam was first formed; then Eve. <sup>14</sup>And Adam was not deceived, but the woman, deluded as she was, experienced the transgression. <sup>15</sup>She will, however, be kept safe through the child-bearing,<sup>h</sup> if with self-control she continues in faith and love and consecration.

**3** TRUSTWORTHY IS THE SAYING, "Whoever aspires to the office of overseer is out for a splendid task."

<sup>2</sup>The overseer, then, must be above reproach, one wife's husband, temperate, discreet, well-behaved, hospitable,

## What and How to Pray; Use Your Gifts

qualified to teach; <sup>3</sup>neither a drunkard nor a fist-fighter, but genial, conciliatory, not after money; <sup>4</sup>presiding beautifully over his own home, with genuine dignity keeping his children under control. <sup>5</sup>For if a person does not know enough to manage his own home, how will he take care of God's church? —<sup>6</sup>Not a new convert, so he may not grow conceited and fall under similar sentence as the devil.<sup>j</sup> <sup>7</sup>He must also enjoy a favorable reputation among the outsiders, so he may not be involved in slander and get snared by the devil.

<sup>8</sup>By the same token are deacons to be honorable, not gossips, not addicted to much wine, not greedy for ill-gotten gains, <sup>9</sup>but with a pure conscience keeping hold on the hidden truth of the faith. <sup>10</sup>They should first be put on probation and then, if irreproachable, they may serve as deacons.

<sup>11</sup>Similarly must the wives be honorable, not given to slandering, but temperate and altogether trustworthy. <sup>12</sup>Deacons shall be husband of one wife, admirable managers of their children and of their own homes. <sup>13</sup>Because those who rendered helpful service as deacons do take a worthwhile step upward for themselves with considerable conversational freedom in the faith that centers in Christ Jesus.<sup>k</sup>

<sup>14</sup>I am writing you this in the hope of shortly coming to you so that, <sup>15</sup>in case I am delayed, you may know how folk should behave in God's household, which is the church of the living God, the pillar and support of the truth. <sup>16</sup>And, confessedly, the hidden truth of godliness is great:

Who was revealed in the flesh,  
vindicated by the Spirit,  
seen by angels,  
heralded among Gentiles,  
believed in by the world,  
taken up in glory.<sup>l</sup>

**4** BUT THE SPIRIT SAYS DISTINCTLY that in latter times<sup>m</sup> some shall fall away from the faith; they will yield to

g) The epistle is to all Ephesian Christians and further to all Christians.

h) Or, she shall be saved through the birth of the Child.

j) Pride turned an archangel into Satan, as was typified in Babylon's king, Isa. 14:4-17.

k) Deacons may grow into elders. 1) A brief Christian creed.

m) Paul's time, ours and till Christ's coming.

deluding spirits and demonic teachings<sup>2</sup> by hypocritical liars, whose own consciences are seared as with a branding iron. <sup>3</sup>They prohibit marriage and the enjoyment of foods, which God created for those who believe and understand the truth, to partake of with thanksgiving. <sup>4</sup>For God's whole creation is good and nothing to be rejected when gratefully received; <sup>5</sup>for it is consecrated through the word of God and through prayer.

<sup>6</sup>If you will present these matters to the brothers, you will be an excellent minister of Christ Jesus, while you continue nurturing on the messages of faith and the noble teachings to which you have been conforming your life. <sup>7</sup>But shun those unholy and old-womanish tales.<sup>n</sup>

<sup>8</sup>Train yourself for godliness, because while physical training is to some benefit, godliness is beneficial all around; it holds promise for this present and for the future life—<sup>9</sup>a trustworthy saying deserving the acceptance of all. <sup>10</sup>For this purpose we labor and wrestle, because we have placed our hope in the living God who is the Savior of all people, particularly of believers.

<sup>11</sup>Enjoin and teach these suggestions. <sup>12</sup>Let no one think little of you because of your youth; instead, become in speech, in behavior, in love, in faith, in purity, an example before the believers. <sup>13</sup>Till I arrive, go ahead with the public reading, the preaching and the teaching. <sup>14</sup>Do not neglect the gift in you that was prophetically<sup>o</sup> granted you with the laying on of hands of the presbytery.<sup>p</sup> <sup>15</sup>Cultivate these matters, live in them, so that your advance may be evident to everyone. <sup>16</sup>Look to yourself and to the teaching; keep right on in that; for, doing so, you will save yourself as well as your hearers.

**5** DO NOT CHIDE AN OLDER MAN, BUT address him as a father, and those younger as brothers; <sup>2</sup>older women as

mothers and the younger as sisters, with absolute purity.

<sup>3</sup>Honor widows who really are widows. <sup>4</sup>But if any widow has children or grandchildren, let them first learn to practice religion at home and so to return a remuneration for those who nurtured them, for so it is acceptable in God's sight.

<sup>5</sup>The real widow, left alone, puts her hope in God and is steadfast in her petitions and prayers night and day; <sup>6</sup>while one who lives voluptuously is dead while existing.<sup>q</sup>

<sup>7</sup>Drive home these suggestions, so they may live above reproach. <sup>8</sup>Whoever does not provide for his dependents and especially for his own family, has denied the faith and is worse than an unbeliever.

<sup>9</sup>None but a widow over sixty shall be chosen,<sup>r</sup> who was the wife of one husband, <sup>10</sup>with a reputation for good works, who has reared children, has practiced hospitality, has washed the feet of the saints, has relieved the distressed and has been devoted to all kinds of good works.

<sup>11</sup>But turn down younger widows, for when, spite of Christ, they feel desire, they want to marry <sup>12</sup>and they become guilty of breaking their prime engagement. <sup>13</sup>Presently they acquire habits of idleness as they go around visiting the homes, and not merely are they idle but they are gossips and busybodies, saying things they should not.

<sup>14</sup>So I would have young widows marry again, bear children, manage a home, and afford the opponent no incentive whatever for slandering. <sup>15</sup>For even now some of them have been turned after Satan. <sup>16</sup>If any believing woman has widowed relatives, let her take care of them, so that the church may not be burdened and the needy widows be looked after.

<sup>17</sup>The elders who conduct their office well are worthy of double honor, particularly those who labor in preaching and teaching; <sup>18</sup>for the Scripture

n) As in vs. 3 that physical things are evil and not from God.

o) In expectation of Timothy's ministries in conveying divine truth.

p) The elders of one or more local churches.

q) Like the eternal existence of the unsaved; they are dead and in ruin but they continue existence.

r) For some such office as deaconess.

says, "Do not muzzle the threshing ox," and, "The worker deserves his wage."

<sup>19</sup>Do not entertain a charge against an elder unless it is supported by two or three witnesses. <sup>20</sup>In the presence of all, correct those who went wrong, so that the rest may be awed.

<sup>21</sup>I charge you in the presence of God and of Christ Jesus and the elect angels,<sup>s</sup> that you observe these suggestions without discrimination; that you act with no favoritism. <sup>22</sup>Lay hands of ordination on no one hastily; neither make common cause with the sins of others.<sup>t</sup> Keep yourself pure.

<sup>23</sup>Do no longer drink water only, but use a little wine for the good of your stomach and your recurring illness.

<sup>24</sup>The sins of some people are soon in evidence; they lead on to judgment; but in the case of others they dog their steps. <sup>25</sup>Equally so are good works readily observed; while those who are otherwise cannot remain hid.<sup>u</sup>

**6** <sup>v</sup>THOSE WHO ARE UNDER THE YOKE of slavery shall regard their masters deserving of all respect, so that the name of God and the teaching may not be calumniated. <sup>2</sup>But those who have believing masters must honor them no less because they are brothers;<sup>v</sup> instead, they should serve them better because those who benefit by their helpful service are believers and are loved.

<sup>3</sup>Teach and urge these matters. Whoever teaches differently and does not adhere to the wholesome sayings of our Lord Jesus Christ and to the teaching that fosters godliness, <sup>4</sup>is conceited without understanding, with a morbid craving for controversy and a war of words, such as result in envy, wrangling, slander, bad suspicions, <sup>5</sup>perpetual contention between people of depraved minds and defrauded of the truth, who think of godliness in terms of acquisition.

<sup>6</sup>Godliness with contentment is great gain, indeed; <sup>7</sup>for we brought nothing into the world and, obviously, we can carry out nothing. <sup>8</sup>When we have nourishment and covering, let us be content with these. <sup>9</sup>Those eager to be rich fall into temptation and a snare and into numerous thoughtless and hurtful cravings such as plunge people into destruction and ruin. <sup>10</sup>For the love of money is a root of all the evils.<sup>w</sup> In reaching for it, some have wandered away from the faith and have pierced themselves with many sorrows.

<sup>11</sup>But you, O man of God, shun these things and go after righteousness, godliness, faith, love, patience, gentleness. <sup>12</sup>Fight the good fight of faith; take hold of that eternal life to which you were called as you made a beautiful confession in the presence of many witnesses.

<sup>13</sup>In the presence of God, who causes all things to live, and of Christ Jesus, who witnessed the noble confession before Pontius Pilate,<sup>x</sup> <sup>14</sup>I charge you to keep the principles<sup>y</sup> stainless and irreproachable until the appearance of our Lord Jesus Christ; <sup>15</sup>which in due time He shall show forth, the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup>who alone possesses immortality, dwelling in unapproachable light, whom no human being has ever seen or is able to see. To Him be honor and dominion forever. Amen.<sup>z</sup>

<sup>17</sup>Enjoin upon those who are rich in this present world not to set their minds on their elevation, neither to put their hope in the uncertainty of wealth, but in God who so richly provides us with everything for our enjoyment. <sup>18</sup>Urge them to do good, to be rich in good works, to be generous givers, to practice sharing, <sup>19</sup>and to treasure up for themselves a sound foundation for the future, so as to lay hold on the real life.

s) New Testament writers follow our Lord in the assurance that angels are all about us.

t) As would be the case when ordaining unworthy members to eldership.

u) Therefore investigate character carefully before ordaining.

v) This sense of brotherhood issued ultimately in emancipation.

w) Fostering selfishness, pride, cruelty, separation from people and from God.

x) Jn. 18:33-38, of a kingdom not of this world, and of divine truth which finally triumphs.

y) Of Christian behavior; the moral law of Christ.

z) One of the doxologies we do well to memorize.

<sup>20</sup>O Timothy, guard the deposit.<sup>a</sup>  
Keep away from the irreligious and  
empty discussions and contradictions  
of what is falsely called knowledge,

<sup>21</sup>which some people have claimed, and  
so have missed the faith.

Grace be with you all! (Amen.)

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a) The context suggests, Remain true to the Christian instructions you have received.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY

From Rome, September, 67 A.D.

**1** PAUL, AN APOSTLE OF CHRIST Jesus by the will of God for the announcing<sup>a</sup> of the life that is in fellowship with Christ Jesus, <sup>2</sup>to Timothy my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord!

<sup>3</sup>I feel grateful to God whom, in line with my ancestors, I worship with clear conscience as without omission I remember you night and day in my prayers. <sup>4</sup>I yearn to see you, when I remember the tears you shed, that I might be perfectly happy. <sup>5</sup>I bring back to mind your unalloyed faith that lived first in your grandmother Lois and in your mother Eunice<sup>b</sup> and, I am convinced, in you as well.

<sup>6</sup>On account of this I would remind you to keep alive the flame of God's gracious gift<sup>c</sup> that is in you through the imposition of my hands. <sup>7</sup>For God has not given us a spirit of cowardice, but of power and love and self-control. <sup>8</sup>Feel no shame, therefore, about bearing witness to our Lord or about me His prisoner, but share my suffering for the Gospel by virtue of the power of God, <sup>9</sup>who has saved us and called us with a call for dedication, not due to any doings of ours, but due to His own purpose and the grace that has been granted us in Christ Jesus before time began. <sup>10</sup>But now it has been re-

alized through the appearance of our Savior Christ Jesus who on the one hand rendered death ineffectual and on the other brought life and immortality to light through the Gospel — <sup>11</sup>for which I am appointed a herald and apostle and teacher.

<sup>12</sup>On this account, too, I suffer this way; but I am not ashamed, for I know whom I have believed<sup>d</sup> and am convinced that He is able to guard safely my deposit, entrusted to Him against that Day.

<sup>13</sup>Hold to the pattern of wholesome teachings, which you heard from me, centering by faith and love in Christ Jesus. <sup>14</sup>Guard that precious entrusted deposit<sup>e</sup> by the help of the indwelling Holy Spirit within us.

<sup>15</sup>Of this you are aware, that all those of Asia have deserted me—Phygelus and Hermogenes among them.<sup>f</sup>

<sup>16</sup>May the Lord grant favor to the Onesiphorus family,<sup>g</sup> for he often refreshed me and was not ashamed of my being a prisoner. <sup>17</sup>Instead, on arriving in Rome, he eagerly searched for and found me. <sup>18</sup>The Lord grant him to find grace with the Lord on that Day! And what services he rendered in Ephesus you know very well.

**2** SO YOU, MY SON, MUST GAIN strength by means of the grace that is in Christ Jesus. <sup>2</sup>And what you have

a) "Epaggelia"—protevangel, promise, first hinted Gen. 3:15.

b) Without help from Timothy's father, who was a pagan, mother and grandmother had given the youth excellent training. c) God-given qualities remain alive only when used. I Tim. 4:14; II Tim. 1:6.

d) Not intellectual knowledge, but personal acquaintance. e) The truth of God's saving grace.

f) The more reason for sadness. g) That family seems to have formed Timothy's headquarters.



*Beware of the Selfish and False; We Live and Die with Him* II TIMOTHY 2, 3

learned from me with the help of many witnesses, this you commit to reliable men such as shall be qualified to teach others as well.

<sup>3</sup>As a noble soldier of Christ Jesus share our hardships. <sup>4</sup>No enlisted recruit gets involved in enterprises for making a living, so he may please the officer who enlisted him. <sup>5</sup>Again, whoever competes in a game does not get crowned unless he competes fairly. <sup>6</sup>The toiling farmer must have first share of the produce.<sup>h</sup>

<sup>7</sup>Consider what I say, for the Lord will help you to understand it all. <sup>8</sup>Keep in mind Jesus Christ, risen from the dead, descended from David according to my Gospel preaching <sup>9</sup>in which I suffer punishment like a criminal even to shackles; but the word of God is not shackled. <sup>10</sup>I endure all this on behalf of the elect, so that they, too, may gain possession of the salvation which union with Christ Jesus affords, with eternal glory.

<sup>11</sup>It is a trustworthy message:<sup>i</sup> If we died together with Him, we shall also live together with Him. <sup>12</sup>If we endure, then we shall also reign with Him. If we go back on Him, then He will also personally go back on us. <sup>13</sup>If we play Him false, He will Himself remain faithful; for He cannot play false to Himself.

<sup>14</sup>Remind them of these facts and charge them in the presence of God to indulge in no wars of words; it helps no one and it completely upsets the listeners. <sup>15</sup>Do your utmost to present yourself to God approved, a workman who has no cause to be ashamed, correctly analyzing<sup>j</sup> the message of the truth. <sup>16</sup>But keep away from those unholy, empty discussions, for they lead people further on into godlessness, <sup>17</sup>and their<sup>k</sup> teaching spreads like gangrene. Hymenaeus and Philetus<sup>l</sup> <sup>18</sup>are of that group that have missed out on the truth when they say that the resurrection has already occurred, and they

are playing havoc with the faith of some.

<sup>19</sup>God's foundation, nevertheless, stands firm,<sup>m</sup> bearing this inscription, "The Lord knows those who are His," and "Let everyone who names himself by the Lord's name stand aloof from wickedness."

<sup>20</sup>But in a large house there are not only gold and silver utensils, but wooden and earthen, too, and some are indeed for noble but others for ignoble service. <sup>21</sup>So, whoever will cleanse himself from these things, will be a utensil for noble use, set apart and useful for the Master, prepared for good service of every sort.

<sup>22</sup>But avoid by flight the lusts of youth. Go in pursuit of integrity, faith, love, peace, in fellowship with those who invoke the Lord out of pure hearts. <sup>23</sup>Decline those foolish and uncultural discussions, as you know they breed quarrels. <sup>24</sup>But a servant of the Lord must not quarrel; instead, he must be affable toward everyone, skilled in teaching, willing to suffer wrong. <sup>25</sup>In a gentle way he must discipline those who put themselves in opposition, in the hope that God may grant repentance that leads to acknowledgment of the truth, <sup>26</sup>and that they may come to their senses and be freed from the snare of the devil under whom they had been taken captive, to do His will.

**3** KNOW THIS, THOUGH, THAT IN THE last days<sup>n</sup> there are troublesome times impending. <sup>2</sup>For people will be self-lovers, avaricious, boasters, haughty, abusive, disobedient to parents, ungrateful, irreverent, <sup>3</sup>without natural affection, relentless, slanderers, uncontrolled, brutal, with no love for the good, <sup>4</sup>treacherous, rash, conceited, pleasure-loving rather than God-loving. <sup>5</sup>While retaining a form of piety, they are strangers to its power. Turn away from that kind.<sup>o</sup>

h) Three choice illustrations from so many occupations.

i) Like I Tim. 3:16, a brief creed which probably was sung. j) "Orthotomeo," cut straight.

k) "Their" points to the group declaimed in the next sentence.

l) Both mentioned here only; both from Ephesus or near it.

m) The church stands firm in God, witness Num. 16:5, 26 and Isa. 52:11, specifically in Christ, I Cor. 3:11. n) Between Christ's ascension and His return, always imminent.

o) Such as the group already mentioned.

## II TIMOTHY 3, 4     *Apply the Inspired Word; Crown Awaits Loyal Warrior*

<sup>6</sup>For some of that ilk sneak into the homes and captivate weak-natured women loaded down with the consciousness of sin and controlled by all sorts of impulses, <sup>7</sup>forever getting information and never able to reach an understanding of the truth.

<sup>8</sup>Just as Jannes and Jambres<sup>p</sup> opposed Moses, so do these men oppose the truth, corrupt thinkers as they are and counterfeits so far as faith is concerned. <sup>9</sup>However, they will not get very far, for their shallowness will be obvious to everyone, as was the case with those mentioned.

<sup>10</sup>But you have adhered to my teaching, my conduct, my purpose, my faith, my steadfastness, my love, my patience, <sup>11</sup>my persecutions, my sufferings—all that happened to me in Antioch, in Iconium and in Lystra, such persecutions as I underwent and from all of which the Lord rescued me. <sup>12</sup>In fact, all who want to live devotedly in Christ Jesus will be persecuted. <sup>13</sup>But wicked men and impostors will go on from bad to worse, deceiving and being deceived.

<sup>14</sup>You, however, must remain faithful in what you have learned and of which you are convinced,<sup>q</sup> well aware from whom you learned, <sup>15</sup>and how from infancy you have known the sacred Scriptures, that are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is inspired of God and is profitable for teaching, for reproof, for correction, for training in righteousness, <sup>17</sup>so that the man of God may be well-fitted and adequately equipped for all good work.

**4** I CHARGE YOU IN THE PRESENCE of God and of Christ Jesus, who is to judge the living and the dead; I charge you by His appearing and His kingdom: <sup>2</sup>Herald the message; be at it when it is and when it is not convenient; confute, exhort, rebuke with un-

qualified patience and willingness to teach.

<sup>3</sup>For the time is coming when they will not tolerate wholesome instruction; instead, they will, to satisfy their own desires, gather up teachers that will tickle their ears. <sup>4</sup>They will turn their attention away from the truth and will wander off to hear myths. <sup>5</sup>But amid it all, you keep your head; endure hardship; do the work of an evangelist; discharge to the full your duties as a minister.

<sup>6</sup>For I am already being poured out as a drink offering and the time of my setting sail is near.<sup>r</sup> <sup>7</sup>I have fought the grand fight; I have finished the race; I have kept the faith. <sup>8</sup>There is further laid away for me the crown of righteousness which the Lord, the righteous Judge, will reward me in that Day, and not to me alone, but to all who have loved His appearing.

<sup>9</sup>Make haste to visit me soon, <sup>10</sup>for Demas has deserted me for love of the present world and has gone to Thessalonica; Crescens has gone to Galatia; Titus to Dalmatia. <sup>11</sup>I, Luke alone is with me. Get hold of Mark<sup>s</sup> and bring him along, for he is helpful to me in service. <sup>12</sup>I have sent Tychicus to Ephesus.

<sup>13</sup>When you come, bring along the travel-cloak I left at Troas with Carpus;<sup>t</sup> also the books, and specially the parchments.

<sup>14</sup>Alexander, the metalworker, has displayed considerable ill will toward me. The Lord will pay him back to the measure of his doings. <sup>15</sup>You, too, beware of him, for he strongly opposed our messages.

<sup>16</sup>In my first defense no one supported me; instead, they all deserted me. May it not be counted against them! <sup>17</sup>But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might listen. And

p) Egyptian magicians, Ex. 7, not named in the Old Testament but in traditional writings.  
q) Splendid as Timothy is, Paul knows the poisonous atmosphere he breathes in Ephesus.

r) This letter was written after Paul's fourth missionary journey, during his second imprisonment at Rome. Tradition has it that, a few days after this letter was sent off, Paul was at Nero's orders beheaded.

s) Mark was with Paul in Rome part time of the first imprisonment, Col. 4:10; Philemon 24. Also with Peter, 1 Pet. 5:13.

t) Paul's second imprisonment was severe; he greatly needed that coat.

I was rescued from the lion's jaws.  
<sup>18</sup>Indeed, the Lord will rescue me from every evil act and will save me for His heavenly kingdom. To Him be glory forever and ever. Amen.

<sup>19</sup>My greetings to Prisca and Aquila and to the Onesiphorus family. <sup>20</sup>Eras-

tus stayed at Corinth. I left Trophimus behind in Miletus; he was ill.

<sup>21</sup>Hurry to arrive before winter.<sup>u</sup>

Eubulus, Pudens, Linus, Claudia and all the brothers, send you greetings.

<sup>22</sup>The Lord be with your spirit. Grace be with you all. (Amen.)

u) But before Timothy reached him, he had been beheaded at command of Nero.

# THE EPISTLE OF PAUL TO TITUS

Late autumn, 66 A.D.; from near Nicopolis

**1** PAUL, A SERVANT OF GOD, AND AN apostle of Jesus Christ for promoting the faith of God's elect and for an understanding of the truth that effects godliness, <sup>2</sup>based on the hope of eternal life, which the never-falsifying God promised before time began <sup>3</sup>and has at the proper time revealed as His message by the preaching entrusted to me by order of God our Savior—to Titus, a true son<sup>a</sup> by our common faith: Grace and peace from God the Father and from Christ Jesus our Savior.

<sup>5</sup>I left you behind in Crete for this reason, that you might straighten out unfinished business and appoint elders in each town, as I gave you directions:

<sup>6</sup>If a person is above reproach, the husband of one wife, has believing children that are not charged with being incorrigible or unruly. <sup>7</sup>For the overseer must, as God's steward, be irreproachable, not self-willed or hot-tempered, or a drunkard, or pugnacious, or greedy of dishonest gain.

<sup>8</sup>Instead, he must be hospitable, in love with what is good, sensible, fair, of holy life; self-controlled. <sup>9</sup>He must hold to the trustworthy message of the doctrine, so he may be able to encourage by his wholesome teaching, as well

as to refute those who raise objections.

<sup>10</sup>For many are refractory, senseless talkers and deceived in their own minds, particularly among those of the circumcision.<sup>b</sup> <sup>11</sup>These ought to be silenced — the ones who upset whole families by teaching for dishonest gain what they should not teach. <sup>12</sup>A prophet from their own people said of them, "Cretans are always liars, wicked brutes, lazy gluttons."

<sup>13</sup>This testimony is true. For this reason correct them sternly, so they may be sound in the faith <sup>14</sup>instead of applying their minds to Jewish fables and to injunctions of people who turn their backs on the truth. <sup>15</sup>To the pure everything is pure, but to the contaminated and the unbelieving nothing is pure; but even their mind and their conscience are polluted. <sup>16</sup>They profess to know God but by their practices they deny Him. They are detestable and disobedient and unfit for any good enterprise.

**2** BUT YOU MUST UTTER WHAT falls in line with wholesome doctrine: <sup>2</sup>That the older men shall be temperate, venerable, sensible, sound in the faith, in the love and in the patience.<sup>c</sup> <sup>3</sup>Similarly, that the older wom-

a) Converted under Paul's ministry, from paganism, Gal. 2:3, delegated with Paul and Barnabas by the Antioch church to Jerusalem, Acts 15:2; sent by Paul from Ephesus to Corinth to correct abuses, II Cor. 2:13 ff; brought back good news, ch. 7:6, 13, 14, and took II Cor. to the church there. Was Paul's deputy in Crete after Paul's first Roman imprisonment. Told to rejoin Paul at Nicopolis, he was during Paul's second Roman imprisonment sent to Dalmatia. Must have followed the apostle to Rome. Dalmatia is now much of Yugoslavia.

b) Judaizers, insisting on Jewish observances for gentile converts, gave Paul and the church much trouble.

c) Of Christ, Paul seems to imply; patience identified with hope, and with faith and love forming the three excellencing Christian qualities.

en shall be reverent in their behavior, neither gossips nor slaves to drink. <sup>4</sup>They should be teachers of what is noble, so they may wisely train the young women to be loving wives and mothers, <sup>5</sup>sensible, chaste, good housekeepers, good-natured, submissive to their own husbands, so that the word of God may not be slandered.

<sup>6</sup>Urge the younger men as well to behave prudently, <sup>7</sup>and offer in your own person an all-round example of doing what is lovely, of teaching what is unadulterated and dignified — <sup>8</sup>a wholesome, unobjectionable message that will shame the opponent because he has nothing mean to say about us.

<sup>9</sup>Tell servants to be submissive to their own masters; to please them in every way; not to talk back; not to pilfer, <sup>10</sup>but to evidence such complete reliability, that altogether they shall beautify the teaching of God our Savior.<sup>d</sup>

<sup>11</sup>For the saving grace of God has appeared for all people; <sup>12</sup>it has trained us to renounce godlessness and worldly passions, and to live discreet, upright, and godly lives in this present world <sup>13</sup>with expectation of that blessed hope, even the glorious appearance of our great God and Savior Christ Jesus, <sup>14</sup>who gave Himself for us to redeem us from all iniquity, and to purify for Himself a people all His own that is eager to do good works.

<sup>15</sup>Mention these matters and exhort and reprove with full authority. Allow no one to think little of you.

**3** REMIND THEM TO BE SUBJECT TO the ruling authorities; to be obedient; to be prepared for every good activity, <sup>2</sup>not to slander anyone; not to be quarrelsome but lenient, showing unqualified mildness toward all people. <sup>3</sup>For once we ourselves were thought-

less, disobedient, deluded, slaves to passions and pleasures of all sorts; wasting our time in malice and envy; detestable, and hating one another.

<sup>4</sup>But when the goodness of God our Savior was shown and His love of men was evidenced, <sup>5</sup>not due to righteous works that we have done, but in agreement with His mercy, He saved us through a bathing of regeneration and a renewing by the Holy Spirit,<sup>e</sup> which <sup>6</sup>He has poured out richly on us through Jesus Christ our Savior,<sup>f</sup> <sup>7</sup>so that, counted righteous by His personal grace, we might be made heirs in agreement with our hope of eternal life.

<sup>8</sup>The message is trustworthy and I would have you assert these suggestions strongly, so that those who have become believers in God may be minded to apply themselves to good works; which is excellent and beneficial for all people.

<sup>9</sup>But keep aloof from foolish controversies, pedigrees, strife, and wranglings about the Law, for they are futile and purposeless. <sup>10</sup>Let go of a factious person after a first and second warning, <sup>11</sup>well aware that such a person is distorted and is, when he sins, his own condemner.

<sup>12</sup>When I send you Artemas or Tychicus, then do your utmost to visit me at Nicopolis,<sup>g</sup> for there I have decided to stay for the winter. <sup>13</sup>Equip Zenas, the jurist and Apollos carefully for their journey, so they may lack nothing.<sup>h</sup> <sup>14</sup>And have our own people learn to apply themselves to honorable work to meet the requisite needs, so they may not be unproductive.

<sup>15</sup>All those with me are sending you greetings. Greet those who love us in faith.

<sup>16</sup>May grace be with you all! (Amen.)

d) Not Christ alone, but God Triune, represented by Christ in vs. 13, who is always distinctly the Redeemer.

e) As in Christ's conversation with Nicodemus, Jn. 3:5, so here water baptism stands for repentance, man's part, and regeneration is the Spirit's part.

f) Salvation by action of God Triune comes here to full clarity: through Christ the way is opened for the Holy Spirit imparted by the Father's love.

g) At Nicopolis Paul seems to have been betrayed and arrested, then taken to Rome for the second imprisonment which ended in death by the sword.

h) The local church assumed first care of those sent out, and Paul remembers their needs.

## THE EPISTLE OF PAUL TO PHILEMON

From Rome, early 62 A.D.

**1** PAUL, A PRISONER OF CHRIST Jesus, and brother Timothy, to Philemon, our beloved fellow worker, <sup>2</sup>and to our sister Apphia<sup>a</sup> and to our fellow soldier Archippus,<sup>b</sup> and to the church that meets at your home: <sup>3</sup>Grace to you and peace from God our Father and from the Lord Jesus Christ.

<sup>4</sup>I always offer thanks to my God when I mention you in my prayers, <sup>5</sup>for I hear of the love and the faith you practice toward the Lord Jesus and to all the saints. <sup>6</sup>I pray that by an understanding of all the good you enjoy among yourselves, the sharing of your faith may become effectual for Christ. <sup>7</sup>For I have enjoyed much pleasure and comfort over your love, because through you, brother, the hearts of the saints have been refreshed.

<sup>8</sup>Therefore, although in Christ I feel very free to give you directions as to your duty, <sup>9</sup>I prefer to make my appeal on the basis of love. Here I am, then, as Paul the old man,<sup>c</sup> yet now a prisoner of Christ Jesus, <sup>10</sup>appealing to you on behalf of my son, Onesimus, to whom I became father while in my chains. <sup>11</sup>Once he was useless to you, but now he is helpful both to you and to me.<sup>d</sup>

<sup>12</sup>I am sending him back to you and my heart with him. <sup>13</sup>I should like to retain him for myself, so he might serve me instead of you during my imprisonment for the Gospel; <sup>14</sup>but I do not wish to do anything without your consent, so that your kind action may not be compulsory but voluntary. <sup>15</sup>For he was parted from you for a while perhaps for this very reason, that you might have him forever; <sup>16</sup>no longer as a servant, but better than a servant, a beloved brother, unquestionably to me, but how much more so to you both personally and in the Lord.

<sup>17</sup>So, if I am your partner, then welcome him as you would me. <sup>18</sup>And if he cheated you at all, or is in debt to you, put it down against me. <sup>19</sup>I, Paul, am writing with my own hand, I will refund it—not to mention that, over and above, you owe me your very self. <sup>20</sup>Yes, brother, I should like to make some profit<sup>e</sup> out of you in the Lord: buoy up my deepest feelings in Christ.

<sup>21</sup>I am writing you, confident that you will listen to me, and knowing you will do more than I request. <sup>22</sup>Meanwhile, you may prepare entertainment for me,<sup>f</sup> for I hope through your prayers to be restored to you.

<sup>23</sup>Epaphras, my fellow prisoner in Christ Jesus, sends you greetings; <sup>24</sup>so

a) Philemon's wife. b) Probably their son.

c) "Presbutes"; with one *e* added, presbutes, it would mean "ambassador," and this may have been written; see Eph. 6:20. d) Onesimus means useful, profitable.

e) Playing on the name Onesimus. The town was probably Colossae, see Col. 4:9-17.

f) While still in prison at Rome, Paul expects his liberty ere long and to revisit the churches in Asia via Philippi. See Phil. 2:24. This hope was fulfilled. Philemon might arrange with some other worthy home or have him as his own guest, as seemed most suitable.

do Mark, Aristarchus, Demas<sup>g</sup> and Luke, my fellow workers. <sup>25</sup>The grace of the Lord Jesus Christ be with your spirit! (Amen.)

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g) Demas endured much for the Gospel. He stood by Paul in Rome during his first imprisonment. But the greater danger, when Nero had grown more tyrannical and bloodthirsty, he failed to face in the end. He left for Thessalonica, II Tim. 4:10.

# THE EPISTLE TO THE HEBREWS<sup>a</sup>

From Italy. If to Palestinian Jews,  
then before 70 A.D.

**1** AFTER GOD HAD OF OLD SPOKEN TO our fathers at various times and in many ways by means of the prophets, <sup>2</sup>He has at the end of these days<sup>b</sup> spoken to us in His Son, whom He has appointed Heir to all things and through whom He made the worlds. <sup>3</sup>As the reflection of God's glory and the true expression of His being, He sustains the universe by His almighty word. And when He had effected our cleansing from sin, He took His seat at the right hand of the Majesty on high.

<sup>4</sup>He became<sup>c</sup> as much mightier than the angels as the name He inherited was superior to theirs. <sup>5</sup>For to whom of the angels did God ever say,<sup>d</sup> "Thou art My Son; today I have begotten Thee"? And again, "I will be a Father to Him and He will be a Son to Me"? <sup>6</sup>Once more, when He introduces the First-born into the world, He says, "And let all God's angels fall before Him." <sup>7</sup>Referring to the angels He says, "Who makes His angels spirits and His ministers flames of fire"; <sup>8</sup>but as to the Son, "Thy throne, O God, is forever and ever, and the scepter of Thy kingdom is a scepter of absolute fairness. <sup>9</sup>Thou hast loved righteousness and hast hated injustice; therefore God, Thy God, has anointed Thee with gladdening oil over Thy companions."

<sup>10</sup>Further: "Thou, Lord, didst found the earth at the beginning and the heavens are the works of Thy hands. <sup>11</sup>They shall perish, but Thou remainest. <sup>12</sup>They shall all wear out like a garment and like a mantle Thou shalt fold them up and they shall be changed; but Thou art the same and Thy years shall not come to failure."

<sup>13</sup>Besides, to which of the angels did He ever say, "Be seated at My right hand until I put down your enemies for a footstool of your feet"? <sup>14</sup>Are they not all ministering spirits, sent out for the assistance of those who are to inherit salvation?

**2** WE SHOULD THEREFORE PAY THE more careful attention to what we have heard, so we may nowise drift by.<sup>e</sup> <sup>2</sup>For if the message that was spoken by angels<sup>f</sup> has held true, and every transgression and disobedience received its just retribution, <sup>3</sup>how shall we escape in case we neglect so great a salvation? It had its origin when the Lord spoke; it was confirmed to us by those who heard it; <sup>4</sup>then it was additionally corroborated by God with signs and wonders and a great variety of miraculous powers, as distributed by the Holy Spirit according to His will.

<sup>5</sup>For He did not subject the future world of which we are talking under control of angels, but someone has

a) Much in this letter, especially toward the end, suggests Paul; but ch. 2:3 ascribes to human information what Paul, Gal. 1:1 and 2:2, ascribes to revelation. b) Since the Messiah came.

c) There was a "becoming" in His becoming man; exalted He is the God-man.

d) See, in order, Ps. 2:7; 2 Sam. 7:14; Ps. 97:7; 104:4; 45:6, 7; 102:25-26; 110:1.

e) On a tide of unbelief. f) The Law, Gal. 3:19; Acts 7:53. See Deu. 33:2—"holy ones."



somewhere testified: <sup>6</sup>"What is man that Thou art mindful of him, or a son of man that Thou lookest after him? <sup>7</sup>For a little while Thou hast ranked him lower than the angels; with glory and honor hast Thou crowned him; <sup>8</sup>all things hast Thou subjected underneath his feet."<sup>g</sup>

In thus subjecting all things to him, nothing is left out that is not subjected; but at present we do not yet see all things subjected to him. <sup>9</sup>But we see Jesus, ranked lower than the angels for a little while, crowned with glory and honor through the sufferings of death, in order that by divine grace<sup>h</sup> He might taste death for everyone. <sup>10</sup>For it befitted Him, for whom and through whom the universe exists, to perfect the One, who led many sons<sup>i</sup> into glory, the Leader of their salvation, by means of sufferings.

<sup>11</sup>For the One who makes holy and those who are being made holy all spring from One, for which reason He is not ashamed to call them brothers, <sup>12</sup>when He says, "I will announce Thy name to My brothers; in the midst of the church I will sing Thy praise," <sup>13</sup>and again, "I will put My trust in Him," and once more, "Here am I and the children God has given me."<sup>j</sup>

<sup>14</sup>Since, then, the children share flesh and blood, He personally shared it with them, so that by means of His death He might neutralize the one who wields the power of death, namely the devil, <sup>15</sup>and set free those who throughout life were held in slavery by fear of death.

<sup>16</sup>For not at all to angels<sup>k</sup> did He reach out to help, but to the offspring of Abraham;<sup>l</sup> <sup>17</sup>so He had to be made like His brothers in every respect, in order to become a merciful and faithful High Priest in things related to God for the atonement of the people's sins. <sup>18</sup>For insofar as He personally suffered in being tempted,<sup>m</sup> He is able to bring aid to those who are tempted.

**3** SO THEN, MY BROTHERS IN HOLINESS and sharers in the heavenly invitation, take notice how faithful Jesus, the Apostle and High Priest of our confession, <sup>2</sup>was to Him who appointed Him, just as Moses was in the whole household of God.<sup>n</sup> <sup>3</sup>For He is entitled to greater honor than Moses to the degree in which the builder of a house enjoys more honor than the house itself. <sup>4</sup>Of course, every house is built by someone; but the Builder of all things is God. <sup>5</sup>And while Moses was faithful in his whole household as an attendant, to bear witness to things that were to be announced, <sup>6</sup>Christ was faithful as a Son in charge of His own household. And we are that household, if to the very end we firmly maintain the confidence and sense of triumph which our hope inspires.

<sup>7</sup>Therefore, as the Holy Spirit says, "Today if you will hear His voice, <sup>8</sup>do not harden your hearts as in that provoking situation at the time of the desert ordeal, <sup>9</sup>where your fathers for forty years tried Me by putting Me to the proof and saw what I did. <sup>10</sup>So I became sorely displeased with that generation and said, 'Their hearts are always off the track; they have not recognized My paths.' <sup>11</sup>So in My indignation I swore, 'They shall not enter into My rest.'"<sup>o</sup>

<sup>12</sup>Look out, brothers, so there may not be a wicked, unbelieving heart in any of you, that would lead you to fall away from the living God. Instead, <sup>13</sup>give daily warning to one another so long as we may speak of "today,"<sup>p</sup> so that not one of you may be hardened in the delusion of sin.

<sup>14</sup>For only if we maintain firmly to the very end that original assurance,<sup>q</sup> then have we become sharers of Christ, <sup>15</sup>with this in mind, "Today, if you hear His voice, do not harden your hearts as in that provoking situation."

<sup>16</sup>For who heard and yet provoked I Him? Had they not all gotten out of Egypt under Moses? <sup>17</sup>And with whom

g) Ps. 8:4-6; Gen. 1:28—first true of man, given charge of the earth; now of Christ and His dominion, the kingdom of God. h) Grace to us sinners. i) Therefore worth all the fearful cost. j) Ps. 22:22; 18:2; Isa. 8:18.

k) Not even the fallen angels; His brotherhood is with us; us alone did He help.

l) All believers, Gal. 3:7; Rom. 4:11, 12.

m) God cannot be tempted, Jas. 1:13; the incarnation involved delimiting, Phil 2:6, 7.

n) Num. 12:7. o) Ps. 95:7-11. p) The day of grace. q) Salvation through Christ.

was He grieved for forty years? Was it not with those who sinned, whose corpses fell in the desert? <sup>18</sup>And to whom but the disobedient did He swear, "They shall not enter into My rest?" <sup>19</sup>So we see that on account of unbelief they were not able to enter in.<sup>r</sup>

**4** LET US THEN BE ON OUR GUARD so that, while the promise of entering into His rest still holds, none of you may be found to be delinquent, <sup>2</sup>for we are enjoying the good tidings as well as they did. But the message they heard did not benefit them, because it had not by faith grown together with those who heard it.<sup>s</sup> <sup>3</sup>For only as believers do we enter into His rest, as it is said, "As I swore in My anger, they shall not enter into My rest"; although His works had been accomplished from the founding of the world. <sup>4</sup>For He says this somewhere<sup>t</sup> about the seventh day, "And God rested on the seventh day from all His works," <sup>5</sup>and again in this passage. "They shall not enter into My rest."

<sup>6</sup>Since, then, it is reserved for some to enter it,<sup>u</sup> and those who previously got the good news did not enter because of disobedience, He fixes a new <sup>7</sup>"Today," as He says in David so much later, and as we mentioned heretofore, "Today, if you will hear His voice, do not harden your hearts."

<sup>8</sup>Now, if Joshua<sup>v</sup> had given them rest, God would not have spoken of another day later on. <sup>9</sup>Consequently, there is a Sabbath rest reserved for the people of God;<sup>w</sup> <sup>10</sup>for one who enters into his rest, by the same token rests from his works, just as God did from His own.

<sup>11</sup>Let us then exert ourselves to enter into that rest, so that none may fall on account of such disobedience as they exemplified; <sup>12</sup>for the word of God<sup>x</sup> is living, effective and sharper than any

two-edged sword. It penetrates even to the dividing line of soul and spirit, of joints and marrow, and is skilled in judging the heart's ponderings and meditations. <sup>13</sup>Not a creature exists that is hidden from Him; but all things lie bare and exposed before the eyes of Him with whom we have to reckon.

<sup>14</sup>Inasmuch then as we have Jesus, the Son of God, the great High Priest who has passed through the heavens,<sup>y</sup> let us hold firmly to our confession. <sup>15</sup>For ours is not a High Priest who cannot sympathize with our weaknesses, but One who was in every respect tempted as we have been—without sin. <sup>16</sup>Let us then approach the throne of grace with assurance, so that we may receive mercy and find grace to help us in time of need.

**5** FOR EVERY HIGH PRIEST, CHOSEN as he is from among men, is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins. <sup>2</sup>And he can bear gently with the ignorant and the wayward, since he is himself liable to weakness. <sup>3</sup>For this reason he is obliged to present offerings for his own sins as well as for the people. <sup>4</sup>Besides, no one appropriates the honor for himself, but he is called of God, just as Aaron was.

<sup>5</sup>So, too, Christ did not glorify Himself with the high priesthood, but He did, who said to Him, "Thou art My Son; today I have generated Thee," <sup>6</sup>and as He says elsewhere, "Thou art a Priest forever after the order of Melchizedek."<sup>z</sup>

<sup>7</sup>In the days of His flesh He has offered prayers and petitions with strong crying and with tears to Him who could save Him from death, and in response He was eased from His dread. <sup>8</sup>Although a Son, He learned obedience by what He suffered, <sup>9</sup>and, when perfected, He became the Author of eternal salvation for all who obey Him;

r) Delivered from Egypt's slavery, yet never inheriting the promised land.

s) Message and hearer were not joined in faith. t) Gen. 2:2.

u) Caleb, Joshua, and all under twenty when leaving Egypt.

v) *Iesous, Joshua, Jehoshua, Jesus*, all meaning, *Jehovah saves*.

w) In heaven, but assured and started on earth.

x) Not Christ here but Scripture, "The Sword of the Spirit," which reaches the whole of us, our innermost thoughts. y) To the Holy of Holies, God's immediate presence.

z) Not from Aaron; no priestly ancestry, but of direct appointment of God. Ps. 110:4.

<sup>10</sup>so He was addressed by God as "High Priest of Melchizedek's order."

<sup>11</sup>There is much to say about this, and it is difficult to explain, since you have grown hard of hearing; <sup>12</sup>for while by this time you ought to be teachers, you stand again in need of someone to teach you the elementary beginnings of God's lessons; you have come to need milk and not solid food. <sup>13</sup>Of course, anyone who feeds on milk is inexperienced in the doctrine of being righteous,<sup>a</sup> for he is an infant. <sup>14</sup>But solid food is for the mature, for those whose faculties have been trained by practice to distinguish between good and evil.<sup>b</sup>

**6** SO, LET US LEAVE BEHIND THE elementary teachings of Christ, and advance toward maturity. Let us not again be laying the foundation—of repentance from dead works,<sup>c</sup> and faith in God, <sup>2</sup>of teachings on baptisms and the laying on of hands, of resurrection from the dead and eternal punishment. <sup>3</sup>God permitting we shall make this advance.

<sup>4</sup>For it is impossible to bring anew to repentance those who have once for all been illumined, have tasted the heavenly gift, have become participants of the Holy Spirit,<sup>d</sup> <sup>5</sup>have felt the ennobling word of God and the powers of the world to come, <sup>6</sup>and have fallen away; for they repeat so far as they are concerned the crucifying of the Son of God and are exposing Him to public disgrace. <sup>7</sup>For the land that drinks the often falling rain and grows vegetation useful to those for whom it is tilled, receives a blessing from God; <sup>8</sup>but if it produces thorns and thistles, it is considered worthless; it is facing a curse and ends up with being burned.

<sup>9</sup>Even though we speak this way, dear friends, we feel confident of better things about you that mean salvation. <sup>10</sup>For God is not unfair so as to forget what you did, and the love you showed for His name as you have ministered

to the saints, and are still ministering.<sup>e</sup> <sup>11</sup>It is our deep desire, however, that each of you shall evidence the same earnestness all the way through, to enjoy the full assurance of your hope to the limit, <sup>12</sup>so you may not grow disinterested, but behave as those who through faith and patience inherit the promises.

<sup>13</sup>For when God made His promise to Abraham, He swore by Himself—since He could swear by none greater—<sup>14</sup>and said, "I certainly will bless you with blessings and multiply you abundantly."<sup>f</sup> <sup>15</sup>So it was that after patient waiting he realized what had been promised.

<sup>16</sup>Men do indeed swear by the greater and the oath serves for settlement beyond all dispute. <sup>17</sup>In this way God, in His extreme desire to show the heirs of the promise the unchangeableness of His purpose, gave surety with an oath, <sup>18</sup>so that by two unalterable facts<sup>g</sup> in which it is impossible for God to play false, we, who have fled the world to get hold of the hope that lies ahead of us, might enjoy mighty encouragement. <sup>19</sup>To this hope we anchor the soul safely and securely and it reaches on into the Holy of Holies, where <sup>20</sup>Jesus entered in for us in advance,<sup>h</sup> when He became a High Priest forever of the Melchizedek order.

**7** FOR THIS MELCHIZEDEK, KING OF Salem, priest of the Most High God, who met Abraham as he returned from the defeat of the kings and who blessed him, <sup>2</sup>to whom Abraham also apportioned a tithe of all the spoil,<sup>i</sup> was first of all, as the name explains, king of righteousness and then king of Salem, which means, king of peace. <sup>3</sup>Without father or mother or pedigree,<sup>j</sup> with no beginning of days or ending of life, made to resemble the Son of God, he remains a priest in perpetuity.

<sup>4</sup>Observe his eminence, to whom the patriarch Abraham gave a tithe of his

a) Before God. b) The readers have failed to employ their spiritual faculties.

c) Works of the Law, futile, unacceptable to God.

d) The repentance that accompanies regeneration occurs but once. e) Ch. 10:32-34.

f) Gen. 22:16, 17, after offering Isaac. g) Promise and oath. h) A third guarantee.

i) Gen. 14:18-20. j) All this so far as priestly lineage is concerned.

first fruits. <sup>5</sup>Those sons of Levi, who are charged with the priestly office, are enjoined by law to tithe the people, which means their own brothers, although they have sprung from Abraham's loins. <sup>6</sup>But a person without their pedigree did tithe Abraham and blessed the possessor of the promises. <sup>7</sup>Yet, the lesser is unquestionably blessed by the greater.

<sup>8</sup>Furthermore, in this instance mortal men receive tithes, but in that case one of whom it is witnessed that he lives. <sup>9</sup>And one might say that through Abraham also Levi, the tithe receiver, did pay the tithe, <sup>10</sup>for he was still in his forefather's loins when Melchizedek met Abraham.<sup>k</sup>

<sup>11</sup>Now, if anything final had come about by means of the Levitical priesthood—for on its basis the people received the Law—why was it required to have another Priest appointed of the Melchizedek order instead of choosing one of the Aaronic order? <sup>12</sup>For when the priesthood is changed, there comes necessarily a change of law. <sup>13</sup>He, of whom this was said, belongs to a different tribe, no member of which officiated at the altar; <sup>14</sup>for obviously our Lord sprang from Judah, regarding which tribe Moses never mentioned priests. <sup>15</sup>Which is still much plainer when another Priest arises who resembles Melchizedek, <sup>16</sup>who has become such, not by law of some physical injunction but by the power of an indestructible life. <sup>17</sup>For it is witnessed "Thou art a Priest forever of the Melchizedek order."<sup>l</sup>

<sup>18</sup>So, a previous regulation is set aside because of its ineffectiveness and its uselessness—<sup>19</sup>for the Law brought nothing to perfection — and a better hope is introduced through which we draw near to God. <sup>20</sup>And it was not without an oath. <sup>21</sup>For the Levites became priests without an oath, but He with an oath by the One who said to Him, "The Lord has sworn and will not rue it, Thou art a Priest forever (of

the Melchizedek order). <sup>22</sup>And to the degree of the oath's greater validity, Jesus became surety of a better covenant.

<sup>23</sup>And those priests<sup>m</sup> were numerous because they were prevented by death from continuing; <sup>24</sup>but He, because He remains forever, holds a priesthood that is never transferred. <sup>25</sup>Hence, too, He is able to save to the uttermost those who come to God through Him,<sup>n</sup> living as He does forever to intercede for them.

<sup>26</sup>For such a High Priest also suited our need—holy, innocent, spotless, in a different class from sinners and lifted high above the heavens. <sup>27</sup>He does not, like those high priests, have daily need to offer sacrifices, first for his own sins and then for those of the people, because this He did once for all when He brought Himself as an offering.<sup>o</sup> <sup>28</sup>For the Law appoints weak, human beings to the priesthood, but the word of the oath, that comes after the Law, appoints the forever-perfect Son.

**8** NOW THE MAIN POINT OF WHAT we have been saying is this: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup>as Administrator of things holy; yes, of the real tabernacle which not a man, but the Lord pitched.<sup>p</sup>

<sup>3</sup>For every high priest is appointed to offer gifts and sacrifices; so, this One, too, must have something to present. <sup>4</sup>If, then, He were still on earth, He would not be a priest at all, for here they offer the gifts as prescribed by Law, <sup>5</sup>that serve as a copy and shadow of heavenly things; just as Moses was instructed when about to build the complete tabernacle. "See to it," He said, "that you make everything according to the pattern that was shown you in the mountain."<sup>q</sup>

<sup>6</sup>But now He has acquired a ministry as far superior as the covenant He mediates is better, enacted as it is upon more excellent promises. <sup>7</sup>For if that

k) Isaac not having been born until years later.

l) All this spells the end of the Hebrews' Levitical priesthood, including rituals, ceremonies and sacrifices. m) The successive line of high priests. n) Jn. 14:6.

o) This offering High Priest is Himself the victim. p) Num. 24:6, Greek translation.

q) Ex. 25:40.

first covenant had been flawless, no place would have been sought for a second. <sup>8</sup>But, finding fault with it, He says, "The days are coming, says the Lord, when I shall conclude a new covenant for the house of Israel and for the house of Judah, <sup>9</sup>not like the covenant I made with their fathers the day I took them by the hand to lead them out of the land of Egypt; because they did not remain faithful to My covenant. So I let them alone, says the Lord.

<sup>10</sup>"For this is the covenant on which I will agree with the house of Israel after those days, the Lord says, I will fix My laws into their minds and will write them on their hearts, and I will be God to them and they shall be My people. <sup>11</sup>No longer shall each citizen be teaching his neighbor and each person his brother, saying, 'Get acquainted with the Lord,' because they shall all know Me from their least up to their greatest. <sup>12</sup>For I will be merciful toward their wrongdoings, and their sins I will no longer remember."

<sup>13</sup>By saying, "new," He puts the first out of date. But what is antiquated and obsolete approaches the vanishing point.<sup>a</sup>

**9** THE FIRST COVENANT HAD, TO BE sure, its worship regulations and its earthly sanctuary; <sup>2</sup>for the first tabernacle was thus furnished: in what is called the Holy Place were the lampstand and the table and the presentation of the loaves.<sup>1</sup> <sup>3</sup>Behind the second curtain was the tent called Holy of Holies, <sup>4</sup>containing the golden altar of incense<sup>u</sup> and the ark of the covenant completely covered with gold; inside it the golden jar of manna, Aaron's rod that sprouted,<sup>v</sup> and the tablets of the covenant. <sup>5</sup>Above it were cherubim of glory overshadowing the mercy seat —about which we cannot now go into detail.

<sup>6</sup>With these things so arranged, the priests always enter the first tent to

conduct the (divine) services; <sup>7</sup>but into the second the high priest alone enters once a year—not without blood, which he offers for himself and for the thoughtless sins of the people.

<sup>8</sup>Through this the Holy Spirit evidences that the way into the Holiest<sup>w</sup> was not yet disclosed with the first tent still standing. <sup>9</sup>This was a symbol for that current time, at which those gifts and offerings that were presented could not render the worshiper's conscience perfect, <sup>10</sup>as they consist only of food and drink and various ablutions —physical regulations that maintain until the time of rectification.

<sup>11</sup>But when Christ arrived as High Priest of promised blessings, He passed through the greater and more perfect tent, not made with hands; no part, that is, of material creation. <sup>12</sup>And not with blood of goats and calves, but through His own blood He entered once for all into the Holy Place, procuring eternal redemption. <sup>13</sup>For if the blood of goats and bulls and the ashes of a heifer, as it sprinkles those who were stained, does render them holy so far as physical purity is concerned, <sup>14</sup>how much more shall the blood of Christ, who through the Spirit Eternal offered Himself a flawless sacrifice to God, cleanse your conscience from lifeless works for the service of the living God!

<sup>15</sup>For this reason He is Mediator of a new covenant, so that, with a death occurring for atonement of the transgressions under the first agreement, those who have been called may receive the eternal heritage that was promised.<sup>x</sup>

<sup>16</sup>For where there is a testament, the death of the testator needs to be announced; <sup>17</sup>a will is effective at death; it is not valid so long as the testator lives.

<sup>18</sup>So, the first covenant was not inaugurated without blood.<sup>y</sup> <sup>19</sup>When Moses had announced every injunction found in the Law to all the people, he

r) Jer. 31:31-34.

s) Even in Jeremiah's day the old covenant proved inadequate; forgiveness was needed.

t) Dedicated to God and eaten by priests as His representatives.

u) Although standing in the Holy Place, the altar of incense belonged to the Holy of Holies. I Kings 6:22. v) Num. 17:1-10. w) Of heaven, see vs. 12.

x) Christ's sacrifice completed salvation also for the redeemed already in glory.

y) Symbolic of Christ's blood yet to be shed.

took the blood of calves and goats along with water, scarlet wool, and hyssop, and sprinkled it on the Book and on all the people, <sup>20</sup>saying, "This is the blood of the covenant which God has enjoined upon you."<sup>2</sup> <sup>21</sup>He similarly sprinkled the tabernacle and all the service utensils with blood.<sup>a</sup>

<sup>22</sup>According to the Law almost everything is purified by blood, and without bloodshedding there is no forgiveness. <sup>23</sup>So it was necessary that the copies of the heavenly things be purified by these sacrifices; but the heavenly things themselves require nobler sacrifices than these. <sup>24</sup>For Christ is not entered into a sanctuary made by hands and a copy of the real, but into heaven itself to appear on our behalf in the presence of God—<sup>25</sup>by no means to present Himself repeatedly for an offering, as the high priest enters annually into the sanctuary with blood not his own; <sup>26</sup>for if so, He must have suffered repeatedly since the world began. But as it is, He has shown Himself once for all at the close of the ages<sup>b</sup> to eliminate sin by His self-sacrifice.

<sup>27</sup>And as it is reserved for men to die once for all with judgment following, <sup>28</sup>so shall Christ, sacrificed once for all to bear the sins of many, show Himself the second time, with no reference to sin, to those who are eagerly looking for Him, and that for their salvation.

**10** FOR WHILE THE LAW FORE-shadowed the promised blessings without expressing them in reality, it can never make perfect those who annually approach with the same sacrifices in perpetuity. <sup>2</sup>Else, would they not have quit bringing their offerings, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? <sup>3</sup>But in those sacrifices there is an annual reminder of sins; <sup>4</sup>for the blood of bulls and of goats is powerless to take away sins.

<sup>5</sup>As He enters into the world, He therefore says,<sup>c</sup> "Sacrifice and offering Thou hast not desired, but a body Thou hast prepared for Me."<sup>d</sup> <sup>6</sup>In burnt and sin offerings Thou takest no pleasure. <sup>7</sup>Then I said, 'Here I come—it is written of Me in the roll of the Book—to do Thy will, O God.'<sup>e</sup>

<sup>8</sup>Saying as He does above, "Thou dost neither desire nor art pleased with sacrifices and offerings and burnt and sin offerings," all of which are offered according to Law, <sup>9</sup>and then saying, "Here I come to do Thy will," He takes away the first in order to establish the second; <sup>10</sup>by which divine will we are being made holy by means of the offering up once for all of the body of Jesus Christ.

<sup>11</sup>Further, every priest takes his stand daily for services to offer the same sacrifices repeatedly, such as possess no power whatever to strip off our sins; <sup>12</sup>but this One, after offering for our sins one sacrifice of perpetual efficacy, took His seat at the right hand of God, <sup>13</sup>from then on anticipating until His enemies are placed a footstool for His feet. <sup>14</sup>For with a single offering He has forever perfected those who are being made holy.<sup>f</sup>

<sup>15</sup>The Holy Spirit, too, affirms it to us, for after the saying, <sup>16</sup>"This is the covenant I will conclude with them after those days," the Lord says, "I will place My laws upon their hearts and inscribe them on their minds, <sup>17</sup>and their sins and their lawbreakings I will no longer remember."<sup>g</sup> <sup>18</sup>Now, where sins have been forgiven there are no further offerings for them.

<sup>19</sup>As, therefore, we have confidence, brothers, to enter the Holiest<sup>20</sup> through Jesus' blood by a new and living way, so recently made for us straight through the hanging curtain—that is (to say) through his flesh—<sup>21</sup>and as we have so great a Priest in charge of God's house, <sup>22</sup>let us draw near with honest hearts and with unqualified assurance of faith,

z) Ex. 24:8.

a) With oil, Ex. 40:9; but Ex. 29:16 and 20-21; also Lev. 16:14, 15, 18, there is blood.

b) In the Kingdom or Christian age, inaugurated by that sacrifice. c) Ps. 40:6-8.

d) In the Word becoming flesh; which included His perfect living for us as well as His dying for us. e) His work complete and we in Him complete, but forever advancing in holiness.

f) See ch. 8:10. g) Every believer a high priest in Christ.

our hearts sprinkled clean<sup>h</sup> from an evil conscience, and our bodies bathed with pure water. <sup>23</sup>Let us hold unwaveringly our grip on the hope we confess, for He who promised is faithful.

<sup>24</sup>Let us also be mindful to stimulate one another toward love and helpful activities, <sup>25</sup>not neglecting our own church meeting,<sup>i</sup> as is habitual with some, but giving mutual encouragement, and all the more so since you see the Day approaching. <sup>26</sup>For if willfully we go on sinning after acquiring the knowledge of the truth, there is no more sacrifice for sins in store,<sup>j</sup> <sup>27</sup>but some dreadful anticipation of sentence and of a burning indignation that is to devour the opposers.

<sup>28</sup>The person who rejects the Law of Moses is put to death without mercy on evidence of two or three witnesses. <sup>29</sup>How much worse, do you suppose, will be the punishment he is judged to deserve, who tramples on the Son of God and who considers the blood of the covenant, by which it was made holy, something unholy, and who has outraged the Spirit of grace? <sup>30</sup>For we know Him who said, "Retribution rests with Me; I will pay back", and also, "The Lord will judge His people." <sup>31</sup>It is dreadful to fall into the hands of the living God!

<sup>32</sup>Call to mind those previous days when, after enjoying the light,<sup>k</sup> you endured sufferings that involved great struggle. <sup>33</sup>On the one hand you were publicly exposed to insults and violence, and on the other you made common cause with those who were so treated. <sup>34</sup>For you sympathized with the prisoners and you accepted cheerfully the plundering of your property, knowing well that (in heaven) you personally have better and lasting possessions.

<sup>35</sup>So, do not throw away your confidence; it carries a rich reward. <sup>36</sup>For you need patience to gain the promised

blessing upon accomplishing what God wills.<sup>l</sup> <sup>37</sup>"For a little while, so little, and The Coming One shall come and will not delay; <sup>38</sup>but He whom I find righteous shall live by faith, and if he shrinks back, My soul is not pleased with him." <sup>39</sup>However, we are not of those who shrink back so as to perish, but of those who by faith preserve the soul.

**11** BUT FAITH FORMS A SOLID ground for what is hoped for, a conviction of unseen realities.<sup>m</sup> <sup>2</sup>The men of old gained approval by it.

<sup>3</sup>By faith we understand that the worlds were put in order at God's command so that what we now see did not come from visible things.

<sup>4</sup>By faith Abel brought God a sacrifice superior to that of Cain,<sup>n</sup> and on account of faith he was witnessed to as being righteous; for God acknowledged his gifts, and though he died, by faith he is still speaking.

<sup>5</sup>By faith Enoch was transferred, so that he did not see death, and was not found because God transferred him; for previous to his passing over, so it is recorded, he was pleasing to God. <sup>6</sup>But without faith it is impossible to give Him pleasure; for he who comes to God must believe that He exists and that He becomes the Rewarder of those who search for Him.<sup>o</sup>

<sup>7</sup>By faith Noah, when divinely instructed about things that were not yet in sight, devoutly constructed the ark for the saving of his family; by which faith he passed sentence on the world,<sup>p</sup> while he fell heir to the righteousness that springs from faith.

<sup>8</sup>By faith Abraham obeyed, when he was called to go out to a place which by and by he was to receive for an inheritance, and he migrated without any idea where he was going. <sup>9</sup>By faith he lived around in the land of promise as in a foreign country, lodging in

h) By Christ's atoning blood, as priests were dedicated with blood.

i) Quitting one local church to attend another, thus being helpful in none.

j) Christ's saving grace is neutralized by want of repentance, and repentance should be deeper where truth is known better. k) Persecution shortly after conversion. l) Hab. 2:3, 4.

m) No definition, but appreciation of faith's workings.

n) No doubt Abel felt deeper devotion, but his offering life or blood enters in, too.

o) Friendship and trust are essentials of such faith.

p) Which derided him, and consequently perished.

tents, as did Isaac and Jacob who were joint heirs with him of the same promise. <sup>10</sup>For he was looking for the city with solid foundations, whose Architect and Builder is God.

<sup>11</sup>Also by faith Sarah personally received potency for conception and that when past the normal age, because she regarded the Promiser trustworthy. <sup>12</sup>And so from one person, and he already impotent, there were born descendants as the stars of heaven in numbers and countless as the sand on the seashore.

<sup>13</sup>Controlled by faith all these went to their death without realizing the promises, but scanning and hailing them from a distance, all the while confessing that they were guests and visitors on the earth.

<sup>14</sup>Now, people who make such remarks make it plain that they are looking for a home country, <sup>15</sup>and if they had in mind that country from which they came away, they would have had a chance to return. <sup>16</sup>But now they are longing for a better, that is, a heavenly country; accordingly, God is not ashamed of them — of being called their God. In fact, He has gotten a city ready for them.

<sup>17</sup>By faith Abraham, when tested, brought Isaac for an offering. Yes, the recipient of the promises offered his only son, <sup>18</sup>of whom it had been said, "Your descendants shall be mentioned in Isaac."<sup>u</sup> <sup>19</sup>For he reasoned that God was able to raise him from the dead, from which in exposing him to death he did receive him back.

<sup>20</sup>By faith Isaac gave Jacob and Esau his blessing for their future. <sup>21</sup>By faith Jacob, at the point of death, blessed each of Joseph's sons<sup>r</sup> and bowed in prayer on the top of his staff. <sup>22</sup>By faith Joseph, as he came to the end, had in mind the exodus of the Israelites, and gave instructions regarding his bones.

<sup>23</sup>By faith Moses, on being born,

was hid by his parents for three months because they saw he was a well-formed babe and they were not awed by the king's order.

<sup>24</sup>By faith Moses, when mature, refused to be called a son of Pharaoh's daughter, <sup>25</sup>and preferred sharing maltreatment with the people of God rather than enjoying the short-lived pleasures of sin,<sup>s</sup> <sup>26</sup>for he considered the contempt, such as came to Christ, a greater wealth than the treasure of Egypt. Indeed, he fixed his eye on the final recompense.

<sup>27</sup>By faith he took his leave from Egypt, unawed by the king's anger,<sup>t</sup> for he held on to the Invisible as seeing Him.

<sup>28</sup>By faith he instituted the Passover and the sprinkling of the blood, so that the destroyer might not touch their first-born.

<sup>29</sup>By faith they crossed the Red Sea as on dry land — and when the Egyptians tried it, they were swallowed up.

<sup>30</sup>By faith the walls of Jericho fell down after they had been circuted for seven days.

<sup>31</sup>By faith Rahab, the innkeeper,<sup>u</sup> did not perish with those who would not believe; for she had received the spies in peace.

<sup>32</sup>And what more shall I say? For time would fail me to go on narrating about Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets, <sup>33</sup>who through faith overcame kingdoms, administered justice, procured promised blessings, shut the mouths of lions,<sup>v</sup> <sup>34</sup>quenched the power of fire,<sup>w</sup> escaped the biting of the sword, were made powerful when they had been weak, became mighty in war, hurled back foreign armies.

<sup>35</sup>Women received back their dead by resurrection.<sup>x</sup> Others, who refused release, so they might procure a better resurrection, were stretched and broken on the wheel. <sup>36</sup>Still others took the test of mockings and floggings, yes, of

q) In the covenant program Ishmael did not count.

r) Manasseh and Ephraim, each inheriting equally with their father's brothers.

s) Court life and prerogatives became sins for Moses in view of his people's distress. In sharing his people's lot he resembled Christ. t) He was more awed by the Lord.

u) Only if all female innkeepers were immoral may the usual translation stand. v) Daniel.

w) His three companions. x) I Kings 17:8-24; II Kings 4:18-37.



shackles and prisons, too.<sup>y</sup> <sup>37</sup>They were stoned; they were tempted to sin; they were sawed in two; they were murdered with the sword. In sheepskins and in goatskins they roamed about, destitute, oppressed, maltreated — <sup>38</sup>the world was not worthy of them,<sup>z</sup> those wanderers in deserts and mountains and caverns and fissures of the earth.

<sup>39</sup>And all these, while winning divine approval through their faith, did not procure the promised blessing; <sup>40</sup>for God had in view something better on our behalf, so that without us<sup>a</sup> their consummation might not be attained.

**12** SO THEN, ENCIRCLED AS WE ARE with such a great cloud of witnesses<sup>b</sup> all about us, let us get rid of every impediment and our besetting sin, and let us run steadily the course mapped out for us, <sup>2</sup>with our eyes on Jesus, the Cause and Completer of our faith who, in view of the joy that lay ahead for Him, submitted to the cross, thought little of the shame, and is seated at the right hand of the throne of God. <sup>3</sup>Compare your experience with His, who was willing to stand so much contradicting from the sinners against Himself, so that your souls may not wear out with despondency.

<sup>4</sup>You have in your struggling against sin not yet resisted so it cost you blood,<sup>c</sup> <sup>5</sup>and you have been forgetful of the appeal that reasons with you as with sons:<sup>d</sup> "My son, do not think lightly of the Lord's discipline, neither feel fainthearted under His reproof; <sup>6</sup>for the Lord disciplines the person He loves and punishes every son whom He acknowledges." <sup>7</sup>You must endure for the sake of correction; God is treating you as sons. For what sort of son is it whom the father does not discipline? <sup>8</sup>If you receive no correction, such as all sons share, then you are illegitimates and not sons.

<sup>9</sup>Now, if we were corrected by our human fathers and respected them,

shall we not far rather submit to our spiritual Father and enjoy life? <sup>10</sup>For while they for a few days disciplined us as they saw fit, He does it for our benefit, so that we may share in His holiness. <sup>11</sup>Of course, all discipline seems at the time not enjoyable but painful; later on, however, it affords those schooled in it the peaceful fruitage of an upright life.

<sup>12</sup>So, straighten out your listless hands and your shaky knees;<sup>e</sup> <sup>13</sup>step out straight ahead with your feet,<sup>f</sup> so that lame legs may not be dislocated but rather grow healthy.

<sup>14</sup>Seek eagerly for peace with everyone and for holiness without which no one shall see the Lord. <sup>15</sup>See to it that no one falls short of divine grace; that no one cultures a root of bitterness to cause a disturbance by which the majority shall be contaminated;<sup>g</sup> <sup>16</sup>that none is unchaste or profane like Esau, who for a single meal handed over his own birthright. <sup>17</sup>For you know how afterward, when he wanted to inherit the blessing, he was rejected, because he found no place for recalling the decision,<sup>h</sup> although with tears he sought for the blessing.

<sup>18</sup>In fact, you have not come up to something tangible, a blazing fire and gloom, darkness and storm, <sup>19</sup>to trumpet sound and audible words, the hearers of which implored that no further message be brought them, <sup>20</sup>for they could not bear the injunction, "Even if an animal touches the mountain it must be stoned."<sup>i</sup> <sup>21</sup>And the phenomenon was so dreadful that Moses said, "I am terrified and trembling."<sup>j</sup>

<sup>22</sup>Instead, we have come up to Mount Zion, the city of the living God, the heavenly Jerusalem, to ten thousands of angels in festal gathering, <sup>23</sup>and to the church of the first-born<sup>k</sup> whose names are enrolled in heaven, and to God the Judge of all, and to the spirits of the righteous who have reached perfection,<sup>l</sup> <sup>24</sup>and to Jesus, the

y) Jeremiah. z) Or as Jesus put it, they were worth more than a whole universe.

a) The church is the hope of Israel come true. b) "Marturos," witness, hence soon "martyr."

c) Probably similar to our "sweat and blood"—with terrific earnestness.

d) Prov. 3:11, 12, where David seems to teach Solomon. e) Isa. 35:3. f) Prov. 4:25, 26.

g) One discordant note spoils the music, Deut. 29:18.

h) He could not persuade his father Isaac to change. i) Ex. 19:12, 13.

j) Deut. 9:18, 19; cf. Acts 7:32. k) Born before us, now in heaven. l) The redeemed in glory.

Mediator of a new covenant, and to the sprinkled blood that tells of better things than that of Abel.<sup>m</sup>

<sup>25</sup>Be careful not to reject the Speaker;<sup>n</sup> for if those people did not escape, who rejected the teacher of God's will on earth, how much less shall we, if we discard the Speaker from heaven.

<sup>26</sup>His voice then shook the earth, but now it is announced, "Once more I will shake, not only the earth, but heaven as well."<sup>o</sup> <sup>27</sup>This phrase, "Once more," indicates the final removal of everything shaken — made things, so that the unshaken things may remain.<sup>p</sup>

<sup>28</sup>Let us, therefore, be grateful that the kingdom we have received is unshaken, for which we serve God acceptably with reverence and awe. <sup>29</sup>For our God is a consuming fire.

**13** LET BROTHERLY LOVE CONTINUE. <sup>2</sup>Do not grow negligent in the hospitality by which some were entertaining angels without knowing it. <sup>3</sup>Keep in mind the prisoners as if you were in prison with them, and the maltreated as suffering physically yourselves.

<sup>4</sup>Let marriage be held in honor by all and the marriage bed unpolluted; for God will judge the unchaste and adulterous.

<sup>5</sup>Let your conduct be free from the love of money. Let what there is suffice, for He has said, "I will neither give you up nor ever at all desert you,"<sup>q</sup> so that we are to say boldly, "The Lord is my Helper, I will not fear! What can man do to me?"

<sup>7</sup>Bear in mind your leaders, who spoke to you God's message; observe how they closed a well-spent life, and copy their faith: <sup>8</sup>Jesus Christ the same yesterday, today, and forever.<sup>r</sup>

<sup>9</sup>Be not moved from your moorings by all sorts of strange teachings; for it is well to have the heart strengthened by grace, rather than by ritualistic

meals from which devotees derived no benefit. <sup>10</sup>We have an altar<sup>r</sup> of which those that worshiped in the tabernacle have no right to eat; <sup>11</sup>for the bodies of those animals, whose blood was carried by the high priest into the Holiest for sin, were burned outside the camp.

<sup>12</sup>So Jesus, too, suffered outside the gate, so that He might sanctify the people by His own blood. Accordingly, <sup>13</sup>let us go out to Him outside the camp, bearing His disgrace — <sup>14</sup>for we have here no permanent city; instead, we are seeking the future one. <sup>15</sup>Let us then through Him at all times present a praise offering to God, which is the fruit of lips that make confession in His name.

<sup>16</sup>Do not forget the benevolences and contributions; for with such sacrifices God is well pleased.

<sup>17</sup>Obeey your leaders and yield to them, for they are attentive about your souls as they must give account. Have them do so joyfully and not with regrets, for that would be hurtful to you.

<sup>18</sup>Pray for us, for we are confident of having a clear conscience. In every respect we want to behave nobly. <sup>19</sup>I beg of you to do this now specially so that I may be the sooner restored to you.<sup>s</sup>

<sup>20</sup>Now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep,<sup>t</sup> through the blood of the everlasting covenant,<sup>u</sup> <sup>21</sup>fit you out with everything good to do His will, working within us through Jesus Christ what is well-pleasing in His sight. To Him be glory forever and ever. Amen.

<sup>22</sup>I call on you, brothers, to listen patiently to this message for your encouragement, for I have written you briefly. <sup>23</sup>Take notice that our brother Timothy has been freed.<sup>v</sup> Along with him, if he comes here shortly, I will see you.

m) Abel's blood cried for vengeance, Gen. 4:10. n) God Himself. o) Hag. 2:6, 21.

p) The material passes, the spiritual remains.

q) He is steadfast; we should not be fickle. So are Christian teachings eternal.

r) The mercy seat, divine grace in Christ and not observance of sacrificial meals.

s) This and later suggestions have a Pauline ring to them. t) Isa. 63:11. u) Zech. 9:11.

v) The only Scriptural reference to his imprisonment.

<sup>24</sup>Extend our greetings to all your Italian believers send you greetings.<sup>x</sup>  
leaders and to all the saints.<sup>w</sup> The <sup>25</sup>Grace be with you all. (Amen.)

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w) The epistle is addressed not primarily to the leaders but to the members, or to members and leaders. There seem to have been more churches than one and greetings were conveyed to such.  
x) If this letter is to Rome, then the local Italian colony's Christians send greetings; if from Rome, then all believers there. Many scholars hold that the epistle was written from Italy to Jewish converts in Palestine before the destruction of the temple.

# THE GENERAL EPISTLE OF JAMES

From Jerusalem, probably not before 50 A.D.

**1** JAMES,<sup>a</sup> A SERVANT OF GOD AND of the Lord Jesus Christ, to the twelve tribes in the Dispersion,<sup>b</sup> Greeting.

<sup>2</sup>Consider it wholly joyful, my brothers, when you get involved in all sorts of trials, <sup>3</sup>well aware that the testing of your faith brings out steadfastness. <sup>4</sup>But let steadfastness have full play, so that you may be completed and rounded out with no defects whatever.

<sup>5</sup>If any one of you lacks wisdom, let him ask God, who gives to everyone without reserve and without faultfinding, and it will be granted him. <sup>6</sup>But he should ask in faith with never a doubt; for one who doubts resembles a wave of the sea that is driven and tossed by the wind. <sup>7</sup>Let not that man imagine he will receive anything from the Lord; <sup>8</sup>a double-minded man he is, unsteady in all his ways.

<sup>9</sup>Let the lowly brother, however, be proud of his high position, <sup>10</sup>and the wealthy<sup>c</sup> of his humble place, because he shall fade out like a grass-blossom.<sup>d</sup>

<sup>11</sup>The sun rises with its glowing heat and withers the herb; its flower drops off and its lovely appearance is ruined. So shall the wealthy waste away in his pursuits.

<sup>12</sup>Blessed is the man who stands up under trial; for when he has stood the

test, he will receive the crown of life that is promised to those who love Him. <sup>13</sup>Let no one who is tempted say, "I am tempted of God," for God cannot be tempted by evil, and He tempts no one. <sup>14</sup>But each person is tempted when he is drawn away and enticed by his own lusts. <sup>15</sup>Then, when the passion has conceived, it gives birth to sin, and the sin, when it reaches maturity, produces death.<sup>e</sup>

<sup>16</sup>Be not misled, my dear brothers. <sup>17</sup>Every beneficent gift and every perfect present is from above; it descends from the Father of lights, with whom no variation occurs nor shadow cast by turning. <sup>18</sup>Voluntarily I He gave us birth by the word of truth,<sup>f</sup> so that we might be a kind of first fruits of His creatures.

<sup>19</sup>Get this, my dear brothers: Let everyone be quick to listen, slow to talk, slow to get angry; <sup>20</sup>for man's anger does not promote God's righteousness. <sup>21</sup>So, get rid of everything vile and the outgrowth of evil, and in a gentle heart have the word implanted that contains the power to save your souls. <sup>22</sup>But become doers of the word,<sup>g</sup> and not deluders of yourselves by merely listening; <sup>23</sup>for whoever hears the message without acting upon it, is similar to the man who observes his own face in a mirror; <sup>24</sup>he takes a look at himself and goes off, then promptly forgets how he looks. <sup>25</sup>But whoever

a) Probably, with Jude, half brother of Jesus, Matt. 13:55; Mk. 6:3; was president of the Jerusalem church, Acts 15. This letter may date before that time. b) Not Christian Jews only.

c) Financially poor or rich. d) His glory in this world fades away.

e) Ultimately not Satan or human nature but the inner self is responsible.

f) The Spirit's instrument to reach the soul, so vs. 21.

g) As you accept Christian truth, put it into practice.

looks seriously<sup>h</sup> into the perfect law of liberty and is faithful to it, who is not a forgetful listener but an active worker, that person will be blessed in his practice.

<sup>26</sup>Whoever supposes he is religious without bridling his own tongue, but instead deluding his own heart, that person's religion is useless. <sup>27</sup>Pure and unsoiled religion in agreement with God the Father is this: To look after orphans and widows in their trouble and to keep personally free from the smut of the world.<sup>i</sup>

**2** MY BROTHERS, DO NOT COMBINE faith in Jesus Christ our glorious Lord with partiality. <sup>2</sup>For should there enter into your meeting a gold-ringed man in splendid clothes, and there enter also a poor man shabbily clad, <sup>3</sup>and you pay attention to the one well-dressed and say, "Have a good seat here!" and to the poor one you say, "You stand there" or, "Sit down on the floor by my feet," <sup>4</sup>are you not discriminating among your own and become judges with evil deliberations?

<sup>5</sup>Listen, my dear brothers! Has not God chosen the poor in the world to be wealthy in faith, and to be heirs of the kingdom He has promised to those who love Him? <sup>6</sup>But you have dishonored the poor. Do not the rich dominate you and personally drag you into the courts? <sup>7</sup>Do they not slander the noble name by which you are distinguished? <sup>8</sup>If you really observe the royal law according to the Scripture, "You must love your neighbor as yourself," you behave beautifully. <sup>9</sup>But if you show partiality, then you are practicing sin; you stand convicted by the Law as culprits.

<sup>10</sup>For whoever observes the whole Law, but slips in one point, becomes guilty in every respect.<sup>j</sup> <sup>11</sup>For He who said, "Do not commit adultery," also said, "Do not kill." So, in case you commit no adultery, but you kill, you have become a breaker of the Law. <sup>12</sup>Speak and act in such a way as be-

fits people who are to be judged by the law of liberty. <sup>13</sup>For the judgment is merciless to those who have practiced no mercy,<sup>k</sup> whereas mercy triumphs over judgment.

<sup>14</sup>What is the use, my brothers, for anyone to say he has faith, if he fails to act on it? His faith cannot save him, can it? <sup>15</sup>If a brother or sister is poorly clad and lacks the day's nourishment, <sup>16</sup>but one of you says to them, "Go away in peace; get warmed and get fed," without supplying them with their bodily needs, what is the use? <sup>17</sup>Exactly so the faith that issues in no works is in itself dead.

<sup>18</sup>Someone, however, may say, "You have faith and I have works." Show me your faith without its practices and I will show you my faith through the practices.<sup>l</sup> <sup>19</sup>Do you believe there is one God? Very well; the demons believe, too, and they shudder. <sup>20</sup>But do you want to know, O unproductive man, how faith without works is delinquent? <sup>21</sup>Was not our father Abraham made righteous due to his works when he offered up his son Isaac on the altar? <sup>22</sup>You see how his faith cooperated with his works and how faith reached its supreme expression through his works. <sup>23</sup>So the Scripture came true that says, "Abraham believed in God and it was accounted to him for righteousness" and he was called God's friend.<sup>m</sup>

<sup>24</sup>You see that a person is pronounced righteous due to his works and not on account of faith alone. <sup>25</sup>Similarly, too, was not Rahab the innkeeper accounted righteous due to her works, when she entertained the messengers and sent them off by a different road? <sup>26</sup>For as the body is dead without the spirit, so faith also is dead without works.

**3** NOT MANY OF YOU SHOULD BECOME teachers, my brothers, for you know we are assuming the more accountability; <sup>2</sup>because we all make many a slip. Whoever makes no slip of

h) Bending to look as when John looked into the empty tomb.

i) Not a definition, but stating a phase of it. j) Is a lawbreaker.

k) No forgiveness to those who do not forgive.

l) No proof of faith except practice. Clearly "works" in James' mind are not related to Law but to saving grace; they flow from faith.

m) Gen. 15:6; Isaiah 41:8. One who practices mercy need not fear judgment.

the tongue is certainly a perfect man, able as well to control his entire body. <sup>3</sup>When we put the bits into horses' mouths to make them obey us, we guide their whole bodies. <sup>4</sup>Notice the ships, too, big as they are and driven by violent winds, how they are steered by a small rudder wherever the helmsman's whim determines. <sup>5</sup>So the tongue is a small organ and can talk big.

Think how great a forest an ever so small spark sets on fire. <sup>6</sup>The tongue also is a fire, a world<sup>n</sup> of wickedness. Among the members of our body the tongue is situated where it taints the whole body and sets on fire the whole machinery of existence,<sup>o</sup> while it is kindled by Gehenna.

<sup>7</sup>Every kind of animal, of bird, of reptile and of sea creature is tamed and has been tamed by human genius, <sup>8</sup>but no human being is able to tame the tongue — this undisciplined mischief so full of deadly poison. <sup>9</sup>We praise the Lord and Father with it; we also curse men with it who were made in the likeness of God. <sup>10</sup>From the same mouth blessing and cursing proceed.

This is not right, my brothers; it must not be that way. <sup>11</sup>The spring does not well up sweet and bitter water from the same cleft, does it? <sup>12</sup>Nor is it possible, is it, my brothers, for a fig-tree to bear olives, or for a vine to bear figs? Neither can salt produce fresh water.<sup>p</sup>

<sup>13</sup>Who among you is wise and understanding? Let him show by his good behavior that his actions are carried on with unobtrusive wisdom.<sup>q</sup> <sup>14</sup>But if you cherish bitter jealousy and rivalry in your hearts, do not pride yourselves in it and play false to the truth. <sup>15</sup>Such wisdom does not come down from above; instead it is earthly, animalistic, demonic, <sup>16</sup>for where jealousy and rivalry exist, there will be confusion and everything base.

<sup>17</sup>But the wisdom from above<sup>r</sup> is first of all pure, then peaceable, courteous, congenial, full of mercy and good fruits, impartial and unpretentious. <sup>18</sup>And the harvest, which righteousness yields to the peacemakers, comes from a sowing in peace.

**4** WHERE DO CONFLICTS AND FIGHTINGS among you originate? Do they not spring from your passions that are at war in your organs?<sup>s</sup> <sup>2</sup>You covet and you do not acquire; you murder<sup>t</sup> and you quarrel and you cannot get hold; you fight and you battle and you do not possess, because — you do not pray. <sup>3</sup>You ask and you do not receive, because you ask wrongly; you want to spend it on your dissolute pleasures.

<sup>4</sup>Do you not realize, you apostates, that the friendship of this world means enmity toward God? So, whoever determines to be a friend of the world takes his stand as God's enemy. <sup>5</sup>Or do you suppose the Scripture speaks to no purpose? The Spirit, which took up His abode in us, yearns jealously over us.<sup>u</sup> <sup>6</sup>But He affords the more grace, for it says, "God opposes the haughty, but He grants grace to the humble-minded."

<sup>7</sup>So then submit yourselves to God. Resist the devil and he will flee from you. <sup>8</sup>Draw near to God and He will draw near you. Clean your hands, you sinners, and purify your hearts, you of divided interests. <sup>9</sup>Feel your misery and grieve and cry. Let your laughing be turned to sorrow and your enjoyment to dejection. <sup>10</sup>Take a low position before the Lord and He will set you high.

<sup>11</sup>Do not malign one another, brothers. One who maligns or criticizes his brother, maligns the Law and criticizes the Law<sup>v</sup> but if you criticize the Law you are not its practitioner but its judge. <sup>12</sup>There is one Lawgiver and Judge—He who has power to save and to

n) Quite in the modern sense, an untold amount.

o) Unfit speech reacts harmfully on the speaker, Mk. 7:15, 20, 23.

p) With God as our source, unfit speech is monstrous; it denies Him.

q) Not only faith, but wisdom is shown by conduct. r) God-given, therefore relating life to God.

s) Much like Paul's "flesh against the spirit." Rom. 7.

t) By hating—Matt. 5:21, 22; 1 Jn. 3:15, which reacts fatally on the hater.

u) No quotation, but a summary of Old Testament teachings: God wants all of a person, our undivided loyalty. v) Quoted ch. 2:8—the law of love, by which he may be won back.

destroy. But who are you to be judging your neighbor?

<sup>13</sup>Come on, you who say, "Today or tomorrow we will go into this or that city and spend a year there to transact business and to make money," <sup>14</sup>when you have no idea about tomorrow. What is your life? A vapor you are, that appears for a little while and disappears. <sup>15</sup>Instead you ought to say, "If the Lord wills and we live we shall do this or that." <sup>16</sup>But as it is, you boast in your presumptions; all of which boasting is wicked. <sup>17</sup>So, then, to the person who knows enough to do right and fails to do it, to him it is sin.

**5** COME ON YOU WEALTHY,<sup>w</sup> WEEP with loud wailings about the miseries that are coming upon you. <sup>2</sup>Your hoarded wealth is ruined and your clothes have become moth-eaten; <sup>3</sup>your gold and silver are covered with rust<sup>x</sup> and their rust will be evidence against you. As fire that you have stored up against the last days,<sup>y</sup> it will consume your flesh.

<sup>4</sup>See, the pay of the workmen that mowed your fields, which you have withheld from them, is crying mightily, and the cries of the reapers have entered the ears of the Lord of Hosts. <sup>5</sup>You have been living an easy life in the land; you have given yourselves up to pleasures; you have fattened your hearts for the day of slaughter.<sup>z</sup> <sup>6</sup>You have condemned, you have murdered the upright without his resisting you.

<sup>7</sup>So, endure patiently, brothers,<sup>a</sup> until the coming of the Lord. Note how the farmer awaits the precious produce of the soil, keeping patient about it until it gets the early and the late rains. <sup>8</sup>So you keep waiting patiently; fortify your hearts, for the coming of the Lord is near.

<sup>9</sup>Do not complain against one another, brothers, so you may not come under judgment. See, the Judge has stationed Himself at the doors. <sup>10</sup>Take, brothers, for your example of ill-treatment that was patiently endured, the prophets who spoke in the Lord's name, <sup>11</sup>whom we call blessed for their way of enduring. You have learned of Job's patience and have noticed what conclusion the Lord effected; because the Lord is deeply sympathetic and merciful.

<sup>12</sup>Above all, my brothers, do not swear, either by heaven or by the earth or any other oath; but let your yes be yes, and your no, no; so you may incur no judgment.

<sup>13</sup>Is any of you suffering trouble? Let him pray.<sup>b</sup> Is anyone feeling cheerful? Let him sing psalms. <sup>14</sup>Is anyone of you ill? Let him call in the elders<sup>c</sup> of the church and let them pray over him and in the name of the Lord anoint him with olive oil.<sup>d</sup> <sup>15</sup>The prayer of faith will restore the sick one and the Lord will raise him up. And in case he has committed sin, it will be removed from him.

<sup>16</sup>So, confess your sins to each other and pray for one another, that you may be cured.<sup>e</sup> The earnest prayer of a righteous person has great effect. <sup>17</sup>Elijah was a man of similar weakness with us and he prayed an earnest prayer that it should not rain; then there fell no rain on the ground for three years and six months. <sup>18</sup>Again he prayed earnestly and heaven gave rain and the soil yielded its produce.<sup>f</sup>

<sup>19</sup>My brothers, in case one of you strays from the truth and someone brings him back, <sup>20</sup>let him be assured that he who turns a sinner back from the wandering of his way does save his soul from death and covers up a great number of sins.<sup>g</sup>

w) All rich Hebrews are addressed and not converts only. Isaiah and Habakkuk are freely quoted. x) The coveted enjoyment eludes you. y) Just preceding Christ's return, see vs. 8.

z) As animals are fattened, not for their own enjoyment, but for the butcher.

a) The converts are specially in mind again. b) Instead of swearing.

c) The spiritual leaders who, if Christlike, will deeply sympathize with suffering members and who also have power with God.

d) So at Christ's suggestion the disciples did, Mk. 6:13. Oil is medicinal, Isa. 1:6; Lk. 10:34. But heartfelt prayer must accompany its application.

e) Discord was and is a source of illness; removal of it fosters healing. Obviously, wrong done another must be acknowledged to the one wronged. No confession to a priest or to a group is here intimated.

f) We Christians feel therefore encouraged to include atmospheric conditions in our prayers; but considering general rather than personal needs.

g) More important than physical healing, hence more deserving our prayer.

# THE FIRST GENERAL EPISTLE OF PETER

From Babylon, or from Rome, 64-65 A.D.

**1** PETER, AN APOSTLE OF JESUS Christ, to the pilgrims<sup>a</sup> of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia,<sup>b</sup> <sup>2</sup>chosen in agreement with the foreknowledge of God the Father, and consecrated by the Spirit to be obedient to Jesus Christ,<sup>c</sup> and to be sprinkled with His blood: Grace to you and peace in increasing measure.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ,<sup>d</sup> who with His ample mercy has given us new birth into a life of hope, due to the resurrection of Jesus Christ from the dead — <sup>4</sup>a birth into an immortal, unsullied and unfading inheritance that is kept safely in heaven for you, <sup>5</sup>who by the power of God are protected through faith for a salvation that is ready to be revealed in the closing period.

<sup>6</sup>Be cheerful on this account, although now for a little while, if it must be, you are distressed by various trials, <sup>7</sup>so that your tested faith, far more precious than perishable gold that is tested by fire, may prove to be for praise and glory and honor, when Jesus Christ is revealed, <sup>8</sup>whom having not seen, you love. In Him you have faith, though now you do not look at Him, and you exult with inexpressible and heavenly joy, <sup>9</sup>while you

procure the salvation of your souls as the goal of your faith.

<sup>10</sup>About this salvation the prophets, who prophesied of the blessing intended for you, <sup>11</sup>made inquiry and research to find out to whom or to what time the Spirit of Christ within them pointed, when it predicted the sufferings that were destined for Christ, and the glories along with them. <sup>12</sup>To them it was disclosed that they were rendering their ministries not for themselves, but for you — the announcements that are now made to you by those who through the Holy Spirit sent from heaven have been bringing you the good news, such as angels long to stoop and look into.<sup>e</sup>

<sup>13</sup>Bracing up, therefore, your minds for action and perfectly composed, fix your hope altogether on the grace that will be coming to you when Jesus Christ is revealed.<sup>f</sup> <sup>14</sup>As obedient children do not shape your lives by the passions that controlled you in your previous ignorance; <sup>15</sup>instead, as the One who called you is holy, so should you personally become holy in all your conduct; <sup>16</sup>for it is written, "You shall be holy, because I am holy!"<sup>g</sup>

<sup>17</sup>Besides, if you address Him as Father, who impartially judges according to each one's work, you need to behave reverently during your pilgrim-

a) With Palestine their real home. b) All in Asia Minor.

c) Our salvation the program of God Triune.

d) Jesus included us, Jn. 20:17, but His is a higher relationship to the Father than ours.

e) Symbolized by the stooping cherubim above the mercy seat of the ark of the covenant.

f) As Christ suggests for His return, Lk. 12:35, 36. g) Lev. 11:44.



age,<sup>h</sup> <sup>18</sup>well aware that you have been ransomed from your useless ways such as traditionally came down from your forefathers, not with perishables such as silver or gold, <sup>19</sup>but with the precious blood of Christ as that of a flawless and spotless lamb — <sup>20</sup>provided, to be sure, before the foundation of the world, but disclosed at the end of times<sup>i</sup> for your sakes, <sup>21</sup>who through Him are believers in God, who raised Him from the dead and gave Him glory. So your faith and hope rest in God.

<sup>22</sup>With your souls purified by obeying the truth that issues into unpretended love of the brotherhood, you should most cordially and consistently love one another. <sup>23</sup>For you have been born again, not from a perishable, but from an imperishable sperm through the living and lasting message of God;<sup>j</sup> for, <sup>24</sup>"All flesh is as grass and all its glory as a grass flower; the grass withers and the bloom drops off, <sup>25</sup>but the Word of the Lord endures forever." And this is the message that has been preached to you.

**2** SO, AS YOU LAY ASIDE ALL VICE and all deceit, all pretenses, envies and slanderings, <sup>2</sup>you will, like newborn babes, be thirsty for the unadulterated, thought-nourishing milk, so that by its use you may grow up to salvation — <sup>3</sup>presuming you have tasted how helpful the Lord is.

<sup>4</sup>Coming to Him, a living Stone rejected, it is true, by men, but elected of God and precious, <sup>5</sup>be yourselves built up as living stones into a spiritual house, a dedicated priesthood, so as to offer spiritual sacrifices that through Jesus Christ are well-pleasing to God.

<sup>6</sup>It is therefore contained in Scripture, "See, I place in Zion a chosen, honored cornerstone, and he who believes in Him shall never be put to shame."<sup>k</sup> <sup>7</sup>To you, then, who believe,

He is precious, but to the unbelieving, "The stone which the builders rejected, this has become the main cornerstone," <sup>8</sup>and "a stone to stub against and a rock to stumble over."<sup>l</sup> They stub their toes because they disbelieve the message; they are set that way.<sup>m</sup> <sup>9</sup>But you are a chosen race, a royal priesthood, a dedicated nation, a people of His acquisition, so that you may broadcast the perfections of Him who called you out of darkness into His marvelous light — <sup>10</sup>you who once were no people, but are now the people of God; who once experienced no mercy but are now enjoying mercy.

<sup>11</sup>I implore you, dear friends, as visitors and travelers to refrain from sensual urges such as war against the soul. <sup>12</sup>Conduct yourselves honorably among the Gentiles so that, although they may defame you as criminals, they may see your good works and glorify God in the day of visitation.<sup>n</sup>

<sup>13</sup>Be submissive to every human institution for the Lord's sake, whether to the king as supreme, <sup>14</sup>or to governors as commissioned by him to bring criminals to justice and to encourage the well-behaved. <sup>15</sup>For this is God's intention, that by behaving well you should silence the foolishness of thoughtless people. <sup>16</sup>Enjoy liberty, not by employing freedom to cover up wickedness; but as servants of God. <sup>17</sup>Treat everyone honorably; have love for the brotherhood; revere God; respect the king.<sup>o</sup>

<sup>18</sup>You domestics<sup>p</sup> should with unqualified respect be submissive to your masters, not only to the kind and considerate, but also to those unfair; <sup>19</sup>for this is grace, if with consciousness of God<sup>q</sup> one endures the pain of unjust sufferings. <sup>20</sup>For what merit is there in standing a beating for doing wrong? But if you bear patiently with suffering when you are doing right, this is pleasing to God.

h) Their ultimate home is heaven. i) In this new covenant age.

j) Rebirth through the Spirit by means of the message, which remains the Christian's food and drink. k) Isa. 28:16. l) Ps. 118:22; Isa. 8:14.

m) Unbelievers will stumble; it is an eternal law. n) When the Spirit influences them.

o) You obey God; obey His representatives.

p) Almost without exception slaves, and often personally superior to their masters.

q) Relate life to God and you are free.

## I PETER 2, 3 *Spiritual Woman's Adornment; Good Will the Christian's Mark*

<sup>21</sup>To such experience you have been called; for Christ, too, suffered for you and left behind an example, so that you might follow on in His footsteps: <sup>22</sup>Who committed no sin, neither was deceit found in His mouth, <sup>23</sup>who did not return the insult when He was insulted; who did not threaten when abused, but committed it to the Righteous Judge; <sup>24</sup>who personally in His own body carried our sins onto the cross, so that we might abandon our sins and live for righteousness. By His trickling bruises you are healed.

<sup>25</sup>For then you strayed like sheep, but now you have returned to the Shepherd and Guardian of your souls.

**3** IN SIMILAR WAY<sup>r</sup> YOU WIVES should be submissive to your own husbands, so that in case some husbands will not be persuaded by the message, they may without argument be won over by the conduct of their wives, <sup>2</sup>as they observe your chaste and respectful behavior. <sup>3</sup>Your adornment should not be on the outside — braided hair, putting on gold trinkets, or wearing attractive dresses;<sup>s</sup> <sup>4</sup>instead, the inner personality of the heart with the imperishable qualities of a gentle and quiet spirit, something of surpassing value in God's sight.

<sup>5</sup>For in this way the holy women who fixed their hope on God did of old adorn themselves, submissive as they were to their own husbands. <sup>6</sup>Sarah, for instance, obeyed Abraham, whom she called "master." Her genuine daughters you become insofar as you do right and are not terrorized by any fear.

<sup>7</sup>By the same token you men need to live understandingly with your wives as the weaker vessel and rendering them honor as joint heirs with you of the grace of life — so that your praying may not be disturbed.<sup>t</sup>

<sup>8</sup>Finally, let all of you be harmoni-

ous, sympathetic, loving as brothers, deeply compassionate, humbleminded, <sup>9</sup>returning no evil for evil or vituperation for vituperation. Quite to the contrary you will be blessing, because you are called for this, so as to inherit a blessing. For,<sup>u</sup> <sup>10</sup>"He who wants to enjoy life and to see happy days must silence his tongue from evil and his lips from uttering deceit. <sup>11</sup>He must turn away from vice and do right; he must search for peace and keep after it. <sup>12</sup>For the Lord's eyes are on the righteous and His ears are attentive to their prayer; but the Lord's face is set against those who practice evil."

<sup>13</sup>And who can hurt you if you become eager for the right? <sup>14</sup>But even in case you suffer on account of righteousness, you are blessed. Be neither terrified nor troubled by their threat; <sup>15</sup>but revere Christ in your hearts as LORD and be always ready to give a logical reply to everyone who asks you for a reason of the hope that is within you; but do it gently and respectfully. <sup>16</sup>Maintain a clear conscience so that, in case you are slandered,<sup>v</sup> those who falsely accuse your good Christian conduct may grow ashamed; <sup>17</sup>for it is better, if it be God's will, to suffer for doing right than for doing wrong.

<sup>18</sup>For Christ, too, once died for sinners, the just on behalf of the unjust, so that He might lead us up to God, put to death as He was physically but made alive spiritually. <sup>19</sup>Thus He<sup>w</sup> went and preached to the spirits in prison, <sup>20</sup>who were disobedient at the time when God's patience was delaying while Noah was constructing an ark in which a few, in fact eight souls, were brought safely through the water.

<sup>21</sup>Its counterpart, baptism, saves you nowadays, not by removal of physical filth, but by the earnest seeking of a conscience that is clear in God's presence, which is due to the resurrection of Jesus Christ, <sup>22</sup>who is at God's right

<sup>r</sup>) As previously suggested to citizens and to servants, relating life to God.

<sup>s</sup>) Not forbidden; Sarah and Rebekah wore them; but minor in comparison with Christian character traits. <sup>t</sup>) Husband and wife will bow jointly before God. <sup>u</sup>) Ps. 34:12-15.

<sup>v</sup>) There was much slandering of Christians by Gentiles.

<sup>w</sup>) Christ preaching to them through Noah, who, divinely bidden, preached to unbelievers. These, when Peter wrote this, were spiritual prisoners. If the slain Christ were meant, all souls in hell would have been included.

hand; for He went to heaven, and angels, authorities and powers are made subject to Him.

**4** SINCE CHRIST, THEN, HAS SUFFERED physically, you also must arm yourselves with the same attitude; for he, who has suffered physically, has gained relief from sin; <sup>2</sup>so that he no longer lives for human passions, but for the rest of his natural life he lives by what God wills. <sup>3</sup>For to have been practicing the ways of the Gentiles heretofore is quite enough — indulging in unbridled lusts, in passions, in drinking bouts, in carousings, in dissipations and forbidden idolatries.

<sup>4</sup>They are surprised that you are not running with them the same course of unbridled dissipation and they are abusing you for it; <sup>5</sup>but they must render account to Him who stands ready to judge the living and the dead. <sup>6</sup>For this reason the Gospel was preached to the dead,<sup>x</sup> so that, while judged with men physically, they might live with God spiritually.

<sup>7</sup>The end of all things is near; so, be serious-minded and be awake to the practice of prayer. <sup>8</sup>Above all else, cherish intense love for one another,<sup>y</sup> for love covers up a mass of sins. <sup>9</sup>Practice hospitality toward one another without grumbling. <sup>10</sup>Let each one serve the group to the measure of his endowment, as helpful managers of God's richly varied grace. <sup>11</sup>If speaking, let it be as God's suggestions; if serving, let it be with the strength that God supplies, so that in it all God may be glorified through Jesus Christ, to whom be the glory and the dominion for ever and ever. Amen.

<sup>12</sup>Be not surprised, dear friends, at the fiery test that is being applied to you, as if you were experiencing something odd. <sup>13</sup>Instead, be cheerful for sharing to some degree the sufferings of His Christ, so that at the revealing of His glory you may be triumphantly

cheerful. <sup>14</sup>If you are defamed for the name of Christ, you are blessed, because the Spirit of glory, yes, the Spirit of God, is resting on you.

<sup>15</sup>Of course, none of you should suffer as a murderer or a thief or a criminal or a meddler in others' affairs; <sup>16</sup>but if you suffer as a Christian, do not feel ashamed; but honor God with that name. <sup>17</sup>For the time has come for judgment to begin with God's household,<sup>z</sup> and if it starts with us, what will be the destiny of those who disobey the divine Gospel? <sup>18</sup>And if the righteous is saved with difficulty,<sup>a</sup> what chance have the impious and sinful?

<sup>19</sup>Accordingly, let those who are suffering in line with the will of God, entrust their souls to God, the faithful Creator, while practicing what is right.

**5** SO, AS A FELLOW ELDER AND A witness of Christ's sufferings, a sharer, too, in the glory that is to be revealed, <sup>2</sup>I appeal to the elders among you: shepherd God's flock that is with you,<sup>b</sup> not because you have to, but because with God you want to; not out of greed for gain, but eagerly; <sup>3</sup>not lording it over your charges, but becoming examples to your flock. <sup>4</sup>And with the appearing of the Chief Shepherd you will be awarded the never-fading crown of glory.

<sup>5</sup>So, too, the younger men shall defer to the older, while you all put on the service apron of humility toward each other,<sup>c</sup> because, "God sets Himself against the arrogant, but He grants grace to the humble." <sup>6</sup>Humble yourselves, therefore, under the mighty hand of God, so that He may in due time raise you up. <sup>7</sup>Throw all your anxiety onto Him, for His concern is about you.

<sup>8</sup>Be composed! Be on your guard! Your accuser, the devil, prowls around like a roaring lion in search of someone to devour.<sup>d</sup> <sup>9</sup>Firm in your faith, resist him, well aware that throughout the

x) Probably, "to those now dead"; a preaching before the flood, or before Christ's coming.

y) Like God's love that forgives. z) Ezek. 9:6. a) Under discipline.

b) Christ's commission to Peter, Jn. 21:17.

c) Peter has not forgotten the foot-washing in the Upper Room, our Lord's example for all time.

d) Job 1:7. Satan has made it his business to accuse believers to God and to dim their hope of grace, meanwhile tempting them at every opportunity.

## I PETER 5

## *Divine Strength Promised*

world sufferings of this kind are imposed upon your brotherhood.

<sup>10</sup>But the God of all grace, who has called you to His eternal glory in Christ (Jesus), will, after you have suffered awhile, personally equip, stabilize, strengthen and firmly establish you. <sup>11</sup>To Him be dominion forever and ever. Amen.

<sup>12</sup>I have written you this brief letter

with aid of Silvanus,<sup>e</sup> your faithful brother as I esteem him, to encourage you and to testify that this is the true grace of God; take your stand on it.

<sup>13</sup>Your joint-elect in Babylon<sup>f</sup> sends you greetings and so does my son Mark.<sup>g</sup> <sup>14</sup>Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus. Amen.

e) Silas who had been with Paul. There came a happy interchange of helpers.

f) Possibly historic Babylon, but more likely Rome.

g) Nephew of Barnabas, writer of the second Gospel.

# THE SECOND GENERAL EPISTLE OF PETER

If from Rome, then 68 A.D.

**1** SIMON PETER,<sup>a</sup> A SERVANT AND apostle of Jesus Christ, to those who through the righteousness of our God and Savior Jesus Christ have been allotted a faith as precious as ours;<sup>b</sup> <sup>2</sup>Grace and peace be yours in abundance through intimate acquaintance with God and with Jesus our Lord.

<sup>3</sup>For His divine power has bestowed on us every requisite for life and godliness, through knowing Him who called us to His own glory and virtue.<sup>c</sup>

<sup>4</sup>Through these there have been granted us great and precious promised blessings, so that by means of them you might become sharers of the divine nature, having escaped from the corruption in the world that arises from passion.

<sup>5</sup>For this very reason do your utmost to supplement your faith with virtue, your virtue with knowledge, <sup>6</sup>your knowledge with self-control, your self-control with patience, your patience with piety, <sup>7</sup>your piety with brotherly affection and your brotherly affection with love. <sup>8</sup>For if you possess these qualities increasingly, they will render your knowledge of our Lord Jesus Christ neither inactive nor unproductive; <sup>9</sup>while he, who is not furnished with these, is blind, short-visioned, oblivious of the cleansing from his former sins.

<sup>10</sup>Exert yourselves the more then, brothers, to confirm your calling and election,<sup>d</sup> for if you practice these things you will never stumble at all; <sup>11</sup>for so an entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be liberally provided for you.

<sup>12</sup>I will, therefore, take care always to remind you of these matters, even though you are aware of them and are steady-minded in the truth now available. <sup>13</sup>Still, I think it my duty, so long as I remain in this bodily tent, to keep you wide-awake by reminding you; <sup>14</sup>for I know that shortly my body will be put off, as our Lord Jesus Christ made clear to me.<sup>e</sup> <sup>15</sup>Besides, I will make every effort to enable each one of you to keep these things in mind after I am gone; <sup>16</sup>for when we acquainted you with the power and coming of our Lord Jesus Christ we were not accepting the authority of cleverly devised fables. On the contrary, we were eyewitnesses of His majesty, <sup>17</sup>for as He was receiving honor and glory from God the Father, such a voice was borne to Him from the supreme glory, "This is My Son, My Beloved, in whom I am delighted." <sup>18</sup>And we heard this voice borne to us from heaven, when we were with Him on the sacred mountain.<sup>f</sup>

<sup>19</sup>So we have the prophetic message

a) There is no strong evidence that the second century church used this letter, but Origen, the outstanding Christian scholar at the beginning of the third century, evidences it was then accepted and used. b) Including therefore all believers through the ages. c) To be like Christ, hence the need of following up faith with the virtues suggested in vs. 5-7. Then more and more we share divine qualities. d) Faith vitalized by practice. e) Jn. 21:18. f) Of transfiguration.

## II PETER 1, 2

## *False Teachers and Their Followers Doomed*

reaffirmed,<sup>5</sup> to which you do well to pay attention as you would to a light that shines in a dark place until the day dawns and the Daystar arises in your hearts,<sup>20</sup> with this most clearly understood, that no prophetic Scripture can be explained by one's unaided mental powers.<sup>21</sup> Because no prophecy ever resulted from human design, instead, holy men from God spoke as they were carried along by the Holy Spirit.

**2** BUT THERE WERE ALSO FALSE prophets among the people, just as there will be false teachers among you; the kind that will shrewdly introduce ruinous heresies, even denying the Master who bought them, and so bringing on themselves swift destruction.<sup>2</sup> Many will follow along in their shameless ways, on whose account the way of truth will be maligned.<sup>3</sup> Motivated by greed, they will exploit you with their counterfeit arguments.

From of old their sentence has been hanging over them and their destruction has not been dormant.<sup>4</sup> For if God did not spare sinning angels, but committed them to the black dungeons of Tartarus<sup>h</sup> to be kept for judgment,<sup>5</sup> neither spared the old world, but preserved Noah, a preacher of righteousness, and seven with him, when He brought a flood upon a godless world,<sup>6</sup> and as He condemned the cities of Sodom and Gomorrah by turning them to ashes — an example to show the godless what is to happen to them —<sup>7</sup> and rescued upright Lot, wearied as he was by the immoral behavior of the lawless —<sup>8</sup> for day after day as that righteous man lived among them, his upright soul was tortured at seeing and hearing their lawless doings —<sup>9</sup> then the Lord knows how to rescue the godly from temptation and to keep the wicked under chastisement against the day of judgment.

<sup>10</sup>Which is specially true of those who yield to the sensual, indulge in

polluting passions and despise authority. Bold, headstrong as they are, they have no qualms at libeling glorious beings;<sup>11</sup> whereas angels, far superior to them in strength and might, bring no defaming charge against such before the Lord.<sup>12</sup> These, however, like irrational brutes that are naturally born to be caught and killed, while maligning what they do not know, will also be destroyed by their own corruption;<sup>13</sup> they will be rewarded by their own wickedness.

Gluttony during the day is their idea of enjoyment; they are foul blots and blemishes that stuff themselves at your tables by means of their deceptions.<sup>14</sup> They have their eyes full of adultery and never-satisfied sin. They lure unsteady souls. Their hearts are practiced in greed — children of a curse! <sup>15</sup>Leaving the straight path, they have strayed as they have followed in the tracks of Balaam the son of Bosor, who loved the wages of wickedness.<sup>16</sup> But he was convicted by his own misdeed; a dumb beast of burden, speaking with human voice, restrained the prophet's madness.

<sup>17</sup>These are waterless wells, whirlwind-driven fogs for which the gloom of darkness is reserved.<sup>18</sup> For as they utter arrogant nonsense, they entice, through appeal to immoral passions of the flesh, those who have hardly escaped the company of the misbehaving.<sup>19</sup> While they promise them liberty, they are themselves slaves of corruption; for a person is slave to whatever overpowers him.

<sup>20</sup>For if those, who have escaped the contaminations of the world through a knowledge of the Lord and Savior Jesus Christ, are again entangled and overcome by them, then their last condition becomes worse than the first.<sup>21</sup> For it would be better for them never to have known the way of righteousness than, after knowing it, to turn back from the sacred injunction that was imparted to them.<sup>k</sup> <sup>22</sup>In their case the

g) By the Gospel, which the writer has been preaching.

h) Greek name for hell, corresponding to Jewish Gehenna, the abode of the fallen angels or demons and of lost souls. i) Against those who were once their equals, but now are evil spirits.

j) Under pretense of Christian instruction these self-indulging spongers lived luxuriously on gullible church members. Like Balaam they would combine divine service with worldly rewards.

k) Hence our Lord's woes on Capernaum and Bethsaida.

true proverb becomes realized, "A dog returns to his own vomit, and the scrubbed sow to the wallowing in the mire."

**3** THIS, DEAR FRIENDS, IS NOW THE second letter I am writing you, to revive your unsullied mind by way of reminding, <sup>2</sup>so you may be mindful of the sayings that were spoken beforehand by the holy prophets and, through your apostles, also of the commands of the Lord and Savior.

<sup>3</sup>First of all you should understand that in the last days scoffers will come on the scene with their scoffing, behaving in line with their own lusts, <sup>4</sup>and saying, "What about His promised coming? For ever since the forefathers fell asleep, everything has remained as it was from the beginning of creation."

<sup>5</sup>They willfully ignore the fact that from of old there were heavens, and an earth standing partly above and partly amidst water by the word of God, <sup>6</sup>by means of which the then existing world was destroyed, deluged as it was by water. <sup>7</sup>At present, however, the heavens and the earth are by the same command stored up for burning, and reserved for the day of judgment and the destruction of the godless people.<sup>1</sup>

<sup>8</sup>Do not overlook this one fact, however, dear friends, that with the Lord one day is as a thousand years and a thousand years as one day.<sup>m</sup> <sup>9</sup>The Lord is not dawdling about His promise as some think of dawdling; instead, He is exercising patience with you, desiring as He does that none should perish, but that all should come to repentance.<sup>n</sup>

<sup>10</sup>But the day of the Lord will come like a thief. Then with a tremendous crash the heavens will pass away; the burning elements will be dissolved; the earth too and the works in it shall be burned up.

<sup>11</sup>Since all these things are thus to be dissolved, how consecrated and reverent your behavior should be, <sup>12</sup>as you are expecting and hastening on the coming day of God, on whose account the blazing heavens will be dissolved and the burning elements melted. <sup>13</sup>But we are, in agreement with His promise, looking for new heavens and a new earth in which righteousness is at home.<sup>o</sup>

<sup>14</sup>Accordingly, dear friends, as you have these expectations, do your utmost to be found at peace with Him—spotless and blameless. <sup>15</sup>Consider, too, the continued patience of our Lord for your salvation, as our dear brother Paul too has written you according to the wisdom that has been granted him, <sup>16</sup>and as well in all the letters in which he mentions these subjects.<sup>p</sup> Some statements in them are hard to think through.<sup>q</sup> The untaught and unsteady twist those writings as they do the other Scriptures<sup>r</sup>—to their own ruin.

<sup>17</sup>You, therefore, dear friends, forewarned as you are, be on your guard so that you may not be carried away by the stray wanderings of the lawless, and slip from your own moorings; <sup>18</sup>but grow in the grace and knowledge of our Lord and Savior Jesus Christ, to whom be glory now and to the day of eternity. (Amen.)

l) Forgetting the Creator, they are unmindful of the Judge; insisting on license, they get themselves enslaved. So Isa. 66:15 and Dan. 7:9 intimate. m) Ps. 90:4, freely used.

n) Grace, not judgment, is the leading note in God's music.

o) Where righteousness is attained, all else of good is added, Matt. 6:33.

p) Silas was with Peter when Peter's first letter was written and may well have acquainted Peter with Paul's correspondence. Obviously, the recipients of Peter's letters had also read some of Paul's.

q) Paul's natural intellect and his education were brought to bear on new covenant principles, which he worked out to logical conclusions.

r) The New Testament is here deservedly ranked with the Old as "Scriptures."

# THE FIRST EPISTLE OF JOHN

From Ephesus to the Asia churches,  
after 70 A.D.

**1** WE ANNOUNCE TO YOU ABOUT THE Word of Life; He was from the beginning;<sup>a</sup> we have heard Him; we have seen Him with these eyes; we have looked at Him and our hands have touched Him. <sup>2</sup>Yes, the Life has been revealed and we have seen and are witnessing and are announcing to you the Life Eternal, who existed with the Father and has been revealed to us. <sup>3</sup>We saw Him and we heard Him and are telling you, so you too may enjoy fellowship along with us. And this fellowship of ours is with the Father and with His Son Jesus Christ. <sup>4</sup>This we are writing you so that our joy may be complete.

<sup>5</sup>The message we heard from Him and announce to you is this: God is Light and in Him there is no darkness whatever. <sup>6</sup>If we say that we enjoy fellowship with Him while we are walking about in the dark, we are falsifying and we are not practicing the truth. <sup>7</sup>If, however, we walk about in the light, as He Himself is in the light, then we enjoy mutual fellowship, and the blood of His Son Jesus cleanses us from all sin.

<sup>8</sup>If we say, "We have no sin," we are deluding ourselves and the truth is not in us.<sup>b</sup> <sup>9</sup>If we confess our sins, He is so faithful and just as to forgive us our sins and to cleanse us from all unright-

eousness. <sup>10</sup>In case we say, "We have not sinned," we make Him out to be a liar and His word is not within us.<sup>c</sup>

**2** MY CHILDREN, I WRITE YOU THESE things so you may not sin, and if anyone does sin, we have a Counsel for defense in the Father's presence, Jesus Christ, the Righteous. <sup>2</sup>He is Himself an atoning sacrifice for our sins, and not for ours only but also for those of the whole world.

<sup>3</sup>By this token we recognize that we know Him, if we observe His commands. <sup>4</sup>He who says, "I know Him," and does not keep His commands, is a liar and the truth is not in him. <sup>5</sup>But whoever observes His message, in him the love of God has truly reached maturity. In this way we recognize that we are in Him: <sup>6</sup>one who claims to remain in Him ought personally to live the way He lived.

<sup>7</sup>Dear friends, I am writing you no new command, but only the old command which you have had from the beginning. The old command is the message you have heard. <sup>8</sup>In turn I write you a new command,<sup>d</sup> realized in Him and in you, inasmuch as the darkness is passing and the true light is already shining. <sup>9</sup>He who claims to be in the light and hates his brother is in darkness all the while. <sup>10</sup>He who loves his brother is continually in the light and

a) Jn. 1:1, not just a message but the Person Christ, expressive of God.

b) Light, life, sinlessness, all alike are God's and not ours, except as His gifts.

c) Because divine grace in Christ presupposes universal human sinfulness.

d) A fresh presentation of the eternal principle, love, without the practice of which life, light, and sinlessness are inconceivable.



there is nothing within him to occasion stumbling. <sup>11</sup>But the brother-hater is in the dark and moves in the dark; he does not even know where he is going, because the darkness has blinded his eyes.

<sup>12</sup>I am writing you, children, because for His name's sake your sins have been forgiven you. <sup>13</sup>I am writing you, fathers, because you know Him who is from the beginning. I am writing you, young men,<sup>e</sup> because you have conquered the evil one. I have written you, children, because you have come to know the Father. <sup>14</sup>I have written you, fathers, because you have learned to know Him who is from the beginning. I have written you, young men, because you are vigorous; God's message stays in your hearts and you have conquered the evil one.

<sup>15</sup>Neither love the world nor the things in the world.<sup>f</sup> Whoever loves the world has not the Father's love in his heart, <sup>16</sup>because everything in the world, the passions of the flesh, the desires of the eyes and the proud display of life have their origin not from the Father but from the world. <sup>17</sup>And the world with its lust passes away, but he who does the will of God remains forever.

<sup>18</sup>Children, the final hour is here and, as you have heard, "Antichrist is coming," even now many antichrists have arisen;<sup>g</sup> from which we gather certainly that it is the last hour. <sup>19</sup>From us they went out, but they never belonged to us; for had they been ours, they would have remained with us. But it had to become clear that not all belong to us. <sup>20</sup>Besides, you hold your anointing<sup>h</sup> from the Holy One and you all know.<sup>i</sup> <sup>21</sup>The reason I wrote you was not that you do not know the truth, but that you know it and that from truth nothing false originates.

<sup>22</sup>Who is the liar if it is not the denier that Jesus is the Christ? He is

the Antichrist who denies the Father and the Son. <sup>23</sup>No one who denies the Son has the Father.<sup>j</sup> Whoever acknowledges the Son has the Father as well.

<sup>24</sup>What you heard from the beginning, let that stay with you. If what you heard from the beginning stays with you, then you will remain in union with the Son and with the Father. <sup>25</sup>And this is the promise which He Himself has promised us, the life eternal.

<sup>26</sup>I have written you these things about those who mislead you. <sup>27</sup>As for you, the anointing you have received from Him remains within you and you stand in no need of teaching from anyone;<sup>k</sup> but as His anointing instructs you about everything and is true and is no falsehood, so keep in union with Him just as it was taught you.

<sup>28</sup>And now, dear children, remain in Him so that when He appears we may have confidence and may not in shame shrink from Him at His coming. <sup>29</sup>If you know that He is righteous, you also recognize that everyone who practices righteousness has been born of Him.

**3** SEE WHAT A WEALTH OF LOVE THE Father has lavished on us, that we should be called God's children. And we are. For this reason the world does not recognize us—it did not know Him.

<sup>2</sup>Loved ones, we are God's children now, and what we shall be has not yet been shown; but we know that when He has been revealed we shall resemble Him, for we shall see Him as He is. <sup>3</sup>And everyone who has this hope resting on Him, purifies himself as He is pure.<sup>1</sup>

<sup>4</sup>Everyone who commits sin practices lawbreaking; sin is lawbreaking. <sup>5</sup>You know, too, that He came in visible form to take away sin, and in Him there is no sin. <sup>6</sup>No one who remains in Him commits sin.<sup>m</sup> Whoever prac-

e) Observe these graded teachings.

f) In this instance equivalent to godlessness. g) Deniers of Christ.

h) "Chrisma," ointment, the entering of the Holy Spirit into the heart.

i) That Christ is the sole and sufficient Redeemer. j) Because Christ is the Way to the Father.

k) Christians have assurance; certainly no false teachings are needed.

l) The Spirit purifies; we cooperate.

m) Made sufficiently clear in vs. 9. In a Christian, sinning is a contradiction; it is the new creature's nature not to sin. When we sin, as Paul and John agree we do, we deny our new birth, which is holy.

times sinning has neither looked on Him nor known Him.

<sup>7</sup>Dear children, no one should deceive you. He who practices righteousness is righteous, just as He Himself is righteous. <sup>8</sup>He who practices sin belongs to the devil, for from the beginning the devil sins. For this purpose the Son of God appeared, to break up the works of the devil.

<sup>9</sup>No one who has been born of God commits sin, for a sperm divine remains within him; having been born of God, he cannot practice sinning. <sup>10</sup>By this the children of God and the children of the devil are distinguished: Anyone who does not practice righteousness, or who does not love his brother, is not from God. <sup>11</sup>For this is the message you have heard from the beginning, that we should love one another; <sup>12</sup>not be like Cain, whose motivation was from the evil one and he murdered his brother. And for what reason did he murder him? Because his own deeds were wicked and those of his brother were virtuous.

<sup>13</sup>Do not be surprised, brothers, if the world hates you. <sup>14</sup>We know that we have made the transfer out of death into life, because we love the brothers. <sup>15</sup>One who is not loving remains in death. <sup>16</sup>Everyone who hates his brother is a murderer, and you know that no murderer has eternal life continuing within him.

<sup>16</sup>We understand the meaning of love from this, that He laid down his own life on our behalf, and we ought to lay down our lives on behalf of the brothers. <sup>17</sup>Whoever possesses the world's resources and notices that his brother suffers need and then locks his deep sympathies away from him, how is the love of God lodging in him?

<sup>18</sup>Dear children, let us not be loving in word and tongue, but in deed and truth. <sup>19</sup>In this way we shall become fully aware that to the truth we owe our lives,<sup>o</sup> and in His presence our hearts shall be at peace. <sup>20</sup>For if our hearts condemn us, God is greater than our hearts, and He knows everything.

<sup>21</sup>Loved ones, in case our hearts do not condemn us, then we draw near to God with confidence, <sup>22</sup>and whatever we may ask we receive from Him, for we observe His injunctions and practice what is pleasing in His sight. <sup>23</sup>And this is His injunction, that we put our faith in the name of His Son Jesus Christ and that we love one another as He enjoined us. <sup>24</sup>He who obeys His commands remains in Him and He in him. By this we know that He remains in us—through the Spirit which He has given us.

**4** <sup>1</sup>LOVED ONES, DO NOT PUT FAITH IN every spirit, but put the spirits to the test whether they are from God; for many false prophets have been let out into the world. <sup>2</sup>By this we recognize the Spirit of God: <sup>3</sup>Every spirit that acknowledges Jesus Christ as having come incarnate is from God; while every spirit that does not acknowledge Jesus is not from God; it is the spirit of Antichrist of whose coming you have heard. Right now he is in the world.

<sup>4</sup>You are from God, dear children, and have defeated them,<sup>p</sup> because the One in you is greater than the one in the world. <sup>5</sup>They are from the world, so they talk from a worldly point of view and the world listens to them. <sup>6</sup>We are from God. Whoever has acquaintance with God, listens to us. Whoever is not from God does not listen to us. In this way we distinguish the spirit of truth from the spirit of error.

<sup>7</sup>Beloved, let us love one another, because love springs from God and whoever is loving has been born of God and knows God.<sup>q</sup> <sup>8</sup>He who is not loving does not know God; for God is love. <sup>9</sup>As for us, the love of God was revealed by the fact that God sent His Son, His Only-begotten, into the world, so that through Him we might live; <sup>10</sup>which love exists in this, not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins.

<sup>11</sup>Loved ones, if God loved us so

n) A never-failing criterion by which we do well to test our discipleship.

o) Convicting of sin and showing salvation. p) The antichristian teachers.

q) Ch. 3:14 shows that love of "the brothers" is under consideration throughout the epistle. Of course this does not exclude others.

much, we ought to love one another too.

<sup>12</sup>No one has ever seen God. In case we love one another, God remains in us and His love runs its full course in us. <sup>13</sup>From this we know that we remain in Him and He in us, that He has imparted to us of His Spirit. <sup>14</sup>Besides, we ourselves have seen and we are bearing witness that the Father has sent the Son as the world's Savior.

<sup>15</sup>Whoever confesses that Jesus is the Son of God, with him God remains in union and he with God. <sup>16</sup>We both know and put faith in the love which God cherishes in us. God is love, and he who continues in love continues in God and God continues in him.

<sup>17</sup>On our part love comes to completion in this, that we face the judgment day confidently because we are living His way in this world. <sup>18</sup>Love has no fear in it; instead, perfect love expels fear, for fear involves torture; so, he who fears has not reached love's perfection. <sup>19</sup>We love because He first loved us.

<sup>20</sup>If someone says, "I love God," while he hates his brother, he is a liar; for he who does not love his brother whom he has seen, is not able to love God whom he has not seen. <sup>21</sup>And this command we have from Him that the lover of God shall love his brother too.

**5** EVERYONE WHO HAS FAITH THAT Jesus is the Christ<sup>r</sup> has been born of God, and everyone who loves the Father will love the one born of Him. <sup>2</sup>This is the way we know that we love God's children: when we love God and practice His commands. <sup>3</sup>For true love of God means this, that we observe His commands, and His commands are not irksome. <sup>4</sup>Because everyone who has been born of God, conquers the world, and this is the victory that has tri-

umphed over the world — the faith we have. <sup>5</sup>Who is the world's victor, if not he who believes that Jesus is the Son of God?<sup>s</sup>

<sup>6</sup>That One is Jesus Christ who came by water and blood; not by the water only but by the water and in the blood. The Spirit bears witness as well, because the Spirit is the truth. <sup>7</sup>So there are three witnesses, (in heaven, the Father, the Word and the Holy Spirit,<sup>t</sup> and these three are one, <sup>8</sup>and there are three witnesses on the earth,) the Spirit, the water and the blood, and the three are in unison.

<sup>9</sup>If we accept human testimony, God's testimony is stronger, and God's witness is this which He testified regarding His Son: <sup>10</sup>The believer in the Son of God possesses the witness within himself.<sup>u</sup> He who disbelieves God, makes Him out to be a liar, because he has put no faith in the evidence God has adduced regarding His Son. <sup>11</sup>And this is the evidence: God has granted us eternal life and this life is in His Son. <sup>12</sup>He who has the Son has that life; he who does not have the Son of God does not have that life.

<sup>13</sup>I have written you this to have you see that you, who have faith in the name of God's Son, do have eternal life. <sup>14</sup>And this is the confidence we have resting on Him, that if we petition anything in agreement with His will, He hears us, <sup>15</sup>and if we know that He listens to us whatever we may petition, then the requests we ask of Him are assured us.<sup>v</sup>

<sup>16</sup>In case someone sees his brother commit a sin, not fatal, he will petition and will obtain life for him — presuming it is no mortal sinning. <sup>17</sup>There is a sin that means death;<sup>w</sup> I advise no prayer for that. Every wrong is sin<sup>x</sup> and there is sin which does not involve death.

r) A faith that appropriates Him as Savior and Lord.

s) John remembers, "I have overcome the world," Jn. 16:33.

t) True as the insertion is, of Father, Word, and Holy Spirit, it is not needed; for such is the clear teaching of the whole New Testament.

u) His love toward God and toward his brothers is certainly one marked witness.

v) As Jesus standing by the grave of Lazarus prays, "Father I thank Thee that Thou hast heard Me." Jn. 11:41.

w) In agreement with our Lord's teaching. Matt. 12:31,32, continuous and wilful denial of the Spirit's appeal.

x) Which seems obvious, but repeatedly disciples have seen plausible reasons for doing wrong.

## I JOHN 5

### *Brotherly Love an Assurance of Childhood and Life*

<sup>18</sup>We know that everyone, who has been born of God practices no sin-  
ing;<sup>y</sup> instead, he whose birth is from  
God retains hold on him and the  
wicked one does not get a grip on him.

<sup>19</sup>We know that, while the whole  
world lies under the dominance of the  
wicked one, we belong to God. <sup>20</sup>We

further know that the Son of God has  
come and has given us insight to rec-  
ognize the true One. And we are in  
union with the true One, with His  
Son Jesus Christ. He is the true God  
and life eternal.

<sup>21</sup>Dear children, guard yourselves  
from the idols. (Amen.)

y) See ch. 3:6 and 9. Certainly as a new creature in Christ he does not habitually sin.

## THE SECOND EPISTLE OF

# JOHN

From Ephesus, around 80 A.D.  
Or to Ephesus from exile

**1** THE ELDER TO THE ELECT LADY<sup>a</sup>  
with her children whom I truly love — and not I alone but all those who recognize the truth — <sup>2</sup>for the sake of the truth that remains in us and will be with us forever: <sup>3</sup>Grace, mercy and peace be with us from God the Father and from Jesus Christ, the Father's Son, in truth and in love.

<sup>4</sup>I feel extremely happy to have found among your children those who live in a true way just as we received instruction from the Father. <sup>5</sup>And now I beg of you, lady, not by way of writing you a new injunction, but instead the one we had from the beginning, that we love one another. <sup>6</sup>And this love consists in our behaving in agreement with His suggestions, the very same command, to behave exactly the way you heard from the first.

<sup>7</sup>Because many impostors have gone out into the world, who do not confess Christ as having come incarnated. That

kind is the misleader and the anti-christ. <sup>8</sup>Look out for yourselves, so you may not lose the results of what we wrought; instead, make sure of a full reward.

<sup>9</sup>Whoever assumes leadership, and does not remain in the doctrine of Christ,<sup>b</sup> does not have God. He who keeps moving in the sphere of His teaching, he has both the Father and the Son. <sup>10</sup>In case anyone approaches you who does not bring the same doctrine, do not receive him in your home, nor extend him your greeting; <sup>11</sup>for he who bids him welcome makes himself a sharer of those wicked works of his.<sup>c</sup>

<sup>12</sup>Although I have many things to write you, I would rather not use paper and ink, but I hope to have a visit with you and to talk with you by word of mouth, so that our happiness may be complete.

<sup>13</sup>The children of your elect Sister send you greetings. (Amen.)

a) As ecclesia or church is feminine, and the church is thought of as the Bride of Christ, Lady probably means a local congregation, or perhaps the church at large. The possibility remains, however, that Kyría is the name of a choice woman of John's acquaintance. b) Jn. 7:16, 17. c) A sensible warning. To this day subversive teachings are encouraged by misplaced hospitality, when entertainment of Spirit-led workers would bless home and community.

## THE THIRD EPISTLE OF JOHN

From Ephesus, around 80 A.D.  
Or to Ephesus from exile

**1** THE ELDER TO THE ESTEEMED  
Gaius, whom I truly love.

<sup>2</sup>Beloved friend, I pray that you are getting along well in every way and are enjoying health, just as your soul is prospering. <sup>3</sup>For I felt extremely happy when the brothers arrived and gave testimony about your fidelity to the truth, as indeed you are living the true life. <sup>4</sup>Nothing affords me more enjoyment than to hear that my children are leading the true life.

<sup>5</sup>Beloved friend, you are acting faithfully when you do anything for the brothers, and specially for the strangers.<sup>a</sup> <sup>6</sup>They have testified before the church about your friendship. You will do well to forward them on their journey in a way befitting God's service, <sup>7</sup>because on behalf of that Name they have gone out without accepting anything from the Gentiles. <sup>8</sup>So we ourselves ought to support such people in order to be fellow workers with them in the truth.

<sup>9</sup>I have written something to the

church, but Diotrephes,<sup>b</sup> who loves to be prominent among them, will not accept our suggestions. <sup>10</sup>For that reason I shall on my arrival call attention to his activities, casting reflections on us as he does with insinuating language. And not satisfied with that, he does not himself welcome the brothers, and he hinders those who are willing to do so, and expels them from the church.

<sup>11</sup>Dear friend, do not imitate evil, but good. The well-doer is from God; the evildoer has enjoyed no vision of God.<sup>c</sup>

<sup>12</sup>Demetrius<sup>d</sup> enjoys a good reputation from everyone and from truth itself. We add our testimony too and you know that our testimony is true.

<sup>13</sup>I had many things to write you, but I do not wish to write you with pen and ink. <sup>14</sup>But I hope to see you shortly and we shall talk face to face. Peace to you. The friends send you greetings. Remember me to the friends personally.

a) Rom. 16:23, Paul testifies similarly of a Gaius at Corinth. See I Cor. 1:14.

b) Unfortunately the church still has her Diotrephes in smaller and in wider circles.

c) A criterion that holds forever.

d) One likes to think this might be the Ephesus silversmith converted, Acts 19:24-41.

# THE EPISTLE OF

# JUDE

Used by 2nd Peter, so probably 65-66 A.D.

**1** JUDE,<sup>a</sup> A SERVANT OF JESUS Christ and a brother of James, to those who have been chosen, loved by God the Father and kept by Jesus Christ: <sup>2</sup>Mercy, peace and love be increasingly granted you.

<sup>3</sup>Dear friends, while I am making every effort to write you about the salvation we have in common, I find it necessary to write you an appeal, that you vigorously defend the faith<sup>b</sup> which was once for all delivered to the saints. <sup>4</sup>For certain people have sneaked in, of whom in the long ago this condemnation was set forth in advance, impious ones, who pervert the grace of our God into unbridled lust and deny Jesus Christ, our only Master and Lord.

<sup>5</sup>So I desire to remind you, since once you were quite familiar with all the facts, how the Lord, after rescuing the people from the land of Egypt, destroyed at the next occasion those who practiced no faith. <sup>6</sup>Then, too, the angels<sup>c</sup> who did not maintain their own office, but abandoned their proper dwelling, He has reserved in everlasting chains under densest darkness for the judgment of the great day. <sup>7</sup>Similarly, Sodom and Gomorrah with their neighboring towns, who in like fashion abandoned themselves to sexual immorality and were bent on perverted sensuality, are placed before us as a warning

by suffering the punishment of eternal fire. Nevertheless, <sup>8</sup>in that same way these deluded dreamers besmear the body too; they reject authority and libel "glories."<sup>d</sup>

<sup>9</sup>Yet, the archangel Michael, when in his encounter with the devil he argued about the body of Moses, did not venture to pronounce sentence on his blasphemies, but said, "The Lord rebuke you!"<sup>e</sup> <sup>10</sup>These people, however, sneer at anything they do not understand, while whatever they do know sensually as reasonless brutes, by those things they are corrupted.

<sup>11</sup>Woe to them, because they are traveling the path of Cain, and let themselves be rushed on by the error of the Balaam's wage; they have perished through the Korah revolt.<sup>f</sup>

<sup>12</sup>These are the stains in your lovefeasts,<sup>g</sup> as in your company they shamelessly gorge themselves; rainless clouds they are, carried along by winds; fruitless autumn trees, twice dead and uprooted; <sup>13</sup>wildly raging sea waves that foam up their own disgrace; straying stars for whom the gloom of darkness is forever reserved.

<sup>14</sup>Enoch, seventh generation from Adam, prophesied about them too when he said, "Behold, the Lord has come with His myriads of holy ones <sup>15</sup>to execute judgment against all, and to convict all the ungodly for all their

a) Probably half brother of Jesus. See Matt. 13:55; Mark 6:3.

b) The essential doctrines taught the church by the apostles. See Acts 2:42.

c) Fallen angels, or devils. d) Angelic beings. e) Jude quotes from Jewish tradition.

f) The life principles of Cain, Balaam, and Korah are theirs, and so it will go with them. See Gen. 4:10-12; Num. 22:7-21; Num. 16:1. g) Which preceded Communion.

impious activities which in their godlessness they have practiced, and for all the rude words those godless sinners have spoken against Him."<sup>h</sup>

<sup>16</sup>These are the grumblers, complaining of their lot, who go along in accord with their passions, and whose mouths give vent to arrogant remarks, while they flatter to one's face in hope of gain.

<sup>17</sup>But you, dear friends, remember the suggestions that were given heretofore by the apostles of our Lord Jesus Christ, <sup>18</sup>for they told you, "In the final period there will be scoffers, whose lives are guided by their own impious passions."<sup>19</sup>These are the agitators, the worldly, who lack the Spirit.<sup>1</sup>

<sup>20</sup>You, however, beloved, as you

build yourselves upon your most holy faith and are worshiping by the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, all the while awaiting the mercy of our Lord Jesus Christ for eternal life. <sup>22</sup>Convince certain ones who separate themselves, but save others by snatching them from the fire; <sup>23</sup>on still others have pity mingled with great caution, loathing even the clothing that has been polluted by their sensuality.

<sup>24</sup>Now to Him who is able to keep you from stumbling and to present you faultless in the presence of His glory with abounding joy, <sup>25</sup>to the only (wise) God our Savior, be glory, majesty, power and dominion through Jesus Christ our Lord, before all time, and now, and forever more. Amen.

h) Quoting from "The Book of Enoch" but not verbatim.

i) Practically every church was troubled with self-seeking, unconverted members.



# THE REVELATION OF JESUS CHRIST

Patmos and Ephesus, 96 A.D.?

**1** THE REVELATION OF JESUS CHRIST, which God granted Him to show His servants what must shortly take place. So through His angel He sent the communication to His servant John, <sup>2</sup>who vouches for everything he saw as the message of God and the testimony of Jesus Christ.

<sup>3</sup>Blessed<sup>a</sup> is the reader<sup>b</sup> and blessed are the listeners to the word of the prophecy, who observe what is recorded in it, for the time is near.

<sup>4</sup>John to the seven churches in Asia: Grace and peace to you from Him who is and who was and who is coming, and from the seven Spirits<sup>c</sup> that are before His throne, <sup>5</sup>and from Jesus Christ, the trustworthy Witness, the First-born from the dead and the Commander of the kings of the earth.<sup>d</sup> To Him who loves us and has freed us from our sins by His own blood, <sup>6</sup>and has made us into royalty, into priests of God, even His Father, to Him be the majesty and the dominion forever and ever. Amen.

<sup>7</sup>Behold, He is coming on the clouds and every eye, even of those who pierced Him, shall see Him, and all the races of the earth shall beat the breast over Him. Truly so, Amen.

<sup>8</sup>I am the Alpha and the Omega, says the Lord God, who is and who was and who is coming, the All-Sovereign.

<sup>9</sup>I, John, your brother and fellow sharer in the distress and (in) the kingdom and the endurance of Jesus, was in the island called Patmos on account of the message from God and the testimony for Jesus. <sup>10</sup>On the Lord's day I became Spirit-possessed and heard behind me a voice as mighty as a trumpet, <sup>11</sup>that said, "Write what you see in a book and dispatch it to the seven churches — to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

<sup>12</sup>I turned to see whose voice was addressing me, and on turning I saw seven golden lampstands<sup>e</sup> <sup>13</sup>and in the center of the lampstands One like the Son of Man, dressed in a robe that reached to the feet and girded across the breast with a golden girdle; <sup>14</sup>His head and hairs white as wool, as white as snow; His eyes like a flame of fire; <sup>15</sup>His feet like precious ore as it glows in the furnace and His voice like the sound of many waters.<sup>f</sup> <sup>16</sup>In His right hand He held seven stars; from His mouth there issued a sharp, two-edged sword and His face shone as when the sun shines in its full strength.

<sup>17</sup>When I saw Him, I fell at His feet as dead. Then He laid His right hand on me and said, Do not fear! I am the First and the Last <sup>18</sup>and the Living One, I experienced death and

a) Seven such blessings, 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14.

b) The audible reader in the church service is specially in mind.

c) Probably the Holy Spirit, with emphasis on His completeness. Note 3:1; 4:5; 5:6.

d) Therefore the Messiah for whom the Hebrews have always been looking.

e) Candles had not been invented; neither would they have served in the temple, for oil was drawn from a central bowl, by flaxen wicks. f) See Dan. 7:9, 10:6.

behold, I am alive forever and ever, (Amen), and I possess the keys of death and of its realm.<sup>19</sup> So, write what you have seen, both what is now and what shall occur hereafter.<sup>20</sup> As to the mystery of the seven stars you saw upon My right hand, and of the seven golden lampstands — the seven stars are angels<sup>21</sup> of the seven churches, and the seven lampstands are the seven churches.

**2** TO THE ANGEL OF THE CHURCH IN Ephesus write: He, who holds the seven stars in His right hand and who walks between the seven golden lampstands, says this: <sup>2</sup>I know your activities, your fatiguing toil and your endurance, and how you cannot tolerate the wicked; how you have put to the test those who call themselves apostles though they are not, and you have found them to be impostors. <sup>3</sup>All the while you were exercising patience and have been bearing up because of My Name, and you have not been exhausted.

<sup>4</sup>But I hold against you that you have given up your first love.<sup>5</sup> So, call to mind from what grade you have declined, and repent and practice what you did previously; or else, if you do not change your mind, I will visit you and remove the lampstand from its place.

<sup>6</sup>You have this, however, that you hate the doings of the Nicolaitans,<sup>1</sup> which I hate too. <sup>7</sup>Whoever has an ear, let him hear what the Spirit says to the churches.<sup>1</sup> I will grant the victor to eat from the tree of life that stands in the paradise of God.<sup>2</sup>

<sup>8</sup>To the angel of the church in Smyrna write: This says the First and the Last, who tasted death and became alive. <sup>9</sup>I know your distress and your

poverty — but you are rich — and the insolence of those who call themselves Jews but are instead a synagogue of Satan.<sup>1</sup> <sup>10</sup>Do not dread what you are to suffer. True, the devil is going to throw some of you into prison, so you will be tested, and for ten days you will have trouble.<sup>11</sup> Be loyal, though it means your death, and I will give you the crown of life.

<sup>11</sup>Whoever has an ear, let him hear what the Spirit says to the churches. The victor will suffer no hurt from the second death.<sup>2</sup>

<sup>12</sup>To the angel of the church in Pergamum write: This says He, who wields the sharp, double-edged sword: <sup>13</sup>I know where you live; Satan's throne<sup>3</sup> is there. And you are holding onto My Name; you have not renounced faith in Me even in the days when My faithful Antipas, who witnessed for Me, was put to death in your environs where Satan dwells.

<sup>14</sup>I hold a few things against you, though; for you have those there who hold to the doctrine of Balaam, who instructed Balak to throw a stumbling block before the sons of Israel — to eat idol offerings and to practice lewdness. <sup>15</sup>Besides, you have as well those who in similar way adhere to the doctrine of the Nicolaitans.<sup>4</sup>

<sup>16</sup>So, repent! Otherwise I will shortly visit you, and make war on them with the sword of My mouth. <sup>17</sup>Whoever has an ear, let him hear what the Spirit says to the churches. To the victor I will give some of the hidden manna and I will give him a white stone and engraved on the stone a new name, which no one knows except the recipient.<sup>5</sup>

<sup>18</sup>To the angel of the church in Thyatira write: This says the Son of God, whose eyes glow like fire and His

g) A two-fold figure, of the church—angel as active in the world, and a lampstand as worshipping in unison. "Seven," stands for all true churches.

h) Brotherly love, practiced by caring for and getting along with one another.

i) Allowing such sensualities as Balaam suggested to Balak to ruin the Hebrews.

j) Christ is speaking, but identical with the Spirit as one Being, triune with the Father.

k) Note in these messages recurrence of ascriptions to Christ in ch. 1.

l) At Smyrna the Christians suffered even more from the Jews than from the Gentiles.

m) Ten days for a brief period. n) The soul's experience of eternal loss.

o) Pergamum's excessive paganism was symbolized by a magnificent altar-platform there to Zeus.

p) Among other things, the Gnostic doctrine, denying the Godhead of Christ and affirming eternity of matter with its antagonism to good. Against this John's Gospel was a protest. In practice it was immoral. q) Isa. 62:2. See Gen. 32:28.

feet like white-hot metal: <sup>19</sup>I know your doings, your love and faith and service and endurance, and that of late you are accomplishing more than at first. <sup>20</sup>But I hold against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches my servants deceitfully to practice unchastity and to eat idol offerings.<sup>r</sup>

<sup>21</sup>I have given her time to repent, but she does not care to turn her mind from her unchastity. <sup>22</sup>Take note: I will throw her on a sickbed, and those who commit adultery with her into great distress unless they repent of her practices, <sup>23</sup>and her children I will thoroughly extinguish.<sup>s</sup> Then all the churches will know that I am the Searcher of minds and hearts, who rewards each of you according to your works.

<sup>24</sup>But I say to the rest of you in Thyatira, who neither adhere to this doctrine nor have explored the hidden things of Satan — as they put it<sup>t</sup> — I will impose no further burden on you <sup>25</sup>except that you hold on to what you have until I come. <sup>26</sup>To the victor and the observer of My ways to the finish I will grant authority over the Gentiles. <sup>27</sup>He will shepherd them with an iron staff as clay jars are beaten into a pile of shivers, just as I received authority from My Father. <sup>28</sup>I will also give him the morning star.<sup>u</sup> <sup>29</sup>Whoever has an ear, let him hear what the Spirit says to the churches.

**3** TO THE ANGEL OF THE CHURCH IN Sardis write: This says He who has the seven Spirits of God and the seven stars: I know your doings, that you are said to live, but you are dead. <sup>2</sup>Be awake and invigorate remainders that are at the point of dying; for I have found none of your works meeting the requirements of My God.

<sup>3</sup>Call to mind, then, what you have received and heard; observe it and re-

pent. In case you do not keep wide-awake, I will come like a thief and you will have no idea at what hour I will come upon you.

<sup>4</sup>You have a few persons in Sardis, however, who have not soiled their clothes;<sup>v</sup> they shall walk with Me in white, because they are deserving. <sup>5</sup>Similarly shall the victor be dressed in white robes and I will not erase his name from the Book of Life; I will confess his name before My Father and before His angels.<sup>w</sup> <sup>6</sup>Whoever has an ear, let him hear what the Spirit says to the churches.

<sup>7</sup>To the angel of the church in Philadelphia<sup>x</sup> write: This says the Holy, the True, the Holder of David's key, who opens and no one shuts; who shuts and no one opens:

<sup>8</sup>I know your doings. See, I have provided an opened door in front of you,<sup>y</sup> which no one is able to close; because, while possessing little strength, you have observed My Word and you have not renounced My Name. <sup>9</sup>Take note! I will make those of the synagogue of Satan, who claim to be Jews but are instead impostors; indeed I will make them come and bow at your feet and acknowledge that I have loved you.<sup>z</sup>

<sup>10</sup>Because you have observed the message of My endurance, I also will preserve you from the hour of trial that is coming upon the whole inhabited world, to put to the test those who live on the earth.<sup>a</sup> <sup>11</sup>I am coming soon. Make secure what you have, so that no one may rob you of your crown.

<sup>12</sup>As for the victor, I will make him a pillar in the temple of My God;<sup>b</sup> he will leave it nevermore. And I will inscribe on him the name of My God and the name of the city of My God, the new Jerusalem that is coming down out of heaven from My God — as well as My new name.

<sup>13</sup>Whoever has an ear let him hear

r) A sad contrast to Lydia, of Acts 16:14, 15.

s) Born of adultery like David's first child by Bathsheba, death will visit them.

t) A science of evil no Christian had any business knowing.

u) Outshining ordinary stars, as faithful Christians. v) Have not sullied their Christian character.

w) Matt. 10:32; Mk. 8:38; Lk. 12:8 and 9:26.

x) The only church with Smyrna of which no fault is mentioned.

y) A sure entrance to the heavenly heritage. z) Isa. 60:14 and 43:4.

a) Not a test to Christians only although they are included.

b) Steadily supporting the praises of God.

what the Spirit says to the churches.

<sup>14</sup>To the angel of the church in Laodicea write: This says the Amen, the faithful and true Witness, the Beginning of the creation of God:<sup>e</sup> <sup>15</sup>I know your doings, that you are neither cold nor hot. I wish you were either cold or hot. <sup>16</sup>So, because you are lukewarm and neither hot nor cold, I am going to spew you out of My mouth.

<sup>17</sup>For you say, "I am rich; I have grown wealthy; I need nothing," and you do not know that you are wretched, pitiable, poor, blind and naked.

<sup>18</sup>I advise you to buy fire-tested gold from Me, so you may be wealthy, and white clothes to put on, so that the shame of your nudity may not be shown, and salve to put on your eyes,<sup>d</sup> so you may see.

<sup>19</sup>The ones I love I correct and discipline; so burn with zeal and change your attitude. <sup>20</sup>Behold I stand at the door and knock. If anyone listens to My voice and opens the door, I will come in to him and dine with him and he with Me.

<sup>21</sup>As for the victor, I will grant him to sit beside Me on My throne, as I also conquered and sat down beside My Father on His throne.

<sup>22</sup>Whoever has an ear, let him hear what the Spirit says to the churches.

**4** AFTER THIS I LOOKED AND SAW A door standing open in heaven, and the voice I had first heard speaking to me like a trumpet,<sup>e</sup> said, "Come up here, and I will show you what must take place hereafter."

<sup>2</sup>Immediately I came under the Spirit's power, and saw a throne standing in heaven, and One seated on the throne. <sup>3</sup>The One<sup>f</sup> seated there resembled in appearance a jasper stone and a sardius. And a rainbow<sup>g</sup> that looked like an emerald encircled the throne.

<sup>4</sup>Also surrounding the throne there were twenty-four thrones with twenty-four elders sitting on them, clad in

white robes and with golden crowns on their heads.

<sup>5</sup>Out from the throne issued lightnings and rumblings<sup>h</sup> and thunder-peals. And seven lighted lamps were burning before the throne; which are the seven Spirits of God. <sup>6</sup>Also in front of the throne it was like a glassy sea transparent as crystal.

Around the throne, in the center of each side, there were four living beings<sup>i</sup> full of eyes in front and behind; <sup>7</sup>the first living being like a lion, the second like a bullock, the third with a manlike face and the fourth like a flying eagle. <sup>8</sup>Each of the four living beings had six wings around and underneath him, full of eyes. Neither by day nor by night do they cease saying, "Holy, holy, holy, Lord God Almighty, who was and who is and who is coming."

<sup>9</sup>And whenever the living beings render praise and honor and thanksgiving to the Occupant of the throne, who lives forever and ever, <sup>10</sup>the twenty-four elders fall down before the One seated upon the throne and worship Him who lives forever and ever, and they cast their crowns<sup>j</sup> before the throne, saying, <sup>11</sup>"Thou art worthy, our Lord and God, to receive the glory and the honor and the dominion, because Thou hast created all things and by Thy will they were and have been created."

**5** I ALSO SAW UPON THE RIGHT HAND of Him who was seated on the throne a scroll<sup>k</sup> with writing inside and outside, sealed down with seven seals. <sup>2</sup>I further saw a mighty angel, who was exclaiming in a loud voice, "Who is worthy to open the book and to break its seals?" <sup>3</sup>And no one, either in heaven or on earth or under the earth, was able to open the book or to inspect it.

<sup>4</sup>So I cried bitterly because none was found worthy to open the book or to

c) From whom creation began.

d) Phrygian powder for weak eyes was prepared there. e) Christ's, 1:10.

f) God; see Isa. 6:1; Ezek. 1:26-28; Dan. 7:9; 1 Kgs. 22:19. g) The effulgence.

h) "Phonai," sounds, tones. Whether noises or wallings or voices depends on the context. Where lightnings and thunders also occur, "rumblings" seems in place.

i) See Ezek. 1:5: Cherubim, symbolic of man redeemed, related to and resembling divine Being.

j) For all they are is derived from God. k) See Ezek. 1:9f. It contains the subsequent revelations.

inspect it. <sup>5</sup>And one of the elders said to me, "Do not weep. You see, the Lion out of the tribe of Judah, the Offspring of David, has conquered, so as to open the book and (to loose) its seven seals."

<sup>6</sup>And I saw, standing midway between the throne and the four living beings and amidst the elders, a Lamb as having been sacrificed. It had seven horns and seven eyes,<sup>1</sup> which are the seven Spirits of God<sup>m</sup> dispatched over the whole earth. <sup>7</sup>He came and accepted the book from the right hand of Him who was seated on the throne <sup>8</sup>and when He took the book the four living beings and the twenty-four elders fell down before the Lamb, each of them having a harp and golden bowls full of incense — which are the prayers of the saints.<sup>n</sup>

<sup>9</sup>And they sing<sup>o</sup> a new song, saying, "Thou art worthy to receive the book and to open its seals, because Thou wert sacrificed and hast bought them for God with Thy blood, out of every tribe and tongue and people and nation, <sup>10</sup>and hast made them royalty and priests for our God, and they shall reign over the earth."

<sup>11</sup>Then I looked, and I heard the voice of many angels around the throne and of the living beings and of the elders, and they numbered myriads of myriads and thousands of thousands, <sup>12</sup>affirming with a loud voice, "Worthy is the Lamb that was slain to receive the power and wealth and wisdom and strength and honor and glory and blessing."

<sup>13</sup>Then I heard every creature in heaven and on earth and under the earth and on the sea, and everything comprised by these, exclaiming, "To Him who is seated on the throne, and to the Lamb be blessing and honor and glory and dominion forever and

<sup>14</sup>The four living beings said, "Amen," and the elders fell down and worshiped.

**6** I FURTHER SAW WHEN THE LAMB opened the first of the seven seals, and I heard one of the four living beings say with a voice like thunder, "Come!" <sup>2</sup>Then I looked and saw a white horse, and its rider holding a bow. To him a crown was presented,<sup>p</sup> and he went out conquering and to conquer.

<sup>3</sup>And when He opened the second seal, I heard the second living being say, "Come!" <sup>4</sup>Then another horse, fiery red, went out, and its rider was empowered to take the peace away from the earth, so that people would butcher one another, and a huge sword was given him.

<sup>5</sup>When He opened the third seal, I heard the third living being say, "Come!" Then I looked and saw a black horse, and its rider had a pair of scales in his hand. <sup>6</sup>I also heard something like a voice in the center of the four living beings, that said, "A quart of wheat for a day's wage<sup>q</sup> and three quarts of barley for a day's wage, and do not damage the oil and the wine."

<sup>7</sup>When He opened the fourth seal, I heard the voice of the fourth living being say, "Come!" <sup>8</sup>Then I looked and saw an ash-colored horse. The name of its rider was Death, and Hades followed him closely. Authority was granted them over a quarter of the earth, to kill with the sword, with famine, with plague and by means of the wild beasts of the earth.

<sup>9</sup>When He opened the fifth seal, I saw underneath the altar<sup>r</sup> the souls of those who had been slaughtered for the sake of the word of God and the witness they bore. <sup>10</sup>With a loud voice they cried out, "Until when, O holy and true Sovereign, wilt Thou refrain

l) Perfect power and wisdom. m) The Spirit goes out from Father and Son.

n) Incense symbolizes true prayer.

o) Present tense; for it remains forever fresh. So do the experiences of this whole Book portray what is tasted by the generations of saints and sinners through the ages.

p) The crown suggests Christ, or His conquering cause. Compare the horses' colors with those of Zech. 6:1-3.

q) A denarius, about a dollar in purchasing power. The rationing suggests food shortage.

r) Not far from but very near the throne of God.

from judging and from requiring our blood from the inhabitants of the earth?"

<sup>11</sup>And to each of them was given a long white robe<sup>s</sup> and they were told to wait quietly for a little while longer, until the number of their fellow servants and of their brothers, that were to be killed as they had been, should be complete.

<sup>12</sup>When He opened the sixth seal, I saw a tremendous earthquake occur. The sun turned as black as sackcloth and the full moon became like blood.<sup>t</sup>

<sup>13</sup>The stars of heaven fell to the earth as when a fig-tree, shaken by a violent wind, drops its unripe fruit.

<sup>14</sup>The sky retreated like a scroll that is being rolled up and every mountain and island was dislodged.

<sup>15</sup>Then the kings of the earth and the nobles, the generals, the wealthy, the powerful, yes, everyone, slave and free, hid themselves in the caves and in the mountain rocks, <sup>16</sup>and called to the mountains and to the rocks, "Fall on us and hide us from the presence of the One who is seated on the throne, and from the indignation of the Lamb; <sup>17</sup>for the great day" of Their retribution has come, and who is able to stand it?"<sup>v</sup>

**7** FOLLOWING THIS,<sup>w</sup> I SAW FOUR angels stationed at the four corners of the earth, restraining the four winds of the earth, so that no wind might blow on land or sea or on any tree. <sup>2</sup>I also observed another angel ascending from the sunrise, holding a seal from the living God. He shouted with a loud voice to the four angels, who had been empowered to injure the earth and the sea: <sup>3</sup>"Injure neither the earth nor the sea nor the trees, until we have sealed the servants of our God upon their foreheads."

<sup>4</sup>I then heard the number of those sealed out of every tribe of Israel's

sons, 144,000.<sup>x</sup> <sup>5</sup>Of the tribe of Judah 12,000 were sealed; of the tribe of Reuben 12,000; of the tribe of Gad 12,000; <sup>6</sup>of the tribe of Asher 12,000; of the tribe of Naphtali 12,000; of the tribe of Manasseh 12,000; <sup>7</sup>of the tribe of Simeon 12,000; of the tribe of Levi 12,000; of the tribe of Issachar 12,000; <sup>8</sup>of the tribe of Zebulon 12,000; of the tribe of Joseph 12,000; of the tribe of Benjamin 12,000 were sealed.<sup>y</sup>

<sup>9</sup>After this I looked and there was a vast host, that no one could count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in long, white robes and with palm branches<sup>z</sup> in their hands. <sup>10</sup>And they shouted with a loud voice: "The salvation is due to our God, who is seated on the throne, and to the Lamb."

<sup>11</sup>Then all the angels stood surrounding the throne, the elders and the four living beings, and fell on their faces before the throne and worshiped God, <sup>12</sup>saying, "Amen! The blessing and the glory, the wisdom and the thanksgiving, the honor, the dominion and the power be to our God forever and ever. Amen."

<sup>13</sup>Addressing me, one of the elders then asked, "These robed in long, white robes, who are they and from where?" <sup>14</sup>I said to him, "My master, you know." Then he told me, "These are the ones who have come out of the great tribulation,<sup>a</sup> and they have washed their robes and have made them white in the blood of the Lamb. <sup>15</sup>For this reason they are before God's throne, and day and night they serve Him in His temple,<sup>b</sup> while He who sits on the throne spreads His tent over them. <sup>16</sup>They shall nevermore either hunger or thirst, nor shall the sun or any heat whatever beat upon them; <sup>17</sup>for the Lamb, who has ascended the center of the throne, shall shepherd them and shall lead them to

s) The costume of the redeemed in glory, signifying holiness.

t) As seen by Joel and quoted by Peter at Pentecost.

u) Not the Seer but the terror-stricken worldlings call this the Judgment Day. v) Isa. 2:19.

w) This marks an interlude after the sixth seal, issuing into a hymn of triumph by all the redeemed. x) Symbolic of all the redeemed, 14:1.

y) Dan is omitted in favor of Manasseh, who might be included with Joseph. Is it because a serpent was the tribal emblem? Judah, as our Savior's ancestor, is mentioned first.

z) Celebrating victory. a) Occurring often until the end; not merely a single event just past.

b) For all true believers are priests.

springs of living water. And God shall wipe away all tears from their eyes.”<sup>o</sup>

**8** WHEN HE<sup>d</sup> OPENED THE SEVENTH seal, there came a silence in heaven for half an hour.<sup>e</sup>

<sup>2</sup>Then I saw the seven angels who were stationed before God, and they were given seven trumpets. <sup>3</sup>Also another angel with a golden censer came and took his stand at the altar. A vast quantity of incense was given him, so that he might place it with the prayers of all the saints<sup>f</sup> on the golden altar before the throne. <sup>4</sup>And the smoke of the incense arose from the angel's hand with the prayers of the saints before God. <sup>5</sup>Then the angel took the censer and filled it with fire from the altar and poured it on the earth, and there followed thunderpeals, rumblings, lightning flashes and an earthquake.

<sup>6</sup>Now the seven angels with trumpets got themselves ready to blow them. <sup>7</sup>The first (angel) blew the trumpet, and there came hail and fire mixed with blood, that was poured onto the earth, so that one-third of the earth and of the trees was burned up and all the green grass.<sup>g</sup>

<sup>8</sup>Then the second angel blew the trumpet, and something like an immense mountain ablaze with fire was hurled into the sea, so that one-third of the sea turned to blood, <sup>9</sup>and a third of the creatures that enjoyed life in the sea came to their death, and a third of the ships were wrecked.

<sup>10</sup>The third angel also blew the trumpet, and a huge star, blazing like a torch, fell from the sky and came down on one-third of the rivers and on the water springs.<sup>h</sup> <sup>11</sup>The star's name is Wormwood and one-third of the waters turned to wormwood. Many people died from using the water, because it had turned bitter.

<sup>12</sup>When the fourth angel blew the trumpet, a blight fell on one-third of

the sun, of the moon, and of the stars, so that a third part of them was darkened<sup>i</sup> and a third of the daylight itself might not shine, and the same as to the night.

<sup>13</sup>Then I looked, and I heard a lone eagle flying in midheaven, who cried with a loud voice, “Alas, alas, alas, for the inhabitants of the earth, because of the remaining trumpet blasts of the three angels who are about to sound.”<sup>j</sup>

**9** THE FIFTH ANGEL SOUNDED, AND I saw a Star<sup>k</sup> that had come down on the earth from heaven, to whom was given the key to the pit of the abyss. <sup>2</sup>He opened the pit of the abyss and smoke whirled upward from the pit like the smoke of a gigantic furnace, so that the sun and the air were darkened by the smoke from the pit.

<sup>3</sup>Out of the smoke locusts went forth on the earth, and such power was granted them as the earth's scorpions possess. <sup>4</sup>They were told not to damage the earth's herbage, neither any grass, nor any tree, but only the persons who do not have the seal of God on their foreheads. <sup>5</sup>Power was granted them, not to kill them but for five months to torture them, and the torture was like that of a scorpion that stings a person. <sup>6</sup>During those days people will seek death without finding it; they will be anxious to die, but death evades them.

<sup>7</sup>The locusts looked like horses equipped for battle:<sup>l</sup> On their heads something like golden crowns; their faces of a human type; <sup>8</sup>their hair<sup>m</sup> like that of women and their teeth like lion's fangs; <sup>9</sup>their chests like breastplates that seemed made of steel, and the drone of their wings was like the roar of many horse-driven chariots charging into battle.

<sup>10</sup>They also have tails with stings like scorpions, and power in their tails to hurt mankind for five months. <sup>11</sup>They have as king over them the

c) Divine care instead of devilish persecution.

d) Christ, the Lamb. e) Spent in silent prayer, see vs. 3.

f) Rendering the prayers more heavenly, more pleasing to God; in the temple the golden incense altar belonged to the Holy of Holies. g) Of that one-third. h) Supplying one-third of the rivers.

i) Hail, blood and darkness are reminiscent of Egypt.

j) Previous plagues hurt people through nature, but the next two are to trouble the ungodly direct.

k) The sequence shows this to be a Person, whose orders Satan of vs. 11 has to obey. It is therefore Christ Himself. l) See Joel 2:4-7. m) Their antennae, it would seem.

angel of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon.<sup>n</sup> <sup>12</sup>The first calamity is past; two woes are still to follow.

<sup>13</sup>The sixth angel blew the trumpet, and I heard a solitary voice from the four horns of the golden altar<sup>o</sup> before God, <sup>14</sup>saying to the sixth angel with the trumpet, "Release the four angels that are shackled at the great river Euphrates." <sup>15</sup>So the four angels, who were in readiness for that hour and day and month and year, were set free to kill one-third of mankind. <sup>16</sup>The number of their divisions of cavalry was two hundred millions. I heard their number.

<sup>17</sup>In my vision the horses and their riders looked this way: The riders wore fire-red, sky-blue, and sulphur-yellow breastplates. The horses' heads resembled lions' heads, and from their mouths issued forth fire and smoke and sulphur.

<sup>18</sup>By these three plagues one-third of mankind was killed — by the fire, by the smoke, and by the sulphur that streamed out of their mouths. <sup>19</sup>For the horses' power lies in their mouths and in their tails; their tails are like serpents; they have heads and with them they do damage.<sup>p</sup>

<sup>20</sup>But the rest of humanity, who were not killed by those plagues, did not turn with regret from the works of their hands, so as to cease worshiping the demons and the idols of gold, silver, brass, stone and wood, that can neither see nor hear nor walk. <sup>21</sup>Nor did they repent of their murders or of their magic arts or of their unchastities or of their thievings.<sup>q</sup>

**10** THEN<sup>r</sup> I SAW ANOTHER MIGHTY angel descend from heaven, robed in a cloud and the rainbow over his head. His face was like the sun; his feet resembled fiery pillars, <sup>2</sup>and he held an opened little scroll in his hand. His right foot he placed on the sea,

but his left on the land, <sup>3</sup>while with a loud voice like the roar of a lion he gave a shout. And as he shouted, the seven thunders raised their voices.

<sup>4</sup>When the seven thunders had spoken, I was going to write; but I heard a voice from heaven that said, "Seal up what the seven thunders have spoken and do not write it."

<sup>5</sup>Then the angel, whom I saw standing on the sea and on the land, lifted his hand heavenward <sup>6</sup>and swore by Him who lives forever and ever, who created the heaven and what it contains, also the earth and what is in it, and the sea with everything it comprises: "There shall be no further delay; <sup>7</sup>but in the days of the seventh angel's peal, when he is at the point of blowing, the mystery of God shall reach completion in agreement with the good tidings I gave His servants the prophets."

<sup>8</sup>Then the voice from heaven, which I heard, addressed me again and said, "Go off and accept the little, opened scroll that is in the hand of the angel, who is standing on the sea and on the land." <sup>9</sup>So I went off to the angel, asking him to give me the little scroll.

He told me, "Take and eat it! It will be bitter in your stomach, but in your mouth it will be sweet as honey."<sup>s</sup>

<sup>10</sup>So I received the little scroll from the angel's hand and ate it, and in my mouth it was as sweet as honey, but when I had eaten it, it felt bitter in my stomach. <sup>11</sup>Then he told me, "You have to prophesy again to many peoples and nations and tongues and kings."

**11** THERE WAS THEN GIVEN ME A reed like a measuring rod, with the words:

"Rise and measure the temple of God and the altar, and count<sup>t</sup> those worshiping in it, <sup>2</sup>but omit the outer court of the temple; do not measure it, because it has been given to the Gen-

n) Destroyer, as Abaddon means "destruction." This is the prince of the infernal regions; the worker of havoc on earth. o) Associated with the saints' prayers. p) The tails have heads.

q) On earth divine retribution is not merely to punish but to convert.

r) An interlude between the sixth and the seventh trumpets, 10-11:13.

s) As in Ezek. 3:3, and Jer. 15:16, appropriating God's message.

t) "Count" is not in the original, but seems implied in the measuring process.



tiles. They will for forty-two months<sup>u</sup> trample the holy city under foot. <sup>3</sup>And I will allow My two witnesses to prophesy for 1260 days, clad in sackcloth.

<sup>4</sup>"These witnesses are the two olive trees and the two lamps that are standing before the Lord of the earth.<sup>v</sup> <sup>5</sup>If anyone wants to harm them, fire issues from their mouth and will consume their enemies; should anyone wish to injure them, he must be killed just that way.

<sup>6</sup>"These two have power to shut up the sky,<sup>w</sup> so that no rain may fall during the days of their prophecy; they also have power over the waters, to turn them into blood;<sup>x</sup> also to scourge the earth with every kind of plague as often as they desire.

<sup>7</sup>"When they shall have finished their testimony, the monster<sup>y</sup> that comes up from the abyss shall make war against them, and shall conquer them and kill them. <sup>8</sup>Their dead bodies shall lie in the streets of the great city<sup>z</sup> that is spiritually called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup>And they of the peoples and tribes and tongues and nations shall gaze at their dead bodies for three and a half days; they will not allow the bodies to be entombed. <sup>10</sup>Those dwelling on the earth will exult over them and will celebrate; they will send one another gifts, because the two prophets had been vexing the dwellers on the earth."

<sup>11</sup>And after the three and a half days the breath of life entered them from God, so they rose to their feet, and those who looked at them were subjected to great fear. <sup>12</sup>The two heard a loud voice calling to them out of heaven, "Come up here." So, in a cloud they ascended into heaven while their enemies looked at them.

<sup>13</sup>At that very hour there was a tre-

mendous earthquake; one-tenth of the city collapsed and seven thousand persons were killed in the earthquake. Then the survivors grew awe-stricken and ascribed glory to the God of heaven.

<sup>14</sup>The second calamity is past. The third woe is speedily approaching.

<sup>15</sup>The seventh angel blew the trumpet, and strong shoutings arose in heaven: "The kingship of the world has become that of our Lord and of His Christ, and He shall reign forever and ever."

<sup>16</sup>Then the twenty-four elders, seated on their thrones before God, fell on their faces and worshiped God, <sup>17</sup>exclaiming: "We give Thee thanks, Lord God Almighty, who is and who was,<sup>a</sup> because Thou hast assumed Thy great power<sup>b</sup> and hast taken sovereign charge. <sup>18</sup>The nations raged<sup>c</sup> and Thy indignation has been realized; also the time for the judging of the dead and for the rewarding of Thy servants the prophets and the saints, in fact, all those who revere Thy name both small and great; also for the destruction of those who are destroying the earth."

<sup>19</sup>Then the temple of God in heaven was opened, and the ark of His covenant was shown in His sanctuary,<sup>d</sup> and there were lightning flashes, rumblings, peals of thunder, an earthquake and a terrific hailstorm.

**12** AN ILLUSTRIOUS PORTENT THEN appeared in heaven: a woman, robed with the sun, with the moon under her feet and a crown of twelve stars on her head, <sup>2</sup>was pregnant, and as she agonized in the pangs of her delivery, she cried out.

<sup>3</sup>Then another portent appeared in the sky. There was a gigantic, fiery dragon<sup>e</sup> with seven heads and ten horns, and on his heads seven diadems.

u) Forty-two months—1260 days—3½ years—a time and times and half a time, all signify the same length of period.

v) Something similar in Zech. 4:2, 3, explained there vs. 14. See also Rev. 1:12, 20.

w) As at Elijah's prayer, I Kings 17:1; Jas. 5:17. x) As Moses did in Egypt.

y) Antichrist, more fully considered in ch. 13.

z) The scene is laid on earth, with Jerusalem, which rejected Christ, as a symbol of the whole non-Christian world. a) No longer, "and who is to come," because He is now coming.

b) Taken away from Satan. c) Ps. 2.

d) A symbolic proof of God's carrying through His covenant of grace to the end.

e) Satan, as vs. 9 makes clear.

## REVELATION 12, 13 *Dragon and Angels; The Dragon's Beast From the Sea*

<sup>4</sup>His tail swept away a third of the stars of heaven and hurled them to the ground.

The dragon then stationed himself in front of the woman, who was about to give birth, so he might devour her child as soon as it was born.

<sup>5</sup>She did give birth to a son, a male child, destined to shepherd all nations with an iron staff.<sup>b</sup> Her child was then snatched away up to God and to His throne, <sup>6</sup>while the woman fled into the desert, where God had a retreat prepared for her to be cared for there during 1260 days.

<sup>7</sup>Then war developed in heaven — Michael and his angels battling against the dragon, and the dragon with his angels waging war; <sup>8</sup>but they were not strong enough; nor was room found for them any more in heaven; <sup>9</sup>so the great dragon, the serpent of old, called the devil and Satan,<sup>c</sup> the deceiver of all humanity, was forced out and hurled to the earth, and so were his angels flung out along with him.

<sup>10</sup>I then heard a strong voice proclaiming in heaven, "Now has come<sup>d</sup> the salvation, and the power and the kingship of our God and the authority of His Christ; for the accuser of our brothers, who kept accusing them day and night in the presence of our God, has been thrown out. <sup>11</sup>And they have conquered him by means of the blood of the Lamb and by the word of their testimony;" they have not loved their lives in face of death. <sup>12</sup>Be joyful, therefore, you heavens and those who dwell in them! Alas for the earth and the sea, because the devil has come down to you with raging anger, well aware that he has but a short season."

<sup>13</sup>When the dragon noticed that he had been hurled to the ground, he went in pursuit of the woman who had

given birth to the male child; <sup>14</sup>but to the woman were granted two wings of a giant eagle, so that she might fly to her desert retreat where, away from the presence of the serpent, she was cared for during a period, periods, and a half period.<sup>e</sup>

<sup>15</sup>The serpent vomited water like a river out of his mouth after the woman, so she might be swept away by the stream, but the earth came to the woman's aid; <sup>16</sup>the earth opened its mouth and swallowed the river which the dragon had disgorged from his mouth. <sup>17</sup>So the dragon, enraged at the woman, went off to wage war against the rest of her offspring<sup>f</sup> that observe the commands of God and adhere to the testimony of Jesus.

**13** AS I STOOD ON THE SANDY SEASHORE, I saw a beast coming up out of the sea with ten horns and seven heads. <sup>2</sup>The beast I saw resembled a leopard and his feet were like those of a bear and his mouth like that of a lion. The dragon invested him with his power and his throne and great authority; <sup>3</sup>yet, one of his heads seemed fatally wounded. His mortal wound was healed, however, and the whole earth followed the beast in wonder. <sup>4</sup>They worshiped the dragon, because he had bestowed authority on the beast; they also worshiped the beast, as they exclaimed, "Who matches the beast and who is able to war against it?"<sup>h</sup>

<sup>5</sup>It was also given a mouth to talk big, to utter blasphemies, and authority was granted it to operate for forty-two months. <sup>6</sup>So it opened its mouth to utter blasphemies against God, to blaspheme His name and His abode and those who dwell in heaven. <sup>7</sup>It was further allowed to make war against the saints and to conquer them, and

b) Messiah, of whom alone this is predicated; but the woman cannot be Mary. Rather is it the great communion of believers through all ages, with which Christ is so intimately identified, physically born of the godly race and also shepherding and fathering it.

c) Satan and his forces fell with their first sin; but Satan retained access to heaven, Job 1:6; Zech. 3:1. See also Eph. 2:2 and Lk. 10:18. d) To full fruition.

e) Divine truth which believers verified by practicing it. f) Three and a half years, 1260 days. g) As foretold Gen. 3:15.

h) A counterfeit Christ. Throughout Revelation, in fact all through the Bible, this demonic counterfeiting by evil and by evil personalities of good and of divine Being finds frequent portrayal. The Roman emperor, assuming divine titles, answers the description; so do godless rulers and leaders through the ages.

authority was given it over every tribe and people and dialect and nation.

<sup>8</sup>All those who live on earth, whose names are not recorded in the Book of Life of the Lamb that was slain from the founding of the world, shall worship it. <sup>9</sup>Whoever has an ear, let him hear. <sup>10</sup>Whoever makes captives, he will be led into captivity; whoever kills with the sword, he must be killed by the sword. In this way the saints exercise their endurance and their faith.

<sup>11</sup>Then I noticed another beast,<sup>i</sup> that came up from the land. It had two horns like a lamb and it spoke like a dragon. <sup>12</sup>It exercises the full authority of the first beast in its presence, and it makes the earth and those living in it worship the first beast, whose mortal wound had been healed.<sup>j</sup> <sup>13</sup>It also performs impressive miracles; for instance, it causes fire to descend from heaven onto the earth in the presence of the people. <sup>14</sup>By means of the wonders it is allowed to perform in the presence of the first beast, it leads those living on the earth astray, telling the earth's inhabitants to erect a statue to the beast that had the sword-wound and revived.

<sup>15</sup>It was further permitted to infuse breath into the beast's statue, so that the beast's image might speak;<sup>k</sup> also to bring it about that those, who did not worship the beast's statue, should be killed. <sup>16</sup>It also compelled all, the small and the great, the rich and the poor, the freemen and the slaves, to get a mark put on their right hands and on their foreheads, <sup>17</sup>so that no one might be able to buy or sell unless he bore the mark of the beast's name or the number corresponding to his name. <sup>18</sup>Here intelligence comes in. Let him who has the mind for it, calculate the number of the beast, for it is a man's number and his number is 666.<sup>l</sup>

**14** THEN I LOOKED AND SAW THE Lamb standing on Mount Zion,<sup>m</sup> and with Him 144,000,<sup>n</sup> who had His name and His Father's name inscribed on their foreheads. <sup>2</sup>And I heard a voice from heaven like the sound of many waters and like the peals of loud thunder. I then heard the music as of harpists playing on their harps.

<sup>3</sup>They were singing a new song before the throne and in the presence of the four living beings, and of the elders, and none was able to sing the song except the 144,000 that were purchased from the earth. <sup>4</sup>They are those not contaminated in relations with women,<sup>o</sup> for they are celibates. They are those who follow the Lamb wherever He may lead. These were purchased from among mankind's first fruits for God and for the Lamb. <sup>5</sup>No lie was ever found on their lips; they are faultless.

<sup>6</sup>Then I saw another angel, flying in mid-air with an everlasting Gospel to proclaim to those living on the earth—to every nation and tribe and tongue and people. <sup>7</sup>With a mighty voice he said, "Revere God and ascribe Him glory, for the hour of His judgment has arrived; so worship the Maker of heaven and earth and sea and watersprings."

<sup>8</sup>Another, a second angel, succeeded him, who said, "She is fallen, fallen, Babylon the great, who made all the nations drink of the wine of her passionate unchastity."

<sup>9</sup>Then another angel, a third, followed them, who said with a mighty voice, "Whoever worships the beast and its statue and receives the mark on his forehead or on his hand, <sup>10</sup>he shall drink of the wine of God's indignation that has been mixed undiluted in the cup of His anger, and he shall be tor-

i) Minions of godless rulers, who see to it that their sovereign's authority is obeyed.

j) One ruler may die, but another takes his place, equally godless.

k) Statues of the emperor were worshiped. Ventriloquists could make them speak.

l) Letters for numbers, Caesar Nero answers; but so do many other names. Since six falls short of the perfect seven, multiples of it enhance its evil import. So popular was the use of numbers for names, that youths scratched numbers on walls for girls they loved.

m) New Jerusalem, seen in anticipation on the new earth.

n) Not selected from, but representing all the redeemed, as in ch. 7. First fruits so represent the crops.

o) Marriage never implies defilement in the Bible; but discipleship requires complete dedication to Christ, spiritual celibacy.

tured with fire and brimstone in the presence of the holy angels and of the Lamb." <sup>11</sup>The smoke of their torture ascends forever and ever, and the worshippers of the beast and of his statue, as well as anyone with the mark of his name, shall enjoy no rest day or night.<sup>p</sup>

<sup>12</sup>Here comes in the endurance of the saints who observe the commands of God and keep their faith in Jesus.<sup>q</sup>

<sup>13</sup>I further heard a voice from heaven that said (to me), "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "so they may rest from their labors;<sup>r</sup> for what they wrought follows with them."

<sup>14</sup>Then I looked and saw a white cloud, and One seated on the cloud, One like a Son of Man.<sup>s</sup> On His head He wore a golden crown and in His hand was a sharp scythe. <sup>15</sup>Another angel came out of the temple,<sup>t</sup> who shouted with a mighty voice to the One seated on the cloud: "Thrust in your scythe and reap, for harvest time has come," because the earth's harvest is overripe." <sup>16</sup>So, the One seated on the cloud swung his scythe on the earth and the earth was harvested.

<sup>17</sup>Again, another angel came out from the heavenly temple, who likewise had a sharp scythe. <sup>18</sup>Yet another angel came forth from the altar,<sup>u</sup> who had authority over the fire, and he called with a mighty voice to the one with the sharp scythe, "Thrust in your sharp scythe and harvest the clusters of earth's vine, for its grapes are overripe."

<sup>19</sup>So, the angel swung out his scythe on the earth and stripped the earth's vine and threw it into the great winepress of God's indignation. <sup>20</sup>Outside the city the wine press was trodden and blood flowed out of the wine press, so that for two hundred miles it came up to the horses' bridles.<sup>w</sup>

**15** I ALSO SAW ANOTHER PORTENT in heaven, great and marvelous

—seven angels with seven plagues;<sup>x</sup> the last seven, because with them God's indignation was completed.

<sup>2</sup>And I saw something like a glassy sea mixed with fire, and those coming off victorious from the beast and from its statue and from the number corresponding to its name, those I saw standing on the sea of glass,<sup>y</sup> holding the harps of God. <sup>3</sup>They sang the song of Moses,<sup>z</sup> the servant of God, and the song of the Lamb:<sup>a</sup> "Great and marvelous are Thy works, Lord God the Omnipotent; just and true are Thy ways, O King of the nations. <sup>4</sup>Who will not revere and glorify Thy name, O Lord? For Thou alone art holy. For all the nations shall come and worship before Thee, because Thy sentences of judgment have been made known."

<sup>5</sup>After this I looked, and out of the sanctuary <sup>6</sup>came the seven angels holding the seven plagues. They were clad in pure, resplendent linen, and wore golden girdles around the breast.

<sup>7</sup>One of the four living creatures then handed the seven angels seven golden vials<sup>b</sup> full of the wrath of God who lives forever and ever, <sup>8</sup>and the tabernacle became filled with smoke from the glory and the power of God. And no one was able to enter the temple until the seven plagues of the seven angels were finished.

**16** THEN I HEARD A MIGHTY VOICE from the temple say to the seven angels, "Go your way and pour out on the earth the seven bowls of God's indignation." <sup>2</sup>So the first departed and emptied his bowl upon the earth. Then a loathsome and malignant ulcer attacked the men who bore the mark of the beast and worshiped its statue.

<sup>3</sup>The second poured out his bowl upon the sea, so it turned to blood as of a corpse, and every living creature that was in the sea met its death.

<sup>4</sup>The third poured out his bowl upon

p) See in contrast ch. 4:8.

q) Facing martyrdom, hence the blessing of vs. 13.

r) Requiring effort especially in such environment.

s) In anticipation of and to be developed in ch. 19-20. t) From heaven, see vs. 17. u) Joel 3:13.

v) Prayers had ascended from there, now about to be answered.

w) Symbolic of the final thoroughness of divine judgment.

x) The third woe made up of seven plagues. y) Purity in Christ. z) In harmony with God.

a) Of righteousness and mercy.

b) "Phiale"—a broad, shallow bowl; a deep saucer, resembling a vial for pouring, but of gigantic size.

the rivers and the springs of waters, so they turned to blood. <sup>5</sup>And I heard the angel of the waters say, "Thou who art and who wert, the Holy One, art just in these decisions. <sup>6</sup>Because they have poured out the blood of saints and prophets, Thou also hast given them blood to drink. They deserve it." <sup>7</sup>And from the altar I heard a response, "Yes, Lord God Almighty, Thy judgments are just and true."

<sup>8</sup>The fourth poured out his bowl upon the sun, and it was permitted to scorch humanity with heat. <sup>9</sup>People were scorched with terrific heat and they blasphemed the name of God, who has control over these plagues; they did not repent so as to give Him glory.

<sup>10</sup>The fifth emptied his bowl upon the throne of the beast; its kingdom was plunged in darkness and people gnawed their tongues from pain. <sup>11</sup>They blasphemed the God of heaven for their sufferings and their sores, and they did not repent of their practices.

<sup>12</sup>The sixth poured out his bowl upon the great river, the Euphrates, and its waters dried up, so that the highway of the kings from the rising sun might be made ready.

<sup>13</sup>Next I saw, coming out of the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, <sup>a</sup>three unclean spirits like frogs. <sup>14</sup>They really are spirits of demons, that work miracles. They go out to the kings of the whole world to muster them for the war of the sovereign God's great Day. <sup>15</sup>"See, I come like a thief. Blessed is the alert one who takes care of his clothes so he need not go around naked and people see his shame." <sup>16</sup>So they mustered them at the place called in Hebrew, Armageddon.<sup>e</sup>

<sup>17</sup>The seventh then emptied his bowl upon the air, when a mighty voice came

out of the sanctuary from the throne,<sup>f</sup> saying, "It is done!" <sup>18</sup>Then there followed lightning flashes, rumblings and thunder-peals and such a tremendous earthquake as had never occurred since man existed on the earth, so extensive and so severe. <sup>19</sup>The great city split into three parts, and the cities of the nations fell. God had in mind the great Babylon, to hand her the wine cup of His furious indignation.

<sup>20</sup>Then every island fled<sup>g</sup> and mountains could not be found. <sup>21</sup>Hailstones, big as hundredweights, fell down from the sky onto the people. And the people blasphemed God for the plague of the hail because its torment was so fearful.

**17** ONE OF THE SEVEN ANGELS with the seven bowls then came and talked with me. He said, "Come this way! I will show you the doom of the great harlot<sup>h</sup> who is seated on many waters. <sup>2</sup>The kings of the earth have committed lewdness with her and the inhabitants of the earth have become intoxicated from the wine of her unchastity."

<sup>3</sup>So he carried me away in the Spirit into a desert.<sup>i</sup> And I saw a woman seated upon a scarlet beast covered with blasphemous titles. It had seven heads and ten horns. <sup>4</sup>The woman had been robed in purple and scarlet, and gilded with gold, precious stone and pearls. In her hand she held a gold cup, full of the offenses and impurities of her lewdness. <sup>5</sup>On her forehead a symbolic title was inscribed,<sup>j</sup> "Babylon, the great, the mother of the harlots and of the atrocities of the earth."

<sup>6</sup>I saw the woman drunk with the blood of the saints and with the blood of those who witnessed for Jesus, and on seeing her I was utterly amazed. <sup>7</sup>Then the angel said to me, "Why are you amazed? I will tell you the mystic meaning of the woman, and of the

c) See 6:9 for the source of this response.

d) A counterfeit trinity. The false prophet seems identified with "another beast" of 13:11. e) Recalling Megiddo, where Sisera was defeated, Judg. 5:19; where Ahaziah died of his wounds, II Kings 9:27, and where Josiah was slain, II Kings 23:29. "Harma" means destruction. Armageddon suggests destruction of the evil forces. f) The voice of God.

g) Sank from sight, due probably to earthquake.

h) Rome, termed Babylon, vs. 5, on whom rich and poor depended; vs. 18. Rome represents the godless world in all ages.

i) John, not the woman, was in the desert; she was by many waters, vs. 1.

j) As center and source of government. Roman prostitutes so wore their pet names.

beast with the seven heads and the ten horns, that carries her. <sup>8</sup>The beast you saw, was and is not,<sup>k</sup> and it is to ascend from the abyss and to go on to destruction. The dwellers of the earth, whose names are not inscribed in the Book of Life from the founding of the earth, will be amazed when they look at the beast that was and is not and is coming.

<sup>9</sup>"Here is something for the intelligent to ponder. The seven heads are seven hills on which the woman is seated. <sup>10</sup>They also are seven kings; five have gone down, one is reigning, the other has not yet come, and when he does come, he must stay for a little while. <sup>11</sup>The beast that was and is not, is himself an eighth king; he springs from the seven and goes on to ruin.

<sup>12</sup>"The ten horns you saw are ten kings,<sup>l</sup> who have not as yet received kingship; but for one hour they will receive royal authority along with the beast. <sup>13</sup>These have one purpose; they render power and authority to the beast. <sup>14</sup>They will war against the Lamb, and the Lamb shall conquer them, for He is Lord of lords and King of kings; while those with Him are called, picked, and loyal."

<sup>15</sup>He further said to me: "The waters you noticed, where the harlot sits, are peoples and crowds and nations and dialects. <sup>16</sup>The ten horns you saw and the beast,<sup>m</sup> these will hate the harlot and will render her isolated and stripped; they will consume her flesh and will burn her up with fire. <sup>17</sup>For God has put into their hearts to work His purpose, and to act harmoniously in handing their kingdom to the beast until the words of God shall be fulfilled. <sup>18</sup>And the woman you saw is the great city that holds kingship over the kings of the earth."

## 18 THEREUPON I SAW ANOTHER ANGEL descending from heaven,

possessed of great authority, and the earth was illuminated by his splendor. <sup>2</sup>With a mighty voice he shouted out: "She is fallen, fallen, Babylon the great! She has become a resort for demons; a fort for every unclean spirit; a refuge for every filthy and detested bird."<sup>n</sup> <sup>3</sup>For all the nations have drunk of the wine of her passionate unchastity, and the kings of the earth have committed lewdness with her, and the merchants of the earth have grown rich on her excessive luxury."

<sup>4</sup>I then heard another voice from heaven<sup>o</sup> say, Come away from her, My people, so you may not participate in her sins, neither be visited by her plagues; <sup>5</sup>for her sins have piled up to reach heaven and God has remembered her crimes. <sup>6</sup>Repay her as she has paid; give her even double for what she has done; in the cup she mixed, do mix her a double potion. <sup>7</sup>As she has glorified herself and has luxuriated, to that measure impose on her torture and grief. Because in her heart she says, "I sit as queen;"<sup>p</sup> I am no widow, and I shall never see sorrow," <sup>8</sup>therefore on a single day her plagues will be upon her, death, sorrow and famine, and with fire she shall be burned up. For the Lord God, who has judged her, is mighty.

<sup>9</sup>The kings of the earth, who were lewd and wanton with her,<sup>q</sup> shall weep and beat the breast over her, when they look at the smoke of her conflagration.<sup>r</sup> <sup>10</sup>Standing at considerable distance because dreading her torture, they shall exclaim, "Alas, alas, for the great city, for Babylon the mighty city, for her judgment is come in a single hour."<sup>s</sup> <sup>11</sup>The earth's merchants,<sup>a</sup> too, will be lamenting and grieving over her, because no one will any longer buy their cargoes — <sup>12</sup>their wares<sup>t</sup> of gold, silver, precious stone, pearls, fine linen, purple, silk, and scarlet, besides all kinds of citrus wood, all sorts of ivory arti-

k) Successive Roman emperors; after them other godless rulers and commanders.

l) Subservient to the emperor.

m) The subordinated rulers, led by the false prophet or Antichrist, will ruin Rome.

n) The curse that had already come on Babylon by the Euphrates. o) Christ speaks.

p) Exalting self above God as Babylon and Tyre had done, Isa. 47:7-9.

q) Representing their people.

r) This is not in harmony with the opposition of the kings to Rome; but sins are inherently discordant. Rome had meant much to them. Compare the dirge with Ezek. 26:16f; 27:35.

s) See Ezek. 27:28-36. t) Note list in Ezek. 16:9-13; 27:5-24.

cles and objects made of costly wood, of brass, iron, and marble; <sup>13</sup>also cinnamon, spice, incense, ointments, frankincense, wine and olive oil, fine flour and wheat, cattle, sheep, horses and chariots, bodics and souls of men.

<sup>14</sup>The ripe-fruit delicacies, on which you set your mind, are out of your reach; all the elegance and the glitter you enjoyed are lost to you and never again will they be experienced.

<sup>15</sup>The merchants of these products, who grew rich from her trade, standing a long way off in terror of her torture, are lamenting and grieving, <sup>16</sup>and exclaiming, "Alas, alas, for the great city that was dressed in fine linen, purple and scarlet and gilded with gold and precious stone and pearl, <sup>17</sup>for in a single hour all this wealth is wiped out."

Every helmsman,<sup>u</sup> too, and all who sail the seas, mariners and all who work the sea for their living, stood at a distance <sup>18</sup>and cried out as they looked at the smoke of her conflagration, "What city was as great as this?" <sup>19</sup>"They threw dust on their heads" and shouted as they lamented and grieved, "Alas, alas, for the great city through which with her extravagance all who had ships at sea grew wealthy! For in a single hour she has become a desert."

<sup>20</sup>Celebrate over her, O heaven, and you saints and apostles and prophets, for on your behalf God has decided sentence against her.

<sup>21</sup>One powerful angel then threw a stone like a big millstone and hurled it into the sea with the words, "With such violence shall Babylon, the great city, be hurled down and shall never again be found. <sup>22</sup>The music of harpists and musicians and flute players and trumpeters shall not be heard in you any more; neither shall a skilled artisan be found in you any more; nor shall the grinding of the millstone be heard in you any longer. <sup>23</sup>No light of a lamp shall further shine in you nor shall the voices of bridegroom and bride evermore be heard in you.\*

"For your merchants were the earth's prominent men; by your magic charms all the nations were led astray. <sup>24</sup>In her, too, was found the blood of prophets and of saints and of all who have been slaughtered on the earth."

**19** AFTER THIS I HEARD WHAT sounded like the voice of a great throng in heaven that said, "Hallelujah! The salvation, the glory and the power belong to God, <sup>2</sup>because His judgments are true and just. For He has sentenced the great harlot, who corrupted the earth with her lewdness, and He has required from her hand retribution for the blood of His servants." <sup>3</sup>And a second time they shouted "Hallelujah! And her smoke shall ascend forever and ever."

<sup>4</sup>Then the twenty-four elders and the four living beings fell down to worship God, who is seated upon the throne, exclaiming, "Amen! Hallelujah!" <sup>5</sup>And a voice came forth from the throne that said, "Render praise to our God, all His servants who revere Him, both small and great!"

<sup>6</sup>And I then heard, like the voice of a mighty throng, like the sound of many waters, like the roar of terrific thunders, "Hallelujah, for the Lord our God, the Omnipotent has become sovereign King. <sup>7</sup>Let us be joyful and let us celebrate and let us ascribe glory to Him, because the wedding banquet of the Lamb has eventuated<sup>v</sup> and His bride has gotten herself ready. <sup>8</sup>It has been given her to dress in pure, resplendent linen." For the fine linen is the righteous living of the saints.

<sup>9</sup>He then said to me, "Write: Blessed are those who are invited to the wedding banquet of the Lamb." He further told me, "These are the true words of God."

<sup>10</sup>So, I fell at his feet to worship him, but he told me, "No, be careful! I am a fellow servant of yours and of your brothers who adhere to their witnessing for Jesus. Worship God."

u) See Ezek. 27:29; Ps. 107:23. v) Ezek. 27:30. w) Cf. Jer. 51:63f.; Neh. 9:11.

x) Sacks of Rome have partially fulfilled this prophecy; so has her inner demoralization. In sense Rome stands for all ungodly forces; whose doom is certain.

y) Certain, though still in the future.

For the testimony of Jesus is the spirit of prophecy.<sup>z</sup>

<sup>11</sup>Then I saw heaven thrown open and a white horse appeared. Its Rider<sup>a</sup> is called Faithful and True; justly He sentences and wages war. <sup>12</sup>His eyes are a fire-flame<sup>b</sup> and on His head are many diadems with a name inscribed which no one knows except Himself. <sup>13</sup>The robe He is wearing is sprinkled with blood and His appointed title is: The Word of God. <sup>14</sup>On white horses and draped in fine linen, white and pure, the heavenly armies follow Him.<sup>c</sup>

<sup>15</sup>Out of His mouth issues a sharp sword with which to smite the nations. He will shepherd them with an iron staff and He treads the winepress of the furious indignation of God the Almighty. <sup>16</sup>On His robe and on His thigh He has His name inscribed: King of kings and Lord of lords.

<sup>17</sup>I then saw a solitary angel stationed in the sun who shouted with a mighty voice to all the birds that fly in mid-air, "Come, get together for God's great banquet, <sup>18</sup>to feast on the flesh of kings, of commanders, of mighty men, of horses and of their riders, on the flesh of everyone, free and slave, small and great."<sup>d</sup>

<sup>19</sup>Then I saw the beast and the kings of the earth and their armies mustered to wage war against the One mounted on the horse and against His army. <sup>20</sup>And the beast was seized, and with it the false prophet<sup>e</sup> who performed miracles in its presence, by means of which he led astray those who received the mark of the beast and who worshiped its statue. Both of them were flung alive into the lake of fire that burns with sulphur. <sup>21</sup>The rest were put to death with the sword that issued from the mouth of the One mounted on the horse. And all the

birds gorged themselves on their bodies.

**20** I ALSO SAW AN ANGEL DESCENDING from heaven, holding in his hand the key of the abyss and an enormous chain. <sup>2</sup>He overpowered the dragon, the serpent of old, who is the devil and Satan,<sup>f</sup> and bound him for a thousand years. <sup>3</sup>He hurled him into the abyss, which he shut and sealed above him, so he might lead astray the nations no more<sup>g</sup> until the thousand years are completed. After that he must be released for a little while.

<sup>4</sup>I also saw thrones that were occupied by such as received power to pass sentence. I also saw the souls<sup>h</sup> of those who had been slain for their testimony to Jesus and for God's message; also the souls of those who had not worshiped either the beast or its statue, nor had received the mark on the forehead and on the hand. They lived and reigned with Christ a thousand years.

<sup>5</sup>The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. <sup>6</sup>Blessed and holy is he who shares in the first resurrection.<sup>i</sup> Over them the second death exerts no power; instead, they will be priests of God and of Christ and shall reign with Him a thousand years.

<sup>7</sup>When the thousand years have ended, Satan will be released from his prison <sup>8</sup>and will go out to lead astray the nations in the four quarters of the earth, Gog and Magog,<sup>j</sup> to muster them for the battle. Their number is as the sand on the seashore.

<sup>9</sup>They marched up over the breadth of the earth and surrounded the encampment of the saints as well as the beloved city. And fire came down from heaven and consumed them. <sup>10</sup>The devil, who was leading them astray,

z) Inspired preaching is a mode of prophecy. This puts the angel and John on a level as servants of God. a) Messiah. b) Ch. 1:14. c) They are not armed; Christ does the conquering.

d) So Ezek. 39:17-20. e) Again, as in 16:13, shown identical with the second beast of ch. 13. f) Already conquered by Christ.

g) The nations had been destroyed just previously, if we take these events in chronological order; but that would be a serious mistake.

h) No bodies mentioned, hence no resurrection as yet.

i) Their spiritual resurrection had (Col. 2:12; 3:1) occurred as with all Christians at their regeneration.

j) As in Ezek. 38:2, 14, these names refer to all forces that oppose God; Gog is leader, Magog his people.



was flung into the lake of fire and sulphur where also the beast and the false prophet are, and they shall be tortured day and night forever and ever.

<sup>11</sup>Then I saw a great white throne and One seated upon it, from whose presence earth and heaven fled so far, no room was found for them. <sup>12</sup>I further saw the dead, great and small, standing before the throne, and books were opened. Another book too was opened, that of life, and the dead were judged according to their conduct from the entries in the books. <sup>13</sup>The sea too gave up the corpses it contained, and death and Hades gave up the dead in them, and each person was judged according to his actions. <sup>14</sup>Then were death and Hades hurled into the lake of fire. This is the second death — the lake of fire. <sup>15</sup>And whoever was not found recorded in the Book of Life was cast into the lake of fire.<sup>k</sup>

**21** THEN I SAW A NEW HEAVEN AND a new earth;<sup>l</sup> for the first heaven and the first earth had passed away and no longer was there any sea.<sup>m</sup> <sup>2</sup>I also saw the holy city, the new Jerusalem,<sup>n</sup> descending out of heaven from God, made ready as a bride beautified for her husband. <sup>3</sup>And I heard a strong voice from the throne say, "Behold, God's dwelling place is among men and He will dwell with them; they shall be His peoples, and God will personally be with them <sup>4</sup>and shall wipe away every tear from their eyes. Death shall be no longer, nor grief, nor crying, nor any further pain, because the first things have passed away."

<sup>5</sup>Then He who was seated upon the throne said, Behold, I make all things new. He further said, Write! for these words are trustworthy and true. <sup>6</sup>And He told me, It is done. I am the Alpha and the Omega, the Beginning and the End. As for the thirsty, I will give

him without charge from the fountain of the water of life. <sup>7</sup>The victor shall inherit all this; I shall be God to him and to Me he shall be a son. <sup>8</sup>As for the cowardly, however, and the unbelieving, and the depraved, the murderers, the lewd, those practicing magic arts, and idolaters, also all the liars — their lot is in the lake that burns with fire and sulphur. This is the second death.

<sup>9</sup>One of the seven angels who had the seven bowls full of the seven final plagues, came to talk with me and said, "Come this way. I will show you the bride, the Lamb's wife!" <sup>10</sup>He then conveyed me in spirit to a great and lofty mountain and showed me Jerusalem, the holy city, coming down out of heaven from God <sup>11</sup>with the glory of God.

Her luster resembled a most precious jewel, a jasper stone as clear as crystal. <sup>12</sup>It had a large, high wall with twelve gates and at the gates twelve angels, and on the gates the names inscribed of the twelve tribes of Israel's sons; <sup>13</sup>three gates on the east side, three gates on the north side, three gates on the south side and three gates on the west side. <sup>14</sup>And the city wall had twelve foundation stones and engraved on them were the twelve names of the Lamb's twelve apostles.<sup>o</sup>

<sup>15</sup>The one talking with me had a golden measuring rod to measure the city with its gates and its wall. <sup>16</sup>The city is laid out as a quadrangle with its length equal to its width. With the rod he measured the city, fifteen hundred miles — the length, the width and the height exactly equal. <sup>17</sup>He measured its wall too, seventy-two yards<sup>p</sup> by human measure, which was the angel's.

<sup>18</sup>Its wall's composition is jasper, and the city is of gold as pure as transparent glass. <sup>19</sup>The foundation stones of the city wall are ornamented with every kind of precious stone: The first

k) Obviously not physical, for death and Hades are not physical; neither is the devil, although he is personal. Satan was bound ever since Christ died for us. Only by divine permission could he still deceive. This ends with the judgment. l) One great realm of righteousness, II Pet. 3:13. m) The sea has always been symbolic of nations unruly and troubled. This has now ceased forever. Seas must remain, for there is a river; but the old order is ended, vs. 4. n) Earth has become like heaven; it is once more God's home, as it was in part wherever His children dwelt. o) Cf. Ezek. 48:31-34. p) The wall's thickness; for its height is 1500 miles, symbolic of immensity.

## REVELATION 21, 22 *Water of Life; Tree of Life; the Redeemed Serve God*

foundation stone is jasper; the second, sapphire; the third, white agate; the fourth, emerald; <sup>20</sup>the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth and the twelfth, amethyst.

<sup>21</sup>The twelve gates are twelve pearls, each separate gate made of one pearl, and the city's main street is of gold as pure as translucent glass. <sup>22</sup>I saw no temple in it, for the Lord God Omnipotent is its temple, and so is the Lamb. <sup>23</sup>The city has no need of the sun or of the moon to shine on it, because God's glory illumines it and the Lamb is its light. <sup>24</sup>By its light the nations shall walk and to it the kings of the earth will convey their splendor.<sup>q</sup> <sup>25</sup>Its gates shall not at all be daily closed, for there shall be no night. <sup>26</sup>Into it they shall carry the splendor and the wealth of the nations. <sup>27</sup>But nothing unclean nor one practicing lewdness and falsehood shall enter it at all; but only those whose names have been recorded in the Lamb's Book of Life.

**22** HE THEN SHOWED ME A RIVER of water of life, clear as crystal, flowing forth from the throne of God and of the Lamb, <sup>2</sup>and running through the middle of the street; and on this side and that of the river, the tree of life, bearing twelve crops, yielding its fresh crop every month. And the leaves of the tree are for the healing of the nations.<sup>r</sup>

<sup>3</sup>Nothing accursed shall still be there; but the throne of God and of the Lamb shall be in it, and His servants shall render Him sacred service. <sup>4</sup>They shall look at His face and His name shall be on their foreheads.<sup>s</sup> <sup>5</sup>And night shall be no more; they will need neither lamplight nor sunlight; for the Lord God will shine on them, and they shall reign forever and ever.

<sup>6</sup>He further said to me, "These

words are trustworthy and true. The Lord God of the spirits of the prophets has sent His angel to show His servants what must shortly take place. <sup>7</sup>See, I come quickly." Blessed is he who observes the words of the prophecy of this book.<sup>t</sup>

<sup>8</sup>I myself, John, am the one who saw and heard these things, and when I had heard and seen, I bowed down to worship at the feet of the angel who was showing me all this. <sup>9</sup>But he told me, "Be careful! I am a fellow servant of yours and of your brothers the prophets and of those who observe the messages of this book. Worship God!"

<sup>10</sup>He further told me, "Do not seal up the words of the prophecy of this book, for the time is near. <sup>11</sup>Let the wrongdoer still do wrong, and let the filthy still defile himself; let the righteous too keep practicing righteousness and let the saint grow ever more holy."

<sup>12</sup>"Behold, I am coming soon and My reward is with Me, to render to each according to his doings. <sup>13</sup>I am the Alpha and the Omega, the First and the Last, the Beginning and the End. <sup>14</sup>Blessed are those who wash their robes, so they may have their right to the tree of life and to enter through the gates into the city. <sup>15</sup>Outside are the dogs and those who practice magic and the unchaste and the idolaters and those who fabricate and love lies.

<sup>16</sup>"I, Jesus, have sent My angel to witness these things to you for the churches. I am Myself both the Root and the Offspring of David, the brilliant Morning Star."

<sup>17</sup>The Spirit and the bride<sup>v</sup> say, "Come!" Let the listener too say, "Come!" And let the thirsty come; he who longs for it, let him take freely the water of life.

<sup>18</sup>I personally warn everyone who listens to the words of the prophecy of this book: If anyone adds to them,

q) Jerusalem, the Lamb's bride, began with the first believers and is completed with the full number. Nations receive benefits; kings contribute.

r) The acme of perfection, far beyond earthly experience. See Ezek. 47:12. s) For they are His.

t) This seems John's comment. The book itself is epitomized in our Lord's saying, Jn. 16:33, "In the world you are under pressure; but be confident! I have overcome the world."

u) As in Matt. 25:10: "And the door was shut." No more repentance or forgiveness.

v) The Spirit and the Church unitedly, for the believers are moved by the Spirit.

God will add to him the plagues that are described in this book, <sup>19</sup>and if anyone detracts from the words of this prophetic book, God will detract his share in the tree of life and in the holy city as described in this book.<sup>w</sup>

<sup>20</sup>He who affirms this says, "Yes, I am coming very soon!"<sup>x</sup>

Amen. Come, Lord Jesus!

<sup>21</sup>The grace of the Lord Jesus Christ be with you all. Amen.

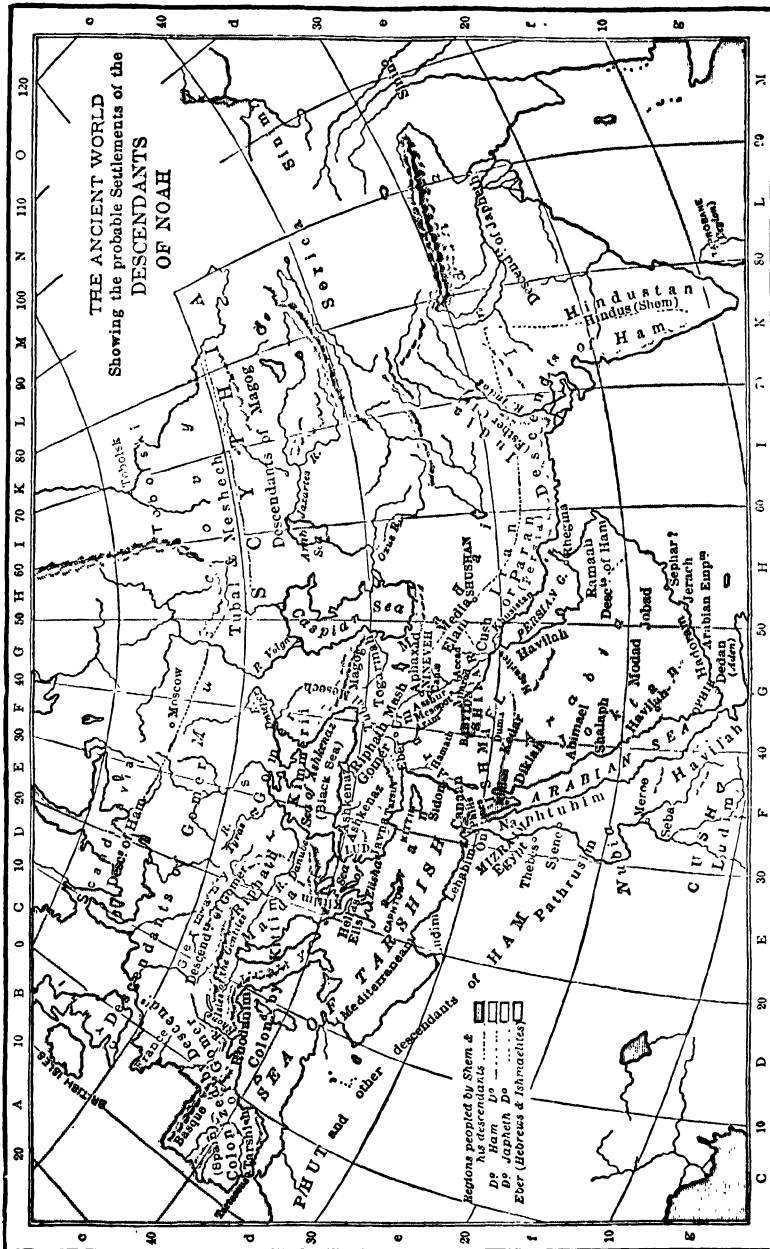
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w) Altering God's message invites doom. The warning refers to this book but is equally true regarding all divine revelation.

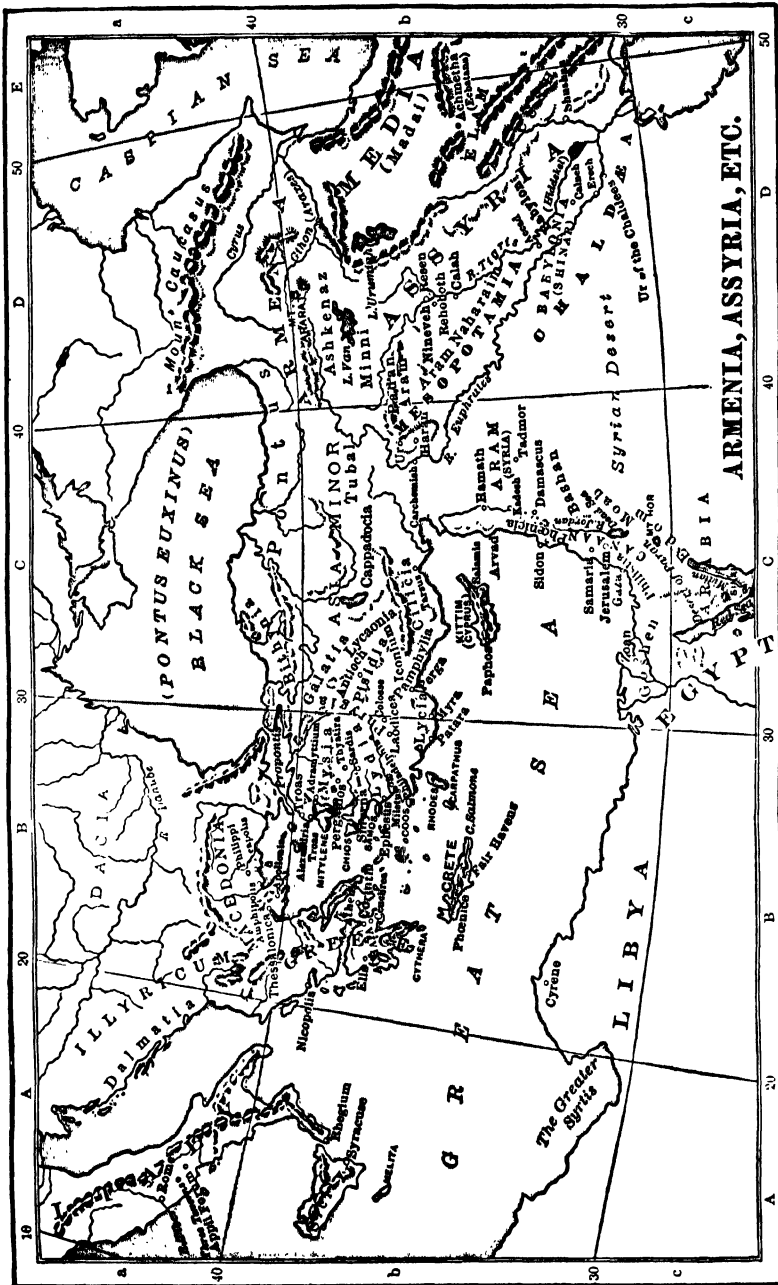
x) Christ and the Church are agreed in desiring each other's company.



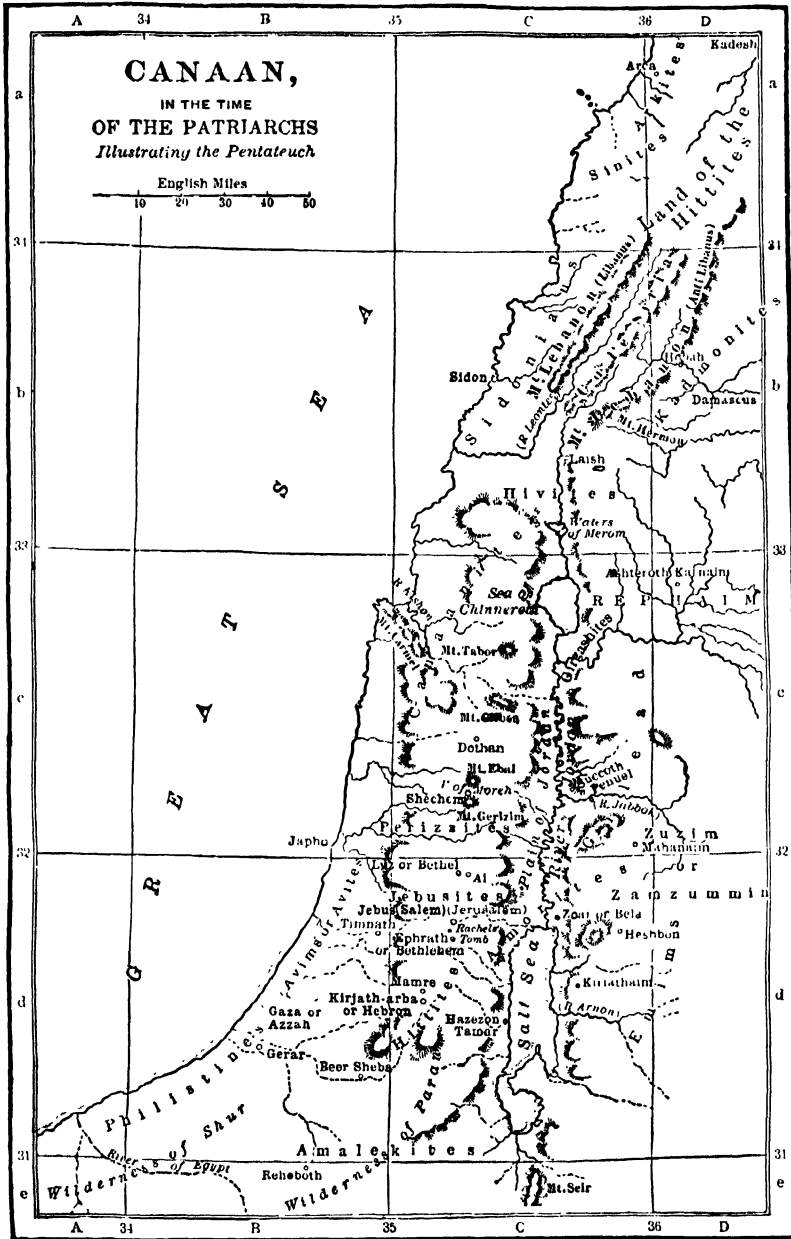
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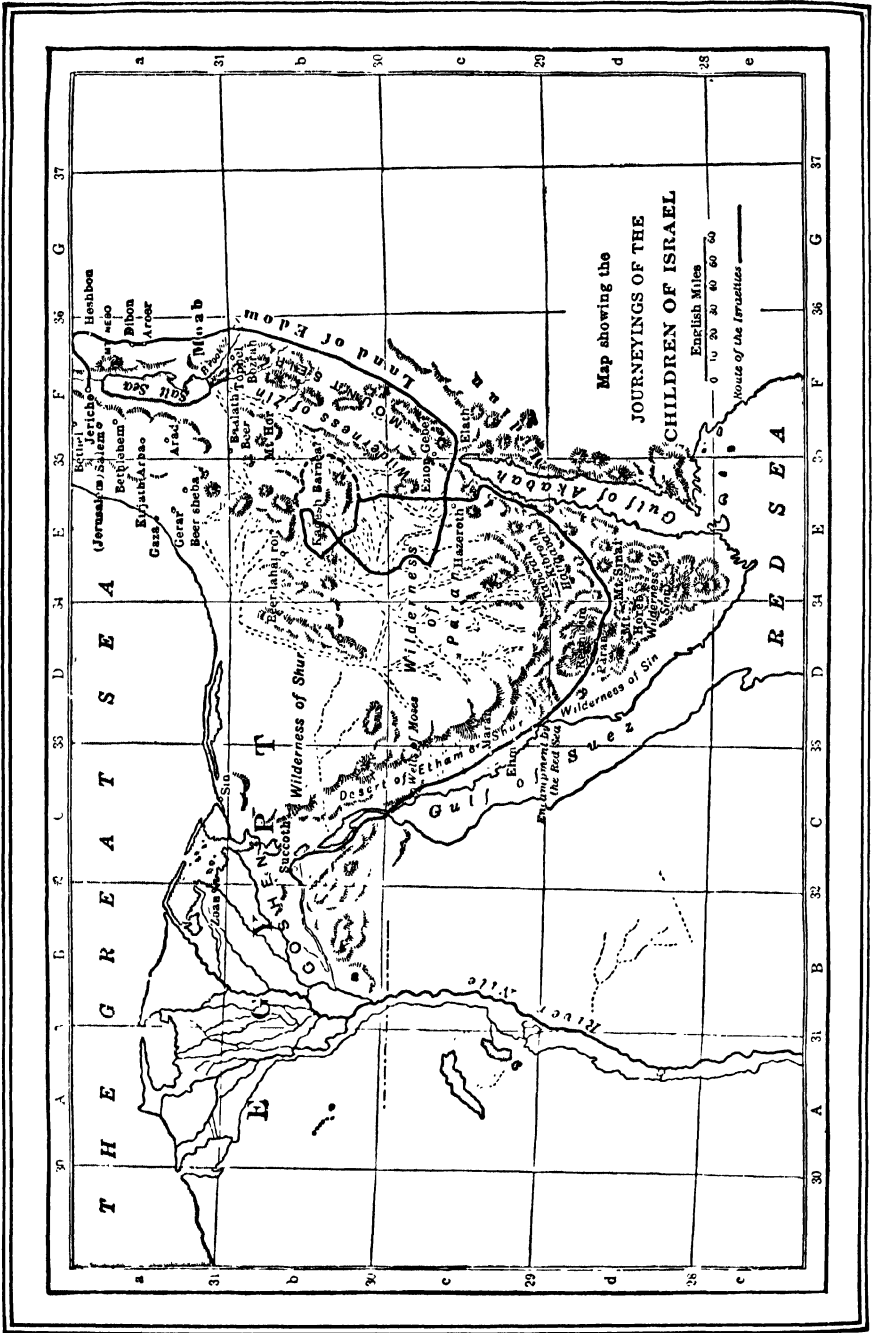
MAP 2



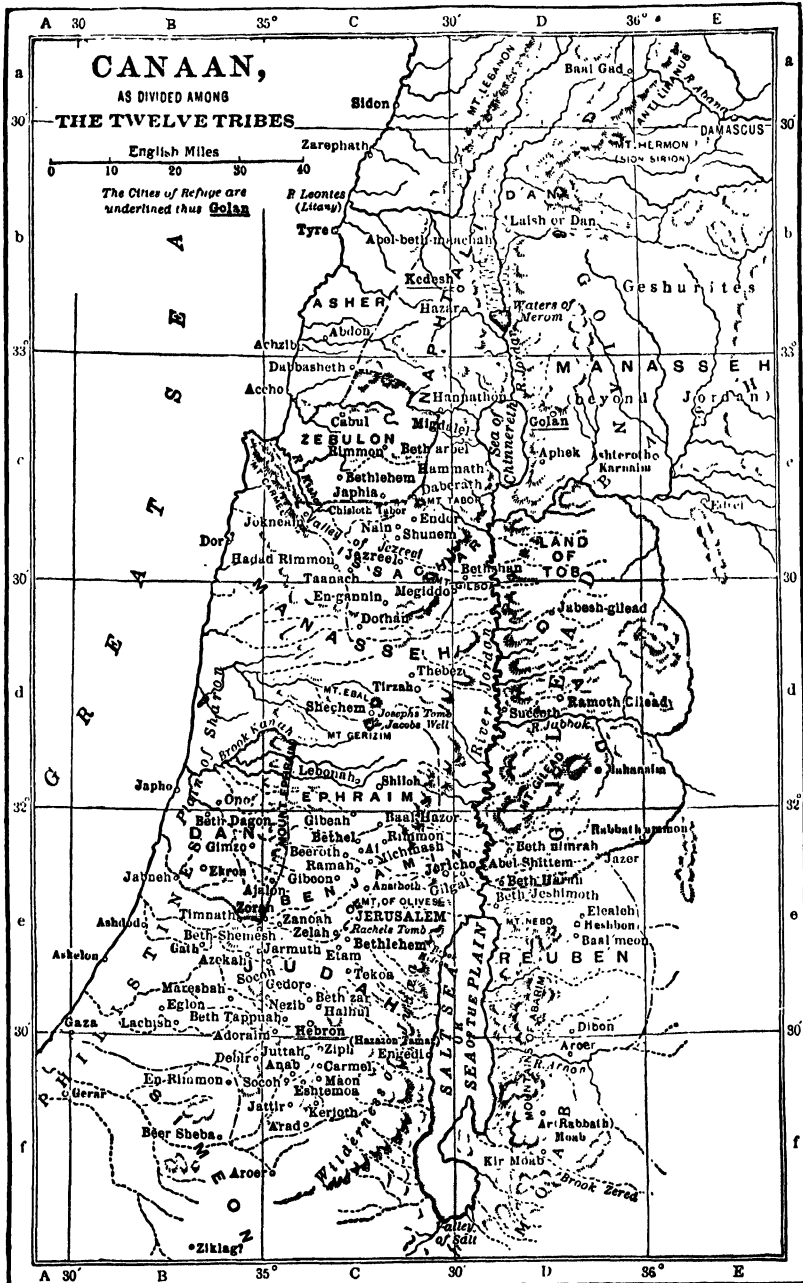
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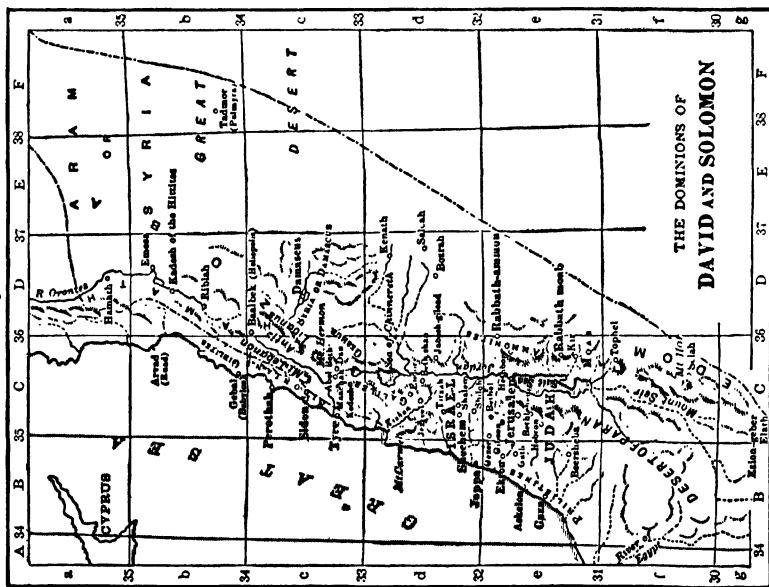
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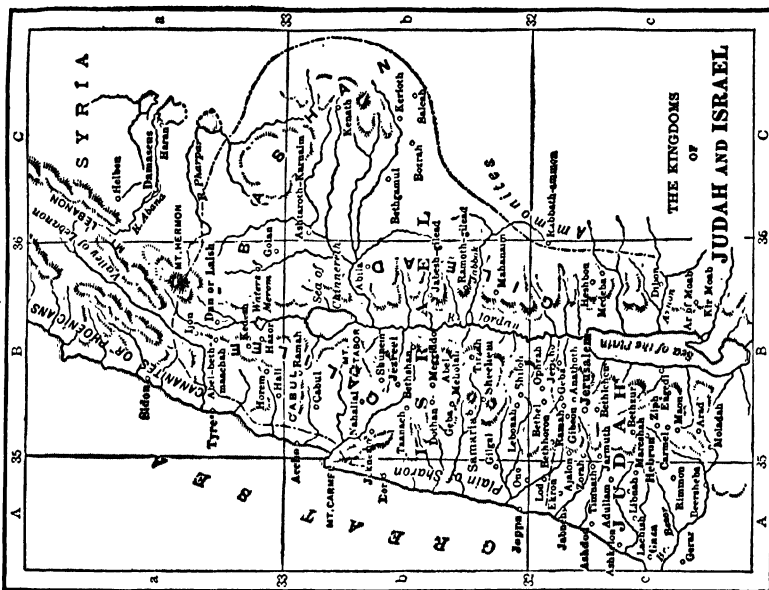


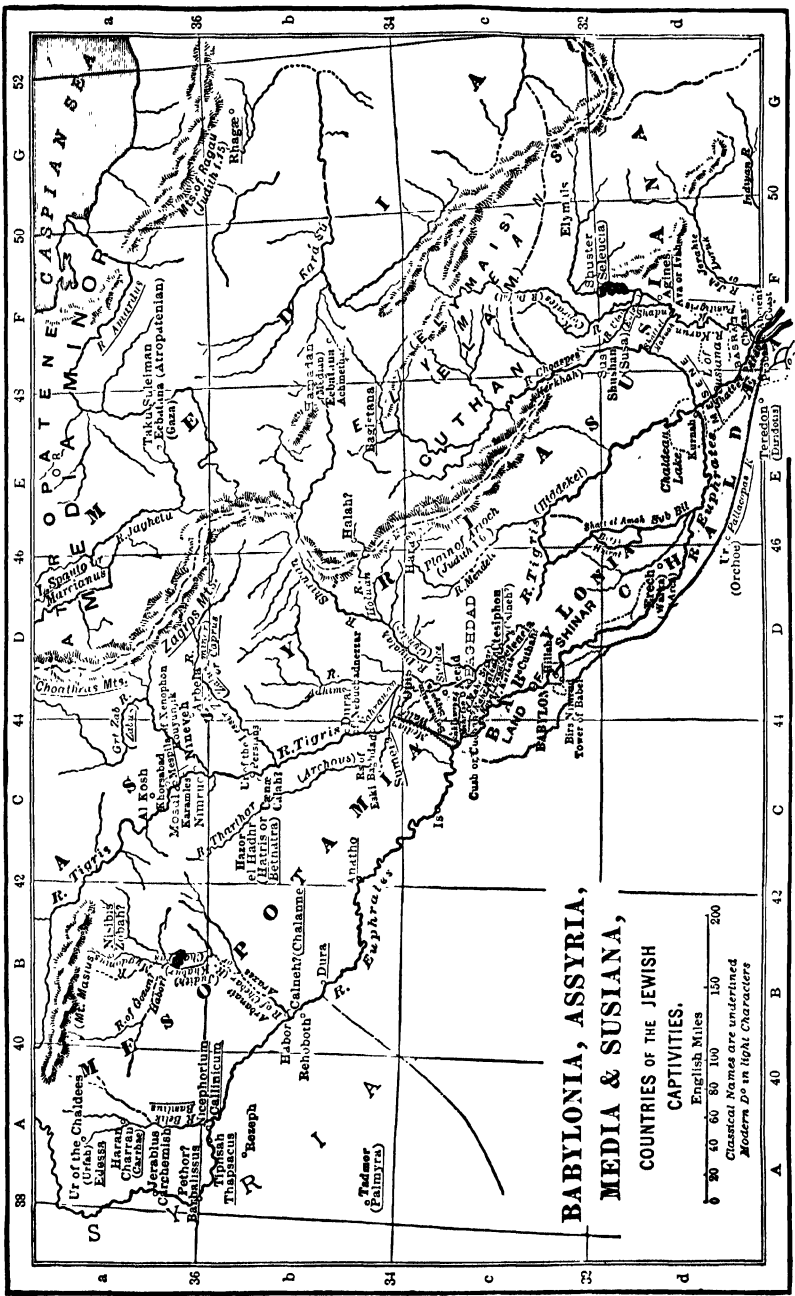


MAP 6



MAP 7





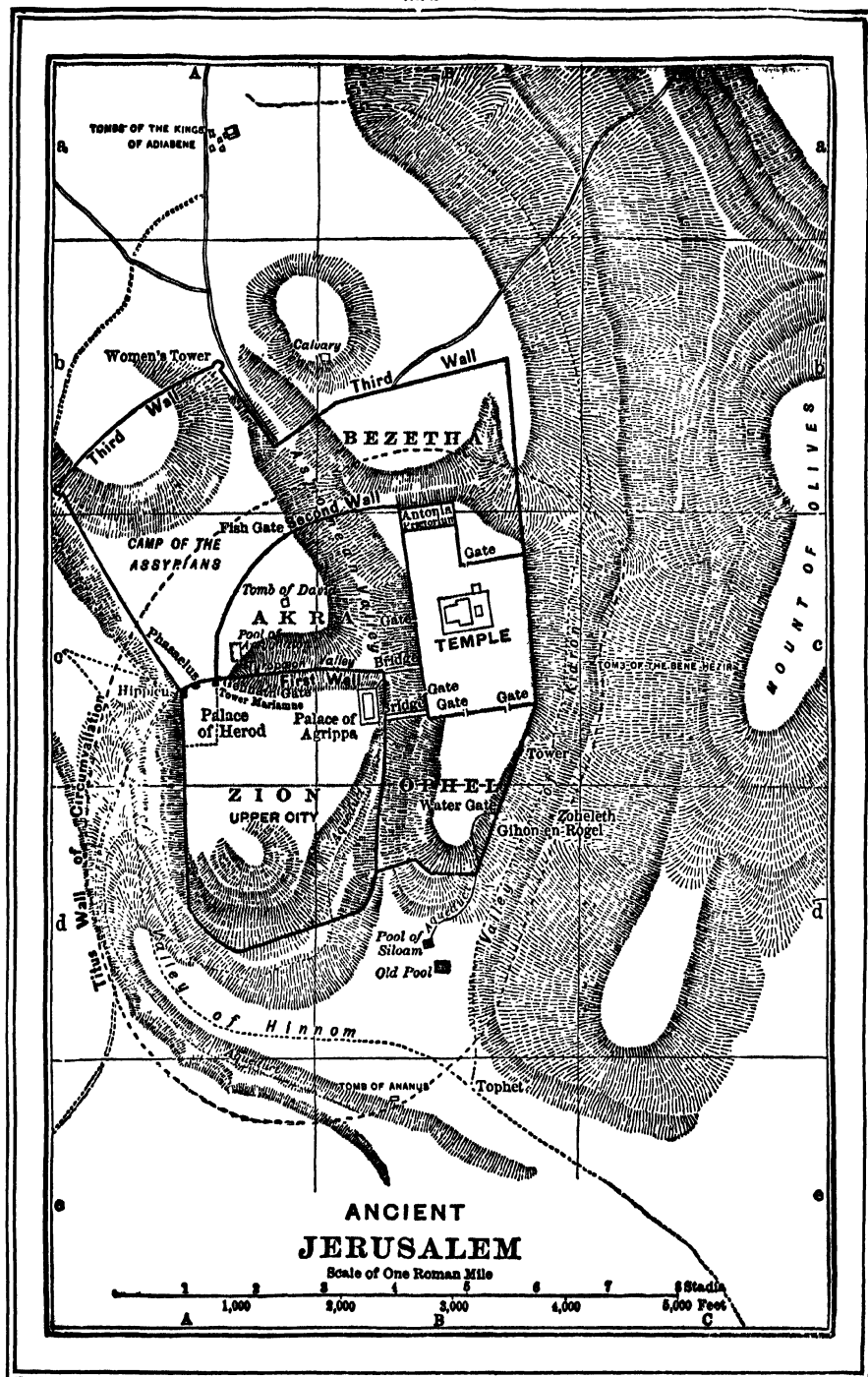
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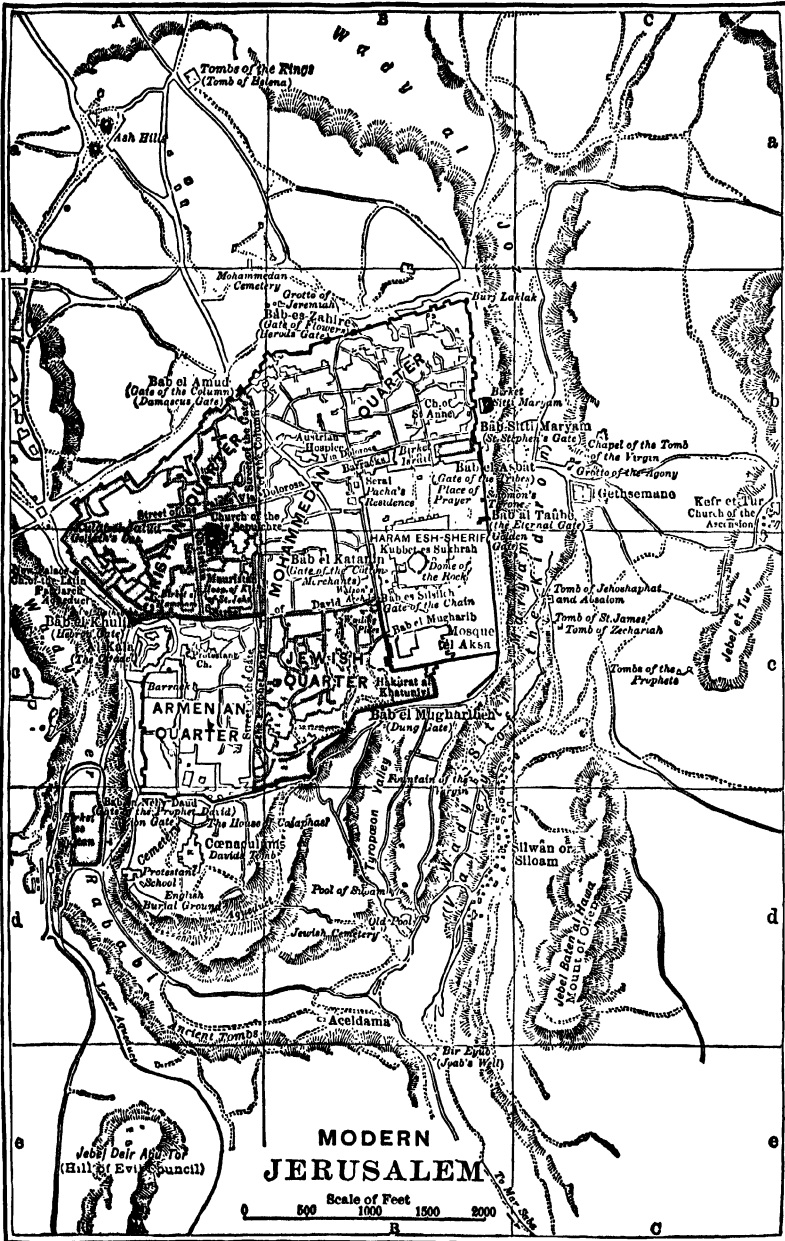
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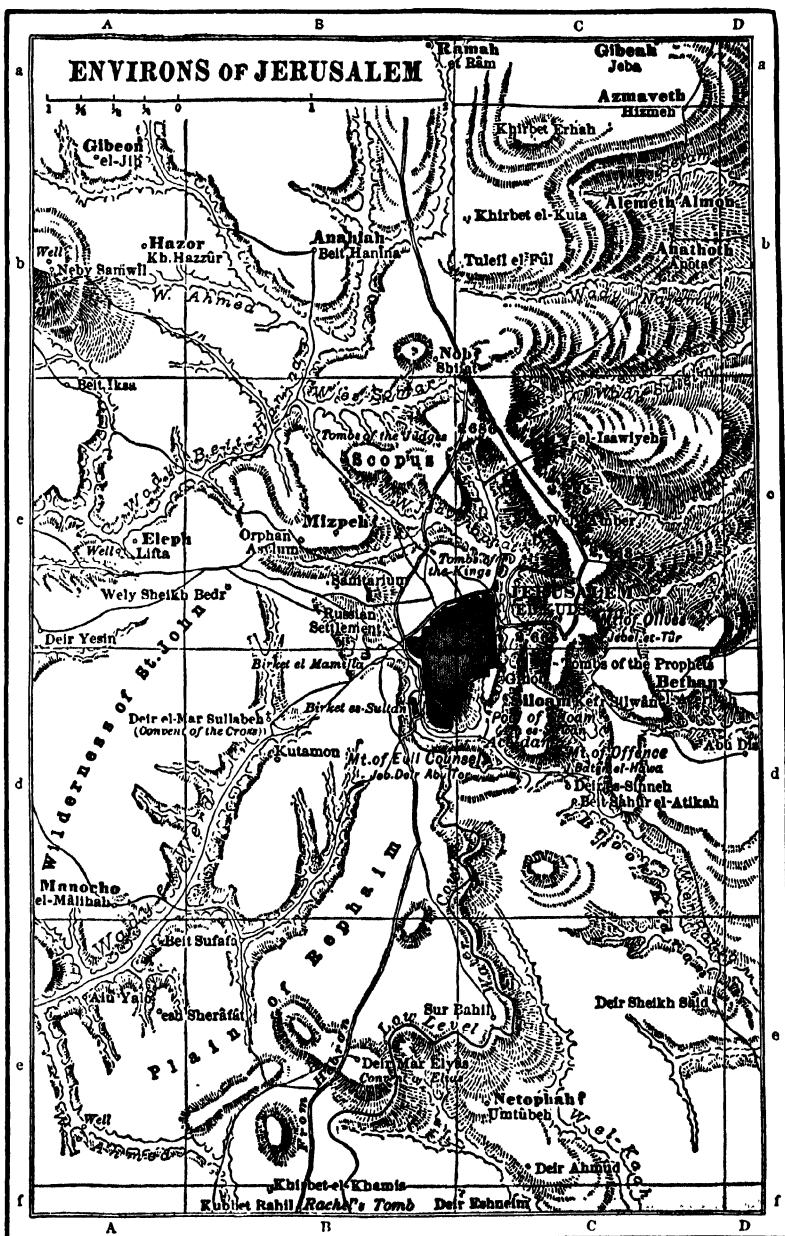
MAP 10



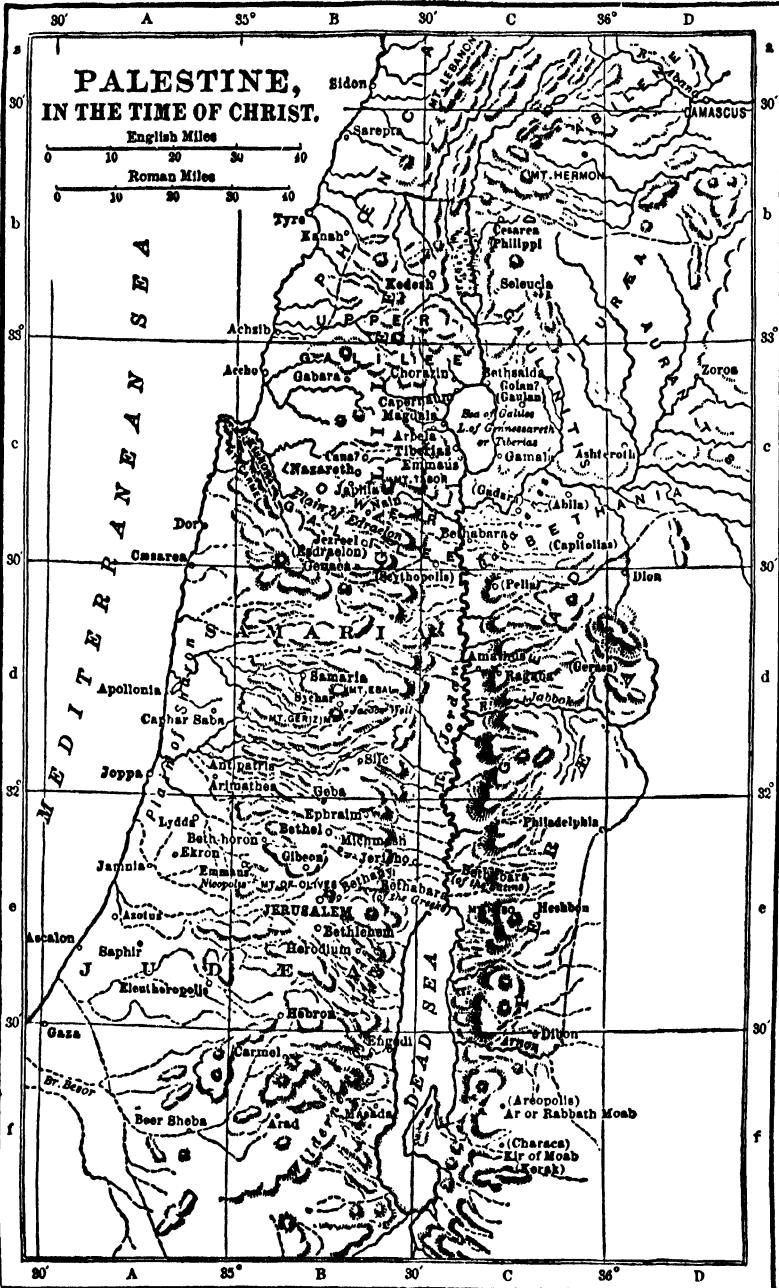
MAP 11



## MAP 12

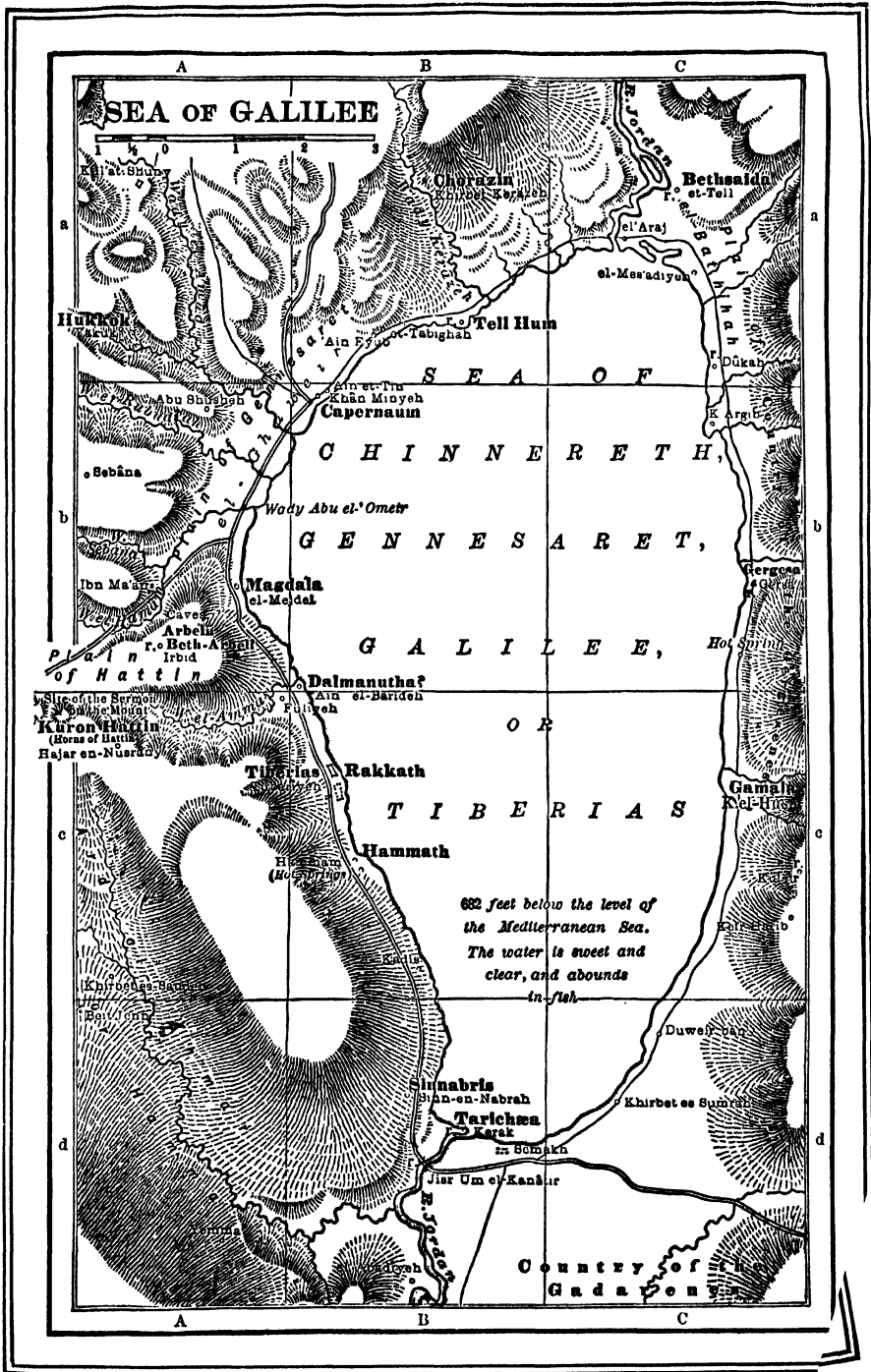


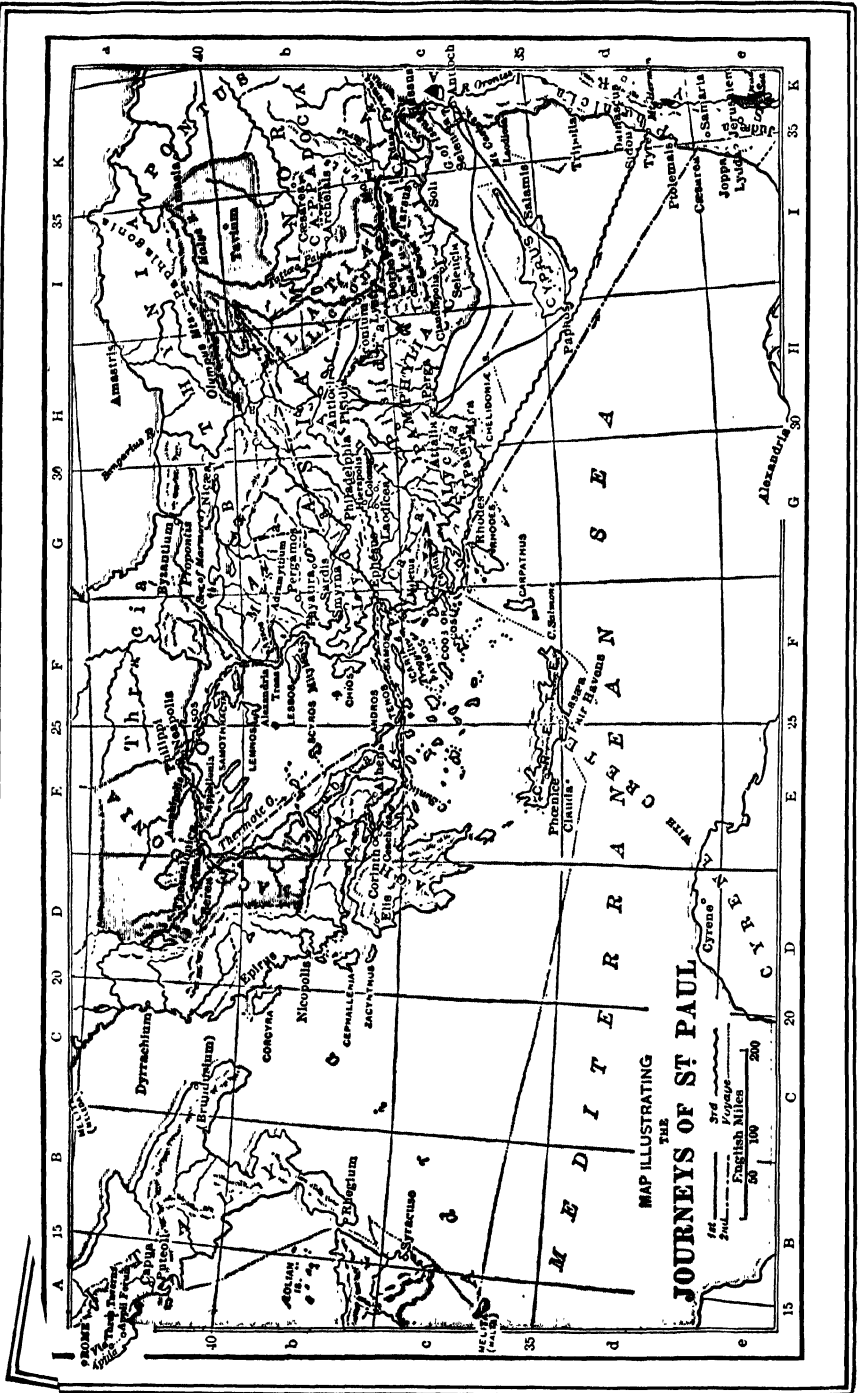
## MAP 13

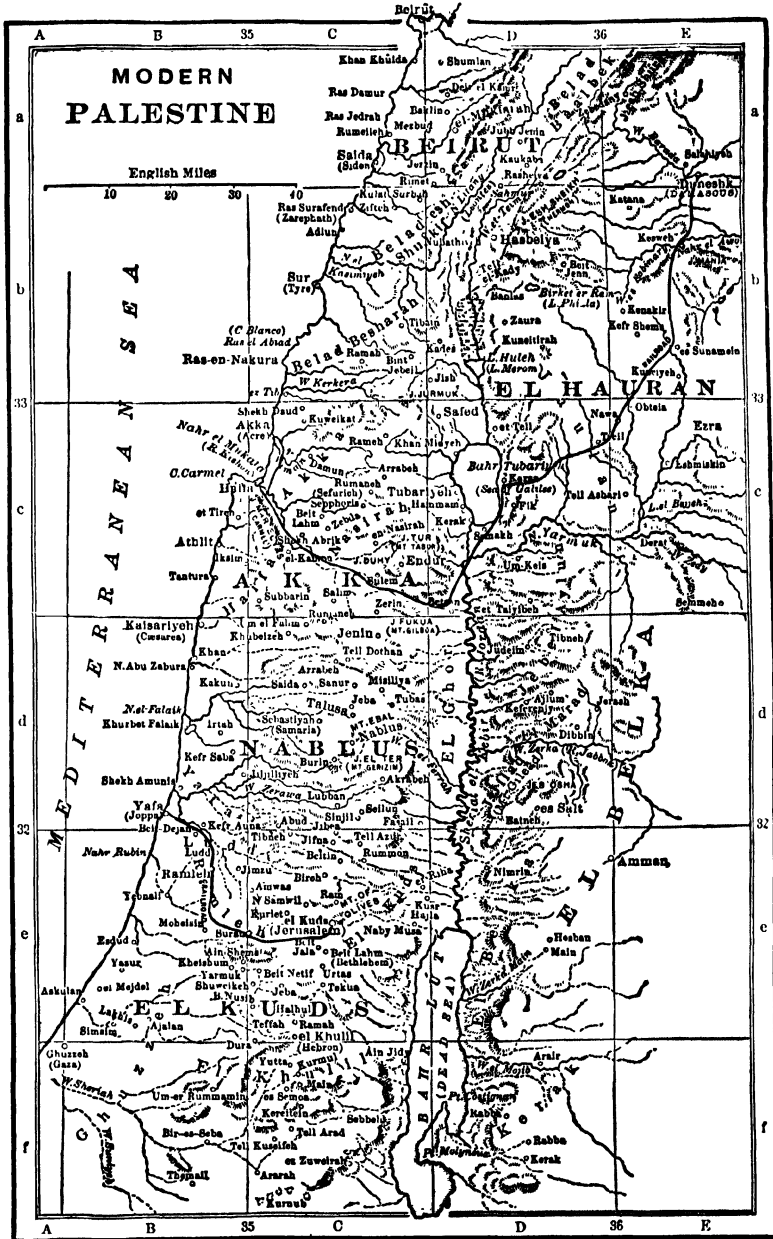




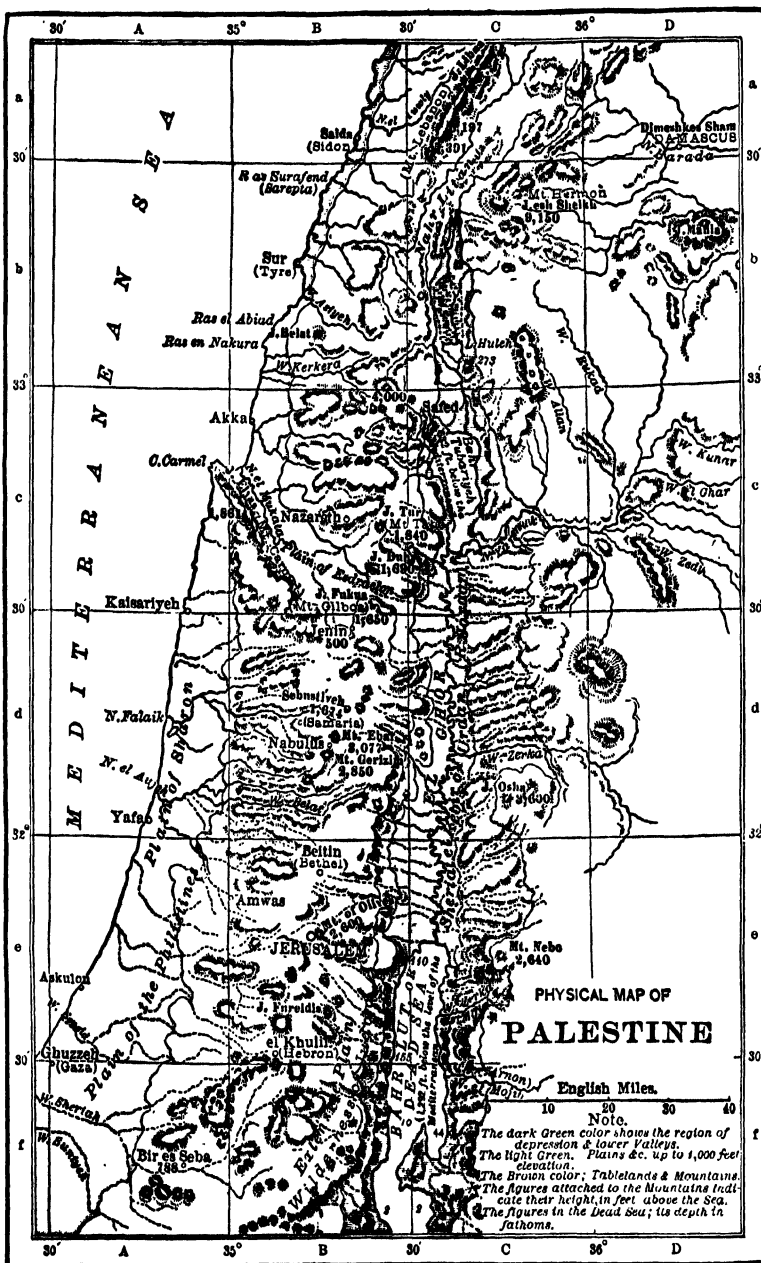
**MAP 14**





**MAP 16**

MAP 17





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